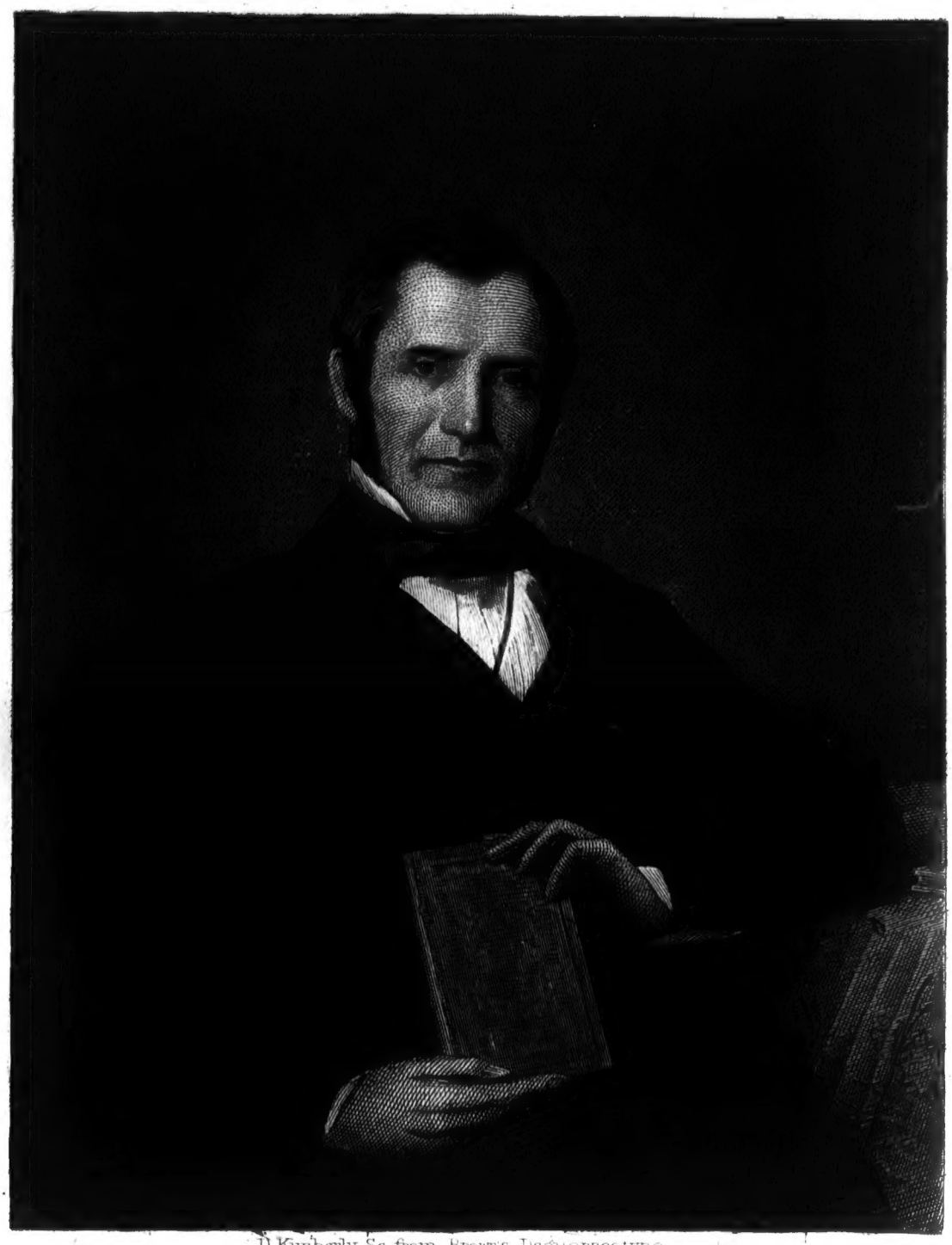

D Kimberly Sc from Brown's Daguerreotype

Dan'l P. Tilley.

77595.

LIBRARY OF PRINCETON
FEB 8 1921
THEOLOGICAL-SEMINARY

THE

FREEWILL BAPTIST QUARTERLY.

CONDUCTED BY AN ASSOCIATION.

VOLUME X.

MERCANTILE
LIBRARY
NEW YORK

Truth and Progress.

DONATED BY THE
MERCANTILE LIBRARY ASSOCIATION
NEW YORK CITY.

DOVER:
FREEWILL BAPTIST PRINTING ESTABLISHMENT.
WM. BURR, PRINTER.
MDCCCLXII.

R

INDEX—PRINCIPAL PAPERS.

PAGE.

A View of the Divine Government. By Rev. D. Waterman, Hallowell, Me., - - - - - - - - - - - - - 361
Christ's Universal Possessions. By Rev. H. Whitcher. W. Falmouth, Me., - - - - - - - - - - - - - 338
Elias Hutchins in North Carolina, - - - - - - - - 285
Gospel Discipline in the Church. By Rev. A. Redlon, N. Scituate, R. I., 50
God a Hearer and Answerer of Prayer. By Rev. W. H. Bowen, Olneyville, R. I., - - - - - - - - - - - - 138
Government of God. By Rev. Joseph Fullonton, Raymond, N. H., - 325
Human Culture. By Rev. J. M. Bailey, Cape Elizabeth, Me., - - 305
Invention of Writing ;—The Alphabet ;—and Printing. By Rev. Joseph Fullonton, Raymond, N. H., - - - - - - - - - 431
John Leland, - - - - - - - - - - - - - 407
Lessons from Ancient Cities. By Rev. G. H. Ball, Buffalo, N. Y., 463
Life and Letters of John Angell James. By Rev. D. M. Graham, Portland, Me., - - - - - - - - - - - - - 64
Philosophy of the Rise and Fall of Empires. By Rev. M. Phillips, Georgiaville, R. I., - - - - - - - - - - - 22
Peculiarities of English Law. By Rev. G. H. Ball, Buffalo, N. Y., 196
Posture in Prayer. By Rev. O. T. Moulton, Saco, Me., - - - 217
Public Life. By Rev. G. T. Day, Providence, R. I., - - - 260
Requisites of Success in Religion and Theology. By Rev. J. J. Butler, D. D., New Hampton, N. H., - - - - - - - - 94
Systematic Theology: Its Relative Position in a Course of Study. By Rev. A. D. Williams, Wasioja, Min., - - - - - - - 169
Suffering as a Discipline. By Rev. W. H. Bowen, Olneyville, R. I., 421
The Puritan Element in Church and State. By Rev. G. T. Day, Providence, R. I., - - - - - - - - - - - - - 1
The Trinity not Inconsistent with Unity. By Rev. G. H. Ball, Buffalo, N. Y., - - - - - - - - - - - - - - 77
The College as a Means of Ministerial Education. By Rev. R. V. Jenness, Manchester, N. H., - - - - - - - - - - 121
The Freewill Baptists for Half a Century. By Rev. D. M. Graham, Portland, Me., - - - - - - - - - - - - 176
The English Bible in Manuscript, and its Translators. By Rev. B. F. Hayes, Olneyville, R. I., - - - - - - - - - - 241
The Annihilation of the Wicked not a Doctrine of the Bible. By Rev. W. Hurlin, Damariscotta Mills, Me., - - - - - - - 373
The Freewill Baptist Denomination : Its Position and Prospects, - 388
The Sermon : Form ; Qualifications. By Rev. O. Bartlett, Harrison, Me., 441
The Free Christian Baptists. By Rev. D. M. Graham, Portland, Me., 449
The War and Slavery [with Note on page 228.] By Rev. G. T. Day, Providence, R. I., - - - - - - - - - - - - 150
Value of a Knowledge of Natural Science to the Minister. By Rev. W. H. Bowen, Olneyville, R. I., - - - - - - - - - - 39

CONTEMPORARY LITERATURE.

Number 1.

1. The History of the Freewill Baptists, p. 106. 2. The Cotton Kingdom, p. 108. 3. The Constitutional History of England from the Accession of Henry VII. to the Death of George II., p. 109. 4. The Constitutional History of England since the Accession of George III., p. 110. 5. The Puritans, p. 110. 6. Historical Lectures on the Life of our Lord Jesus Christ, p. 111. 7. A Manual of English Pronunciation and Spelling, p. 112. 8. Manual of Agriculture, p. 112. 9. A Hand-Book of Classical Geography, Chronology, Mythology and Antiquities, p. 113. 10. The History of the Religious Movement of the Eighteenth Century, called Methodism, p. 113. 11. Moral and Religious Quotations from the Poets, p. 114. 12. Life Among the Chinese, p. 114. 13. The Elements of Logic, p. 114. 14. Rudiments of Public Speaking and Debate, p. 114. 15. Woman's Rights under the Law, p. 115. 16. Sermons Preached in the Chapel of Harvard College, p. 116. 17. Explorations and Adventures in Equatorial Africa, p. 116. 18. The Rejected Stone, p. 117. 19. The New American Cyclopædia, p. 118. 20. Commentary on the Epistles to the Seven Churches in Asia, p. 118. 21. Sunsets on the Hebrew Mountains, p. 119. 22. Harry Dangerfield, p. 119. 23. The Confessions of Augustine, p. 119.

Number 2.

1. Hand-Book of Church History, p. 233. 2. The City of the Saints, p. 233. 3. Practical Christianity, p. 234. 4. Young Benjamin Franklin, p. 235. 5. Memoir, Letters, and Remains of Alexis De Tocqueville, p. 235. 6. John Brent, p. 236. 7. Leisure Hours in Town, p. 236. 8. Margaret Howth, p. 237. 9. The True Story of the Barons of the South, p. 237. 10. Tracts for Priests and People, p. 237. 11. Christ in the Will, the Heart, and the Life, p. 238. 12. Prayers, p. 239. 13. The New American Cyclopædia, p. 239. 14. The Supernatural in Relation to the Natural, p. 239. 15. Ethical and Philosophical Inquiries, p. 240. 16. Health, p. 240.

Number 3.

1. Introduction to the Study of the Gospels, p. 349. 2. Annual of Scientific Discovery, p. 351. 3. Aids to Faith, p. 351. 4. Life Work, p. 352. 5. A Text-Book of the History of Doctrines, p. 353. 6. Pathology of the Reproductive Organs, p. 354. 7. The Sexual Organism, p. 354. 8. Beauties. Selected from the Writings of Thomas DeQuincey, p. 355. 9. The Master, p. 355. 10. The Pearl of Orr's Island, p. 356. 11. Agnes of Sorrento, p. 356. 12. The Christian Sabbath, p. 357. 13. The "I Wills" of Christ, p. 358. 14. The Way of Life, p. 358. 15. Broad Shadows on Life's Pathway, p. 359. 16. Bertie Lee, p. 359. 17. Faith, p. 360.

789

THE

FREEWILL BAPTIST QUARTERLY.

No. XXXVII.—JANUARY, 1862.

ARTICLE I.—THE PURITAN ELEMENT IN CHURCH AND STATE.

Puritanism and the Puritans have been both over-praised and over-censured. This has resulted in part from the sympathy or repulsion which their historians or critics have experienced in the presence of the Puritan spirit, in part from the misapprehensions respecting the subject, and in part from the very general tendency to comment what is admired without qualification, and to blame what is disliked without limit or mercy. Most characters present a mixture of good and evil, and there is no great historic or moral movement but bears in its course both the passions of demagogues and the prayers of saints. A cause may be either better or worse than its advocates, and the manifest and final results of any undertaking may differ in character very widely from the purpose of its supporters. Men frequently mean one thing while God means quite another, and while they propose he disposes. We often take up a truth or accept the guidance of a principle when we are not only ignorant where it may lead us, but one which we should have cast from us in terror or scorn, if we had possessed the foresight to discern its mission and its goal. To a real disciple truth comes as it is welcomed and needed, and the explorer who is content to follow God's guidance, will see his path only as he marches trustfully on.

All this finds ample illustration in the history of Puritanism, —whether working in the old world or the new,—whether modifying the politics of the State or leavening the theology and the discipline of the Church.

In order to trace the workings of the Puritan element in either sphere, it is first necessary to determine what that element really is; and, in order to this, it is necessary to discover its origin and producing causes, and follow its course and inspect its work in history. Having done this,—separating by a sharp analysis its substance from its accidents and its real tendencies from its occasional and varying developments,—we shall be prepared to form an estimate of its value as a civil and moral force, and anticipate its future influence and work. The limits of this article will allow only the merest outline of its history; its work can be traced only in a few specific spheres and forms as examples and illustrations of many; and hints respecting its mission must take the place of full development and thorough discussion.

In 1526, Henry VIII., King of England, professed to be suffering great disquietude of conscience on account of his marriage with Katharine of Aragon,—a deceased brother's wife, with whom he had now been living as a husband more than twenty years,—notwithstanding the Pope, Julius II., had granted him a special dispensation, that he might wed her without the fear of sin or the anticipations of ecclesiastical censure. A passion which he had conceived for Anne Boleyn, one of the ladies of his court, was manifestly the cause of these scruples respecting the validity of his marriage. After seeking long but vainly to gain the Pope's consent to a divorce, and finding a large part of the English Bishops and Universities ready to pander to his pride and lust, he repudiated the authority of the Papal See. He so far carried with him the public feeling of the realm that, in 1533, his former marriage was formally declared null and void, and Parliament, during the following year, passed an act depriving the Pope of all his revenues from England, prohibited appeals from ecclesiastical tribunals to Rome, repealed the severe laws against treaties which had been previously enacted, granted license to translate the Bible, and

conferred on the King, in express terms, the right of final decision in matters of doctrine. In this strange way was inaugurated the Reformation in England;—though the growing dislike of the Papacy, both among the clergy and the people, and the influence of the Reformers of Germany, France, and Switzerland upon English sentiment, had been steadily preparing the way for this public defiance.*

But the Reformation was more apparent than real, and rather tended to initiate than satisfy the mind of the struggling people. They had, in fact, only put the King of England in the place of the Holy Father of Italy,—they had repudiated Clement VII. only to find the tiara on the more shameless brow of Henry VIII., who had broken with Rome for the sake of indulging his own licentiousness,—not for the purpose of purifying the nation's faith and character. He had really done but little in aid of true Protestantism, and of this little he soon seemed half inclined to be scrupulous and repent, as he had before done with respect to his marriage.

"The Six Articles, promulgated in June, 1539, retained the doctrine of Transubstantiation, declared communion in both kinds to be unnecessary, the marriage of priests unlawful, vows of chastity of binding obligation, and required the continuance of private masses and auricular confession. In no Catholic country has been witnessed greater rigor against heretics than marked the treatment of such as dissented from this royal Confession of Faith. . . . Not only was all opposition to the Six Articles punished with the utmost rigor; not only were the writings of the Reformers and Tyndal's translation of the Bible prohibited; but, in 1543, even the reading of the version, once approved and earnestly recommended by the King himself, was forbidden to the common people."†

During the brief reign of Edward VI., which succeeded that of Henry VIII., the tide of feeling, custom, and legislation set quite decidedly again against Romanism, and toward a genuiue Protestant Reformation. The persecuting statutes against her-

* Neale's Hist.
† Uhden's New England Theocracy.

etics were repealed; private masses, denial of the cup to the laity, and the celibacy of the clergy, were set aside, the preaching of a purer faith and better morals grew in favor and increased in influence, and the reformation in England was openly put into connection and sympathy with that of the Swiss church. But this grateful change was of short duration; for in 1553 the young monarch died amid the lamentations of the awaking Christian world, and Mary, daughter of Henry VIII., and Katharine of Aragon,—known so well in history as "Bloody Mary,"—ascended the throne. Her reign of five years forms a sad chapter in English history. She was a bigoted Papist, and the sufferings of herself and her mother, resulting from her father's rupture with the Roman See, may have added the savage bitterness of revenge to the narrow-minded and intense partisanship to which her theology committed her. She abolished all the ordinances of her predecessor tending to ecclesiastical reform, deposed the bishops and clergy known to be hostile to the papacy; reëstablished masses everywhere; restored the ancient ordinances respecting the burning of heretics; filled the prisons with the most earnest of the reformed teachers; sent great numbers of persons of all ranks and ages to the block and the stake, and forced great multitudes into exile as the only condition of personal safety, where they were brought into contact with the more spiritual elements of the Reformation as they were working on the Continent. But the triumph of this wickedness was short, for, on the 17th of November, 1558, Mary ended her earthly career, and Elizabeth, the daughter of Anne Boleyn, and so renowned as the wise maiden Queen, took the reins of empire, and held them with a strong, though not always with a steady, hand, for nearly fifty years.

Elizabeth, though hating the Papacy as became one so descended, was, nevertheless, far more a Queen than a Protestant. She was resolved to be the head both of the church and of the empire, and she was no more tolerant toward the conscience of the Protestant dissenter, who daily prayed for her success, and would have defended her with his life, than toward the plotting of the Papal ecclesiastic, who was ready, at any favorable moment, to betray her into the hands of the Pope's assassins.

The next year after her coronation, an act was passed, chiefly through her influence, requiring a recognition of her thorough supremacy in ecclesiastical matters, and insisting upon uniformity in Divine service. This act was most earnestly protested against and resisted by many who were diligently engaged in an effort to purge the worship of its Popish forms, as they were seeking to purge the theology of Popish dogmas and traditions. This attempt procured for those engaged in it the name of *Puritans*,—a term originating in malice and employed as a stigma. Stimulated by Archbishop Parker, the Queen resolved to consider their refusal to subscribe to the creed which she had indirectly fashioned, and to adopt the vestments and ceremonies which she had appointed, as an attack upon her supremacy and a defiance of her power; and she was not a sovereign to give up readily any measure either of her authority or her power. Accordingly, in 1562, the Thirty-nine Articles were reëstablished, and, in 1564, an order was promulgated, "that all licenses to clerical offices should be renewed, and the former canonical vestments be universally resumed."

The Puritan views now assumed a positive form, and the Puritans themselves became united in a decided opposition party. They had been allowed some liberty of conscience, and had been growing in the desire for more, and they were not now to be put back into thorough ecclesiastical vassalage, even though the attempt was made in the name of Protestantism and by the authority of the Queen. Thirty-seven London ministers, at a Conference held March 26, 1565, boldly and firmly united in a protest against this requisition, as an infringement of Christian liberty, and an invasion of the rights of conscience. This act left not a few churches desolate, but the Queen would not relent. The clergymen sent forth a defence of their proceedings through the press; but in 1566 an act was passed forbidding the issue of any such publications. The clergymen preached where they could find a place, while the resolute people, risking the penalties, flocked about them; but in 1567 one of these assemblies was broken up by the officers, and several of the persons apprehended were tried and imprisoned. The breach between the church party and the Puritan party grew

daily wider, and every new attempt to enforce the Act of Uniformity was met by a more earnest defence and a more resolute resistance. The Queen pleaded her own sovereignty and her subjects' duty in justification of her course. The Puritans pleaded their own consciences and their sovereign's obligation to respect them in justification of theirs;—though as yet they had not reached the point where they seriously questioned her rightful supremacy in Church or State. "The old idea of the unity of the church—the whole church militant under one organization and a visible head—was still, in a modified sense, an article of Protestant orthodoxy. The unity itself had been destroyed by the Reformation. But an attempt had been made to gather the scattered fragments of Protestantism within a common fold, and under a common discipline and common forms of worship. The scheme, though it failed, was still in process of negotiation, and the idea was still held tenaciously as a doctrine."*

Neither the sovereign nor the subject had yet seriously pondered the probable results of an effort to override a settled religious conviction by royal power, or of the refusal to submit to a plain statute on the plea that a Christian conscience must not be trifled with. But the issue was real and deep, and it could not long fail of bringing on a crisis. "The Queen drove men to the wall who had never dreamed of resisting the will of their sovereign, and thus forced them to ask in amazement; 'Is this the liberty wherewith Christ maketh free?' Thus, also, she forced them to ask, 'Where beginneth the freedom of the gospel, and where endeth the authority of the prince?' a question of whose greatness and bearing they had had no conception, and the last, as a matter of mere policy, which she should have stirred. A petulant, imperious woman smote the flint upon the tempered steel, and the first spark of liberty was stricken out. For present purposes it gave light enough to the bewildered inquirers. They saw the sovereign overstepping the bounds of sovereignty and refused obedience. Here a part of them halted, and submitted meekly to punishment, though

* Hopkins's Puritans and Queen Elizabeth.

not to conformity; while others, bolder and more sturdy, advanced another step, revolted from the school of discipline to which they were subjected, and parted from the communion in which they had been reared. Despotism defeated itself. In seeking to coerce unity Elizabeth compelled separation."*

The controversy had now become more resolute and more radical. It was no longer a mere question of wearing the vestments, and using the liturgy, and observing the ritual. The points which Dissent made against the State Church were numerous and significant, and they began to be set forth in distinct propositions. In 1570, Thomas Cartwright, a learned and eminent Professor at Cambridge, prepared a systematic statement of the positions taken and the demands made by the Puritans, of whom he has been often called the father. They were, in substance, these:—"Everything in the church must be brought back to the apostolic form; hence, the only officers should be those of bishop and deacon; the sign of the cross at baptism, the fasts, and festivals, should be abrogated, and, on the other hand, an exact observance of the Sabbath be introduced. Bishops should not be appointed by civil authority, but be chosen by the church, and each congregation should have its own pastor,"† &c. Though he was expelled from the University, and compelled to take refuge in Holland for maintaining these opinions, his doctrines still flourished and found other advocates in influential circles, as well as among the common people,—in Parliament as well as in the convocations.

By such a process Puritanism became an organized power in the realm, having its disciples among all classes. Its teachers were busy, self-denying and zealous, its apologists numbered not a few who were eminent in learning, high in esteem, and mighty in debate, its representations were fast rising toward a majority in the House of Commons, its exiled leaders were gathering knowledge, skill, and sympathy on the Continent, and its martyrs were making it appear majestic as they sang its songs in the prison, or revealed its calm fortitude on the scaffold. The sentiment of Protestantism had grown into definite

* Hopkins. † Uhden.

convictions, and the convictions were at length shaped into a somewhat definite programme. From the position of loyal worshippers in the English church, who could not sympathize with what was Popish in its vestments, dogmas and ritual, they had passed over to the attitude of dissenters, who stood out against the ecclesiastical sovereignty of the Queen, and questioned the authority of the State when it legislated for the Church. And here is found the real, simple quality of Puritanism,—it is the appeal of God-fearing men from the prescriptions of mere human sovereignty to conscience and to God for authority and liberty in religion,—it is a protest against the tyranny of the crown in the realm of faith,—it is religion struggling against royal assumptions for the moral and spiritual rights of the people.*

In the beginning, Puritanism neither meant nor expected to take a position of disloyalty toward the monarch or the Parliament. The Puritans loved and venerated the Queen, kneeling before the throne in the sincerity of their devotion to royal rule. No portion of her subjects prayed for her safety and prosperity with more frequency, sincerity or fervor. They praised her in the very dungeons to which they were sent for contemning the Act of Uniformity. A revolution which looked to the substitution of a more popular government, at the expense of her dignity and power, would have repelled them with horror. One of the most stubborn among them, immediately after one of his hands had been lopped off by the executioner, for an offence into which he had been hurried by his intemperate zeal, waved his hat with his remaining hand, and shouted, "God save the Queen!" All this was illogical and inconsistent enough, but it was not at all insincere. We know that the principle of Puritanism struck as directly at monarchy as at Papacy and Prelacy, and they discovered it afterward; but as yet they had wholly failed to comprehend that fact. But it could not long be concealed. From questioning the Queen's supremacy in the church, the way was natural, easy and short to a questioning of her supremacy in the state. Punished by the Crown for conscientious opposition to the church, it was

* Bancroft.

not long before there was developed opposition to the crown. Chiefly occupied in studying government as it stood related to the church, it was natural that the Puritans should draw out a similar theory of government for the state. Holding religion to be the supreme interest, the inference was legitimate that it ought to rule in the sphere and fashion the mould of politics. "Some of the sarcasms which were popularly thrown on Episcopacy might, without much difficulty, be turned against royalty; and many of the arguments which were used to prove that spiritual power was best lodged in a synod, seemed to lead to the conclusion that temporal power was best lodged in a parliament."* There was an essential connection between Puritanism and civil freedom, though that connection was, for a considerable time, generally overlooked, even by the leaders, and often denied by the ablest apologists.† By slow and painful and reluctant and deviating steps, they passed on from the support of a State church to an ecclesiastical independency, and from a recognition of the Divine right of kings to a war for an English Commonwealth and an American Republic.

The subsequent history of Puritanism is long and complex, though full of interest. But having learned its origin, development, significance, and spirit, until it has assumed features and acquired a positive and working power, our present purpose may be answered by a simple reference to its later phases and history. The adherents of the Puritan policy multiplied and gathered influence in spite of censure and disabilities. Quite a body remained for a time in the north of England, but they ere long aroused attention, and were compelled to emigrate to Holland. From time to time they were joined by others, and settlements were made and churches formed at Middlebury, Amsterdam, Leyden, &c., where Brown, Smith, Robinson, Brewster, and others, whose names are wrought into the very texture of Puritan history, preached the gospel, defended the dissenting movement, and sometimes measured their strength with each other in the controversies occasioned by their own disagreements and divisions. They were a unit as they stood out

* Macaulay. † Palfrey.

against the corruptions of the English church and the assumptions of the English crown, but they could not agree on the question, "What ecclesiastical polity shall be adopted in the place of the rejected Episcopacy? Some were yet disposed to adhere to the Church of England as a religious establishment, repudiating only the idea of its subordination to the State; while others were bent on making the divorce as complete as possible. Some would admit all to membership in the Puritan churches who would have been entitled to membership in the National church; others insisted that there should be required a thorough revision of the Articles, and a manifest Christian character and upright life. Some desired to remain in the National church as Reformers, satisfied to conform under protest; others stigmatized the ancient church as Babylon, and flung the curses of the Apocalypse at her head as they turned their backs upon her altars and cathedrals.*

Then followed the memorable emigration to America, and the settlement at Plymouth, undertaken simply from religious motives,—though they were not very frankly avowed in the application for letters patent. They came to find an asylum for religious liberty,—the very religious liberty for which they had been contending at home, and for which they had become accustomed to suffer privations across the channel. They found few helps and many hinderances to their growth and prosperity in a foreign land and under foreign rule, and they therefore undertook to rear a church and found a colony at the same time in the wilderness, whose vital principle should be the religious ideas for whose sake they had resigned the honors and braved the power of the English crown. Their notions of civil government were not clearly defined, and of the civil institutions which their effort was to build, they took little thought and indulged little anxiety. They only aimed at a pure religion and an independent church. This was their hope by day, their dream by night, and the goal of their continual prayer and effort. For the want of this they had chiefly suffered; to possess this seemed to them sufficient to satisfy all reasonable desire. To their eye it was fruitful in all the varieties of good.

* Hume.

All glorious possibilities were wrapped up in it. They meant a Theocracy. The religious element was to be all-embracing and supreme. The state was to unfold within the church. The magistrate was to be, in the highest sense, the minister of God, and agriculture and commerce were to become means of grace.

This was the Puritan theory and the Puritan purpose, and beyond this there was neither vision, prophecy nor place. What followed need not surprise us. The colony flourished; for a spirit so profoundly religious and so unconquerably resolute as was theirs, has the two elements of success,—a patient energy and the help of God. Their prosperity brought accessions from their religious kindred, which gave added energy to their religious spirit; and it also attracted adventurers and seekers after gain, who brought disturbing influences and principles into the devout and uncompromising settlement. They rose to meet the occasion. The statutes were stern, and the magistrates were men of nerve and muscle. The authorities put faith and manners under a rigid censorship. Officers were sometimes strangely graduated in our view, and the fines and punishments appear ludicrous to all except the victims. Church members must be men whose orthodoxy was above suspicion, and whose gravity weighed heavily in all minds, and women whose discretion was only equalled by their patience. No one could be admitted a member of the body politic except he was first a member of some church within its limits. They could not afford to tolerate heretical teaching, for self-preservation, in their weak state, forbade the admission of dangers which could be kept at bay, and, besides, the colony was planted for the establishment and maintenance of a pure religion. Hence the stringent measures adopted toward the Anabaptists and Quakers, and the stern discipline meted out to Ann Hutchinson and Roger Williams. The large number of persons in the colonies who were not church members, and who, for that reason, were disqualified for political office and trusts, created great uneasiness, and induced ambitious men to become religious hypocrites, and led at length to the adoption of the "Half-way Covenant," by which the church was crowded with worldly

men, and genuine piety was well nigh smothered; so nearly smothered that it was saved at last only by divorcing, in a new form, the State from the Church.

And while these things were being done in America, the dissenting party in England, which Puritanism had created and commissioned, had grown in strength, until it set the Roundhead against the Cavalier on the battle-field, brought Charles Stuart to the scaffold, substituted the Commonwealth for the Empire, and put Cromwell as Protector into the place of the King. Since then the old organic forms and symbols of Protestanism have largely disappeared, and the old open and bitter warfare has died out; but the spirit of it yet lives and moves in society, now in the antagonism of struggling principles, and then in the spread of a silent influence which work steadily on like leaven in the measures of meal.

Of the general character of the Puritans, both in England and America, there have been entertained very dissimilar opinions. They have been most unjustly criticised, and most extravagantly praised. By some their very excellencies have been called in to testify against them, while others have sought to glorify them by attributing to them motives which they never felt, plans of which they never dreamed, and progressive principles which they would have scouted if they had been discovered. Their forbidding manners have sometimes been quoted as though they proved a perverseness of heart, while some indiscriminate eulogists have sought to exalt their stubbornness into saintship, and make their bigotry appear beautiful. The paragraph devoted especially to their portrayal by Macaulay may safely be pronounced,—except as it applies to a few extreme cases,—a splendid caricature. One cannot help admiring his word-painting, and admitting that he could find isolated facts enough to constitute a kind of proof; but his love of strong representations, and his personal dislike of Puritanism, both as a type of character and as a movement in society, have prompted him to write of the Puritans in a mode as ungenerous as it is unjust. Its partial quotation may serve our purpose, both by the portion of truth which it contains, and by the opportunity it may afford to correct the false impression which it is calculated to produce. Thus he writes:

"The persecution which the separatists had undergone had been severe enough to irritate, but not severe enough to destroy. They had not been tamed into submission, but baited into savageness and stubbornness. After the fashion of oppressed sects, they mistook their own vindictive feelings for emotions of piety, encouraged in themselves by reading and meditation a disposition to brood over their wrongs, and when they had worked themselves up into hating their enemies, imagined that they were only hating the enemies of Heaven. . . . . In the history of the Old Testament, it was not difficult for fierce and gloomy spirits to find much that might be distorted to suit their wishes. . . . . They paid to the Hebrew language a respect which they refused to that tongue in which the discourses of Jesus and the epistles of Paul have come down to us. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors. . . . . Morals and manners were subjected to a code resembling that of the synagogue, when the synagogue was in its worst state. The dress, the deportment, the language, the studies, the amusements of the rigid sect were regulated on principles resembling those of the Pharisees who, proud of their washed hands and broad phylacteries, taunted the Redeemer as a Sabbath-breaker and a wine-bibber. It was a sin to hang garlands on a Maypole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear lovelocks, to put starch into a ruff, to touch the virginals, to read the Fairy Queen. . . . . Some precisians had scruples about teaching the Latin Grammar, because the names of Mars, Bacchus, and Apollo occurred in it. The fine arts were all but proscribed. The solemn peal of the organ was superstitious. The light music of Ben Jonson's masques was dissolute. Half the fine paintings in England were idolatrous, and the other half indecent. The extreme Puritan was at once known from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the upturned white of his eyes, the nasal twang with which he spoke, and, above all, by his peculiar dialect. He employed, on every occasion, the imagery and the style of Scripture. Hebraisms violently introduced into the English language, and metaphors borrowed from the boldest lyric poetry of a remote age and country, and applied to the common concerns of English life, were the most striking peculiarities of this cant, which moved, not without cause, the derision both of prelatists and libertines."

That there was something in the general character of the Puritans which savored more of sternness than of amiability, is doubtless true. Their position and experiences were such as to require them to challenge and protest rather than to acquiesce and conciliate. Set to purge the temple, they could not well help disturbing the complacent Pharisees and provoking the selfish money-changers. Reformers of abuses, it was inevitable that their speech and their manners should imply and express censure. Ridiculed and proscribed for their conscientiousness and fidelity, it is not strange that they should sometimes show a zeal for the Lord akin to that of Jehu. Finding a vicious laxity of manners associated with the assumptions of prelacy, it was like human nature to displace courtesy by austerity, and be jealous of everything which flourished in the smile of the Bishops. Looking so much at the mischiefs of tradition, and the prescriptions of those who were lording it over God's heritage, it is no marvel that they spoke much in the language of Scripture, and quoted, on all sorts of occasions, the word of the Lord by the mouth of Moses, David and Jeremiah. And that, in such a state of things, there should be reckless radicals and censorious bigots,—men who made a boast of their boorishness and a merit of their religious quarrels, is doubtless according to reason and to fact. That Macaulay should find here and there a character embodying the qualities, and a life exhibiting the manners, which he describes;—or, at least, that he should find a number of characters, and a group of lives, from each one of which he could select something that would aid in making up the aggregate of his portrait, can easily be believed. But as the set type of the Puritan character it is a grievous misrepresentation. It ignores the best of its features, and exaggerates the worst. He puts the excellencies of that character in so false a light that they only appear ridiculous,—setting forth their sturdy and unpurchasable religious integrity only to "damn it with faint praise." It is a churchman's version of the conflict between the Establishment and Dissent, in which the Establishment was worsted; and so, instead of confessing a defeat like a magnanimous cavalier, he sets himself to ridicule the tactics and curse the resistless

impetuosity of the foe. He is not so much describing Puritanism as he is picturing the banners which it flaunted and reproducing the war-cry with which it rushed on to victory. Under the pretence of showing us the Puritan himself, he only shows us the uncouth oriental coat which he sometimes wore, and the awkward weapons which he now and then took with him into the fight. There is about the same kind and degree of justice in selecting such a type of character and labelling it Puritanism, as there would be in setting up Archbishop Laud as the exponent of Prelacy in the English realm.

The vital principle of Puritanism, and the central force of the Puritan character, are found in the intense and all-pervading consciousness of accountability to God. The great question with the Puritan was that which respected the loyalty of his heart toward Heaven, and the safety of his soul. To him God was a real Lawgiver, an omnipotent and righteous Ruler over and among men, a strict and just Judge, from whose tribunal no man could escape, and before which no criminal might hope to lay off the responsibility of his sin upon another. He had a profound belief in the Divine government and in the Higher Law. Hence he could allow no human authority, however old, or imposing, or generally accepted, to fashion his creed, to prescribe the forms of his worship, to appoint his religious teacher, or build for him a church. He must go to the Scriptures for his faith, to his conscience for authority, to Christ for mediation, and to God for the redress of his wrongs. He must have himself a hold upon heaven by the hand of his prayer, and gain direct help by opening his heart to the inspiration of the promises. No pope nor monarch nor priest could be allowed to stand between him and the law which God was setting him to keep, nor between him and the grace which God was offering for his salvation. When he heard a human prescription, he turned his ear toward the heavenly oracle, and there found his warrant for heeding or refusing it. He would be true to God, however false he might seem to men. He could accept a martyrdom, but he could not make a compromise. God's kingdom must be maintained entire, though in

building and maintaining it, all human empires tumbled in pieces, and all earthly rulers went down among the ruins.

This was Puritanism. Of course, at the beginning, the Puritans had scarcely the faintest idea of the practical significance of this principle; they saw only the fewest and most unimportant of its bearings, and anticipated scarcely any of its great subsequent results. They only pleaded it in defence of their anti-papal spirit, in justification of their non-conformity, and pointed with it their protest against the malice of the bishops, and the persecutions of the Crown. They employed it only for defensive purposes,—standing behind it as soldiers behind a breastwork. They used it to strengthen their burdened faith, to stimulate their courage, to solace their suffering hearts, to console them in their privations, to assure themselves of a future reward.

Afterward they resolved to colonize the principle across the sea,—to plant it where hostile growths might not choke out its life,—to abide under its shadow,—to feed on its fruit,—to rear their children beneath its shelter,—to make it overspread and uniform their life. With this aim, and in this spirit, Plymouth and Massachusetts Bay became the cradles of a new civilization, and the germs of a new empire. And while it thus sought exemption from constraint by a voluntary exile to America, it was growing up to a stronger consciousness and demanding that same exemption from constraint in England. This was the second stage in its development.

Still later, as circumstances changed, and necessities arose, and power grew, and study gave new light, the Puritans began to use this vital principle as a positive thing. They employed it for offensive as well as defensive purposes. They changed it from a shield into a sword,—from a line of protective fortifications into a well-manned battery. If the law of God was omnipresent and supreme, then the prince who commanded what it prohibited was a usurper and an anti-Christ. His requirements were to be treated as a nullity or a blasphemy,—disregarded or trodden under foot; while he himself was to be ignored as a phantom or overthrown as a rebel. Politics must

be the outgrowth of religion, and the State must be subjected to the Church. And these stern, resolute, God-fearing men were not inclined to shrink from an attempt to make their convictions practical. Duty was to be done, and God was to be made royal in the State. This mighty purpose and recognized mission it was that fashioned the Theocracy in New England under Brewster and Winthrop, and put Old England into the hands of Cromwell and his psalm-singing soldiery.

All great truths, which carry organic forces in the heart, are thus gradually developed. The prophet's message is delivered by piece-meal, and he only half understands the import of his own ringing words. It ought to be no ground of distrust with us that we can see that the Puritans were inconsistent with their own principles and with their own policy. It was a part of their work to correct their own errors. We are not to wonder that they were intolerant, though they had been the victims of intolerance. It is one of the fruits of persecution that it teaches and disposes its victims to build racks and pile fagots for their foes as soon as they have gained the power; and, besides, a state distinct from the church was a thing not then in existence, and the modern doctrine of religious toleration had hardly been propounded or conceived. Especially we ought not to condemn the Puritans simply for adopting methods which are now seen to be utterly irreconcilable with the principles of republican government as it has since appeared. For our republican government of to-day was to them a Utopia. They neither aimed at such a result nor foresaw it. They knew little of what was to come of their voluntary exile and their resolute struggles for a pure faith, a godly character and a true church. Their highest hope and wildest imagination anticipated no such America as they were laboring so nobly and effectually to build. Their work consisted in following the light as it came, in welcoming the truth as it was taught them, in faithfully discharging the duty of to-day, and leaving the morrow to God. And here is to be found the largest part of their greatness. They were stirred by no brilliant imaginations. They were lured onward by no shining goal. They looked down the future with no prophet's eye. No magnificent

end came to glorify their humble beginning. They heard nothing of the grateful eulogy of coming generations, drowning with its majestic stream of praise the voices that broke around them in snarls and croakings and hisses and sneers, as they wrought away to build the ark of our liberties. They were unconscious of their own greatness, and would have laughed at the idea of a historic renown. They only revered God and incarnated duty. They asked after what was just, not after what was to bring destruction. They were the symbols of God's authority in the earth, patient sufferers for his sake, resolute doers of his will, pliant instruments in the hand of his Providence. This was their ambition, and it was also their glory; for out of such material as this, does God always build the world into grandeur. Like Abraham, they heard the call of God and went out, not knowing whither they went; and so, like him, they were chosen to be the parent of a great nation, and they stand in the new world as did the patriarch in the old,—the fathers of the faithful.

It is not pretended that this central principle of Puritanism ruled supremely and constantly in the heart and life of all who bore the name and belonged to the fraternity. The Puritans were men and women, bearing about with them the frailties and passions of our common human nature. Some of them crucified their creed in their conduct. They revealed deficiencies and excesses not unfrequently in both their character and their work. The life they lived was partial. The genial element was lacking. The sunny side of the Christian life was too rarely seen in them. They kept their tents pitched about Sinai, maintained their watch at the quaking mountain, and worshipped with their faces toward the cloud which rested on its summit. They studied the Decalogue to the neglect of John's gospel. They divorced religion from taste. They sacrificed beauty to rugged strength in their culture. They exalted law at the expense of love. They repressed the gayety of childhood, and so put a large part of the poetry out of life. They compressed the mirthful and social elements in the soul, and so induced a reaction which made life a scandal after the restoration of the Stuarts in England, and which is showing

itself to-day in the antics of our buffoons, and in the defiant precocity and headlong Epicureanism of "Young America." They made the church appear more like a police station than a spiritual asylum; and its officers seemed more at home in hunting down heresies and whipping social irregularities at the cart-tail, than in binding up a broken heart or lifting a penitent Magdalen to her feet. These were some of the weaknesses and faults which walked hand in hand with Puritanism, showing that excellencies and defects find room in the same character, and that no human greatness is perfect.

But, on the whole, the work of the Puritan element, both in the Church and in the State, has been needful and grateful. It has taught men their direct responsibility to God, and so struck a most effective blow at Papal tyranny and prelatical assumption. It has exalted the Bible in human thought, and so induced both its critical study by scholars and its general diffusion among the people. It has developed a true religious toleration through its doctrine of the supremacy of God's law as revealed in the individual conscience. It has aided to put strong and intelligent religious convictions in the place of mere sentiment, filled the word duty full of Divine meaning, exalted self-discipline to a heroic height, and set martyrdoms for the truth to light up centuries as the constellations illuminate midnights. It has set the church to be the guardian of public morals, and stationed her as a critic at the door of every Legislative chamber, and it has opened the eye of God's omniscience over the whole domain of life. It has taught the magistrate his duty out of the Decalogue, and warned the citizen to beware of plotting against him who bears the sword of rightful authority. It has frightened tyranny out of monarchs by menacing their crowns, and checked the open profligacy of magistrates by threatening to take from them their staff and symbol of office. It has multiplied difficulties in the way of carrying a bad cause to victory; and it has whispered encouragement into the ear of every prophet who has a great truth to announce, and poured energy into the arm of every worker who struggles to build that truth into a beneficent institution. It has brought moral worth into the foreground of human qualities,—giving

every good man a captain's credentials, and it has but a mark, that cannot be wholly wiped out, on the brow of every demagogue. It was Puritanism that gave the Presidency to Abraham Lincoln's honesty,—refusing it alike to Breckinridge's chivalric pride and social prestige, and to Douglas's pettifoggery and pluck. Nay, it is Puritanism that has rooted slavery out of New England, stood at the door of the territories and fought it away, and which is now mustering its forces to drive the loathsome thing out of every stronghold in the Republic.

The great evil under which the Puritans had chiefly suffered, that against which they protested, and which it was their primary mission to remove, resulted from the subjection of the Church to the State, and the attempt of the Crown to prescribe faith for the understanding, and law for the conscience of the Christian citizen. The remedy suggested to the Puritans was to reverse this order of things and subjugate the State to the Church; and this was just what they attempted. The form in which this effort was made in the colonial organizations of New England, was found to be impracticable on any broad scale and for any long period; for "it involved the supremacy, not of conscientious, God-fearing men in the aggregate, but of those who had received a certain religious brand, for which some of the best citizens might well lack the prerequisites, and of which some of the worst citizens might feign the demanded conditions."*

The failure of this effort in New England has resulted in the separation of the Church and the State in such a sense and to such a degree that the divorce suggests as many reasons for grief and anxiety as for gratitude and hope. Some of the saddest features in our religious life, and some of the worst in our political, have resulted from this unnatural sundering. The Church has ignored the wrongs which have flourished in the sphere of politics, and the State has often seemed specially scrupulous lest it should do something in aid of religion. Hence our pandering pulpits and our trimming benevolent soci-

* North American Review, 1859.

eties, our timid presses and our prayer meetings which make every sentence of petition for the salvation of an African, "*contraband*" of order and unity. Hence, too, on the other side, our unchristian legislation, against which it is a misdemeanor to protest, and an offence to pray,—our scoffing at the idea of any law "higher" than an Act of Congress, and the charge of recreancy to Christ, flung at every Christian minister who ventures to weigh an unrighteous platform or a vicious statute in the scales of the gospel. We have seen quite too much of that separation of Church and State which authorizes a man to crucify in one sphere of life the very principles before which he bends his Sunday knees in the other.

The underlying idea of the Puritan, in founding a Theocracy and in rearing a Commonwealth, is sound and vital; and its wise and complete embodiment will mark the full development of real religion and the culmination of true liberty. The Church will have undertaken its full and proper work only when it shall set itself to reörganize and redeem civil society, and the State will approach its true pattern only in proportion as the law of God shall be the basis and limit of human legislation. This is the marriage for which Heaven works and the earth is waiting:—where the magistrate and the preacher shall cōwork as ministers of God; when the outward and inward life shall own one law and aspire to one end; when Government and Faith shall combine to build God a tabernacle among men. Then will John Robinson and John Milton see the travail of their souls and be satisfied, for the prophecies of Puritanism will have blossomed into history, and its great idea have become royal in the world.

Art. II.—PHILOSOPHY OF THE RISE AND FALL OF EMPIRES.

In tracing the tides of empire which have exerted the greatest influence in the world's history, we find that, with few exceptions, the direction of their flowing has been to the westward. When the old patriarch and his sons stepped forth from the ark, the earth, pure and fresh from the baptism of the deluge, was spread out before them with none to dispute their right of possession. In the prospective division of the inheritance, Japheth, the eldest, chose Europe as his share of the patrimony, Ham took Africa, with a garden spot on the fertile plains of Shinar, while Shem, who was the youngest, and of course the last to choose, took what was left, which included nearly all Asia.

Nimrod founded the first great empire—the Assyrian—whose capitals were Babylon and Nineveh. But this mighty empire, the glory of kingdoms and the beauty of the Chaldees' excellency, was doomed to be eclipsed and finally destroyed by the still mightier waves of Empire as the tide rolled on toward the sun-setting. In its march it built the commercial cities of Tyre and Sidon in Phenecia, the rocky and indestructible ones of Idumea, and, spreading over the fertile vale of Egypt, its cities of Memphis and Thebes, rivalled Babylon the great, and its pyramids and temples exceeded the noblest structures on the plains of Shinar. Another roll, and Carthage arose, as it were, from the Mediterranean, over whose waters she held undisputed sway for centuries; onward still, and Greece was borne up to the culmination of her power, and in the person of her youthful Jupiter subjugated the old empires of Egypt and Babylon, which had preceded her. But the wave could not stop here;—another roll of the tide, and Romulus was dropped upon the banks of the Tiber, who, gathering a robber horde, founded the seven-hilled city of Rome. Here the tide of empire culminated in colossal proportions and crystalized into an immense glacier, bearing up the self-styled Eternal City, until it grew to mammoth dimensions, and attained an

influence among the nations of the earth greater than that of any previous power. Like the bird of prey she chose for her emblem, the Roman empire spread her powerful wings and grasped almost the entire world in the iron talons of her invincible power. But at length the glacier melted, and the tide of empire left Italy to rise on the Rhine, the Rhone, the Seine, the Tagus, and the Thames,—gradually working its way westward, until, reaching the boundaries of the continent, it planted the British empire on the isles of the sea.

In the meantime, enterprise, still looking westward, had discovered a new continent, equal in extent to nearly one-third of the habitable globe. Here was a new, vast, and fertile land, inviting and welcoming the tide of immigration from the old world, which rolled in upon its shores. Nor did it stop with the Atlantic coast, where it first touched, but westward it has kept its way, spreading over the broad prairies of the West, overleaping the mountains, and unfurling the banner of civilization amid the gold-fields of the Pacific coast. Here the two tides meet—the Civic and the Pacific. And He who hath set bounds to the sea, and also to the habitations of men, saith to each, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

Other and lesser tides of empire have been developed in the world's history, but they have generally rolled in an opposite direction. Of this class are the Saracen empire, which arose in the 7th century, the Tartar, which commenced in the 13th, and the Turkish, Chinese, and Japanese empires of the present. These powers have never exerted a controlling influence in the world, and no such supremacy awaits them in the future. They are but mere eddies in the world's great river,—reflex waves in its mighty gulf stream.

Another tide swept over Northern Europe, whose influence was mainly felt in the tributaries which it poured into that already noticed, which flowed over southern, central and western Europe; for, however important the Scandinavian nations have been and still are, their influence is much less than that of those referred to. What their future will be, remains to be developed.

Having traced briefly these great tides of empire down to the present, we shall not venture any conjecture as to the future until we have investigated, in some measure, the philosophy of their rise and fall.

A state is a community of individuals united more or less by a common interest, a common sentiment, a common feeling, and subject to a common government. National growth is, therefore, but the aggregate development of its individual members, and national decay is but the measure of individual decline. Therefore, we may lay it down as an axiom, that whatever tends to develop a higher manhood, to strengthen and perfect individual character, as industry, perseverance, intelligence, self-denial and virtue, tends in the same ratio to strengthen the state, to perpetuate and increase its existence and influence.

Let us, in the light of this principle, examine the causes which led to the rise of the great empires indicated, and also the causes which led to the decay of those which have perished.

As the empires of Babylon and Egypt commenced about the same time, and were rivals in growth, greatness, and also in decline, and as they were a similar people, descendants of the same branch of Noah's family, we will notice them together. Nimrod, the founder of Babylon, was not only a mighty hunter, but, if we may credit history, he was a mighty worker, judging from the cities that he built and the works of public improvement which are attributed to him. Ninas, his son, who succeeded him, was his equal in industry and enterprise, while Semiramis, the queen of the latter, who took the throne at his death, exceeded them both in executive ability. During her reign of forty-two years, Babylon was built on such a scale of magnificence, that succeeding monarchs did but little to add to its world-renowned splendor. The industry of this people is sufficiently indicated by the number and size of their cities, and by their agricultural and commercial enterprises, which poured untold wealth into the coffers of the nation.

The industry, perseverance, and enterprise of the early Egyptians were, if possible, still greater. As the Babylonians controlled by immense embankment the flow of the Euphrates,

so the Egyptians laid hold on the Nile, and, by artificial dykes, canals, and reservoirs, poured out its fertilizing waters over all the land during the entire year. They seized on the rocky wealth of Syone, and carried its beautiful marble hundreds of miles to build and adorn the magnificent cities and temples of central and lower Egypt. The mechanic arts, here, as well as in Babylon, were carried to a very high state of perfection, in some respects exceeding the attainments of the present. Labor was honored, especially in Egypt. No profession was considered grovelling or sordid which involved honest toil, whether of the head or hands. This accounts for the perfection to which they carried husbandry, architecture, sculpture, painting and literature. Their libraries were among the most ancient and extensive in the world, and their appreciation of the value and the use of learning was indicated in the expressive inscription which they placed over the entrances to these depositories of wisdom, viz.: "Remedies for the diseases of the soul."

Philosophers, poets, statesmen, artists and scholars, from all parts of the world, came to finish their education and satisfy their intellectual thirst at the deep fountains of Egyptian wisdom.

The laws, for which they entertained the highest reverence, were carefully framed with a wise reference to the promotion of virtue. Intemperance was prohibited by statute. Sumptuary laws presided over the table of the king as well as over those of his subjects. Honesty of dealing and uprightness of character were secured by the plainest statutes, sanctioned by the severest penalties. No eulogium could be pronounced on a deceased Egyptian, and no rites of sepulture were allowed, until a competent court had investigated his character and pronounced him worthy. The kings themselves were not exempted from this ordeal. Such a rule, applied in this age, would sweep the lying epitaphs from thousands of tombstones, and make many of our cemeteries little better than solitudes. These characteristics of the early Egyptians and similar ones, though in a less degree attaching to the Babylonians, furnish an adequate explanation of the eminence to which these empires attained.

Of the Idumeans but little need be said, except that they were a people of superior literary and scientific attainments, of rare industry and skill in the material pursuits of life, largely and successfully engaged in agriculture and commerce, acquiring great wealth and power. Petra, their capital city, was built in a vast amphitheatre, in the wild range of Sinai, surrounded on all sides by mountains, whose rocky sides were excavated, with incredible labor, into dwellings, temples and tombs, even to their very summits. This city was thought to be impregnable, as it had but a single entrance—a long, narrow defile, bounded by inaccessible cliffs, which rose on either side almost perpendicularly for hundreds of feet in height. These mammoth cities were evidently built with a design to have them stand forever. No pains were spared to make them strong enough to defy all the assaults of men, and all the ravages of time, and yet not an hundred short generations passed away before they were in perfect ruins.

Let us now examine, briefly, the causes which led to the destruction of these mighty empires, which, in the pride of their power, boasted that they were eternal.

We have not introduced their systems of religion as an element of their growth, nor shall we present them as causes of decay. Their idolatries were as conspicuous in their prosperity as in their adversity. Neither was their ruin caused by the prophecies which foretold their doom, however true these prophecies and however complete their fulfilment. Their fate would have been just as certain if no oracle had proclaimed it.

Their decay was the decay of manhood. Wealth and power tended to foster indolence, luxury, effeminacy, pride and profligacy. Self-respect, respect for the laws, and respect for the rights of humanity, were superseded by selfishness, licentiousness and oppression. Illustrations of this degeneracy are most apparent in the character of those who sat on the thrones of those old empires. Of the first Assyrian dynasty, which lasted 1450 years, compare the mighty Nimrod with Sardanapalus, the last of that line, whose weak effeminacy excited only the contempt of his subjects, whose sensual epitaph, composed by himself, Aristotle declared to be fit only for a hog. Of the second dynasty,

nearly as great a disparity existed between Belesis its first, and Belshazzar its last, king. The third dynasty was founded by Cyrus the Great, who brought to the throne of Babylon a character for probity, virtue, temperance and wisdom, which is the boast of antiquity. This empire, called the Medo-Persian, lasted but 206 years, and yet in that brief period, Darius Codomanus, was all that was left of the great Cyrus.

In Idumea and in Egypt we find a similar degeneracy of morals and of manners. In the latter country especially, in process of time, labor became degraded in consequence of slavery, which was introduced here. This, at first, was of a mild type, not interfering seriously with the development of those who suffered it, but, like sin everywhere, it rapidly degenerated, until it produced its legitimate results of brutalizing the master, degrading the slave, and debauching the whole nation. The "irrepressible conflict" developed servile insurrections with all the horrors of civil war. One king and his entire army were destroyed in attempting to recover a valuable lot of slaves who had made a stampede, led on by that noted abolitionist, the great Jewish lawgiver. This checked, but did not cure, the evil. Oppression continued, until nearly all the laboring classes were reduced to involuntary servitude. As a consequence, human life became cheapened, the useful arts neglected, and works of public improvement were superseded by those designed for mere show. Their kings, actuated by a foolish pride, and led on by an insane ambition, sought to immortalize their names by rearing those mountains of granite called the pyramids, whose every stone was cemented with the blood of those whose lives were sacrificed in their building.

Thus we see the causes of the decay and ruin of these mighty empires, which embraced a large part of the learning, the wealth, and the power of the world.

The utter depopulation and ruin of these immense cities were owing to several causes. The vast caravan trade between the East and West, which flowed through Idumea, making Petra its emporium, was diverted into other channels, leaving that city without the means of supporting its numerous population. This, with the sterility which gradually turned that

fertile land into a comparative desert, compelling the people to adopt a nomadic mode of life, completed the desertion and ruin of Petra. Babylon, when it ceased to be a royal city, was neglected, and finally turned into a royal park, and used as a hunting ground by the kings of Persia, who became masters of the country. Thebes, with its hundred gates, immortalized by Homer, with its vocal Memnon and its gigantic temples of Luxor and Cornac, lies half buried beneath the sands of the desert, which for 3000 years have been drifting upon it. The same cause has completely hidden Memphis from view, leaving nothing to mark its site save the pyramids which stand like giant sentinels, watching at the door of its sepulchre.

So completely have these tides of empire ebbed, that the miserable refuse of humanity left upon their retreating sands are unable to read the epitaphs on the tombstones of their ancestors. Instead of honoring them for their greatness, they convert their tombs into dwellings and their embalmed bodies into fuel with which to cook their miserable food.

Similar causes contributed to the rise and fall of the commercial cities of Tyre, Sydon and Carthage. It is true that war was the visible agent in their final overthrow, but this was provoked and aggravated by a long course of degeneracy and corruption, which rendered them weak among themselves, and obnoxious to others; but we cannot stop to particularize.

We now come down to Greece and Rome. These republics were the first attempts of Japheth, who had spread himself out in wild lawless tribes, noted more than anything else, for a love of freedom, to concentrate his energies and develop something worthy of himself and of the rich patrimony assigned him in the division of the earth. If he waited long, he worked with a will when he did commence, as his achievements abundantly testify.

It is not our purpose to delineate the forms of government established in these countries, nor the changes introduced, from time to time, but simply to indicate the more important elements in their growth, and also the causes of their decline.

The people of these countries were early distinguished for a love of freedom. Their laws were generally framed with an

evident design to secure the largest measure of personal freedom consistent with the public good. That they always succeeded in this design, none will affirm; that they did much towards accomplishing it, none, we think, will dare to deny. Even the sanguinary code of Draco, and the military one of Lycurgus, as well as the milder and more democratic one of Solon, were framed and adopted, not for the interests of kings and rulers, but for the good of the people. This is the reason that the two last, notwithstanding their obvious defects, were observed for so many hundreds of years.

Learning, which had declined in the old empires of the East, and was being buried beneath the rubbish of decay, found a congenial soil in this virgin field. Greece, the cradle of liberty, became the school of science, the home of the muse, the forum of eloquence, and the temple of freedom.

Industry was honored and encouraged, except in Sparta, where the slavery of the Helots brought it into disrepute. The Lacedemonians, owing to their peculiar institution, were a source of endless trouble to their sister states, to whom they were united in the Amphictyonic League. Slaveholding tends to develop the basest passions, and the indolence which it imposes on the masters gives an opportunity of working them out to all their horrid results.

The Romans, in many respects, were similar to the Grecians, possessing the same love of liberty, the same indomitable courage, the same incorruptible patriotism, and the same spirit of enterprise They differed, however, from them in being a graver people, and yet a people who enjoyed life quite as well, if not better. With a larger faith in humanity, they did not consider eternal vigilance as the necessary price of liberty, nor deem it necessary to bind themselves and their posterity to a life of self-denial and servitude, to a despotism of law, in order that they might be free. Besides, they were united, and consequently less frequently torn by factions and weakened by secessions, than the members of the Grecian confederacy. They were both a military people, but they exerted their military energies in the pursuit of different objects. Greece fought for prowess, Rome for empire. The first conquered to degrade

her enemies,—the last to elevate them. In this respect Rome was immeasurably superior to her rival. Wherever she carried her arms she carried her laws, her enterprise, and her protection. If she exacted tribute, she furnished the means of paying it. True, Carthage was destroyed because its implacable hostility and its formidable power rendered it a dangerous rival, and Jerusalem, because the bigoted Jews, in their obstinacy, were constantly rebelling against the imperial authority; but these and similar cases were the exceptions to the general policy of the Romans. They were a people of large legislative, judicial, and executive ability. While Greece was busied in making laws for herself and for her colonies, Rome was legislating for the world, spreading her laws over all latitudes and nations. Her conquests were owing more to the justice, mildness and beneficence of her laws, than to the invincible bravery and military skill of her armed legions. Her policy was wiser, broader and more generous than that of Greece,—hence her power was greater and her influence more enduring.

Yet with all differences of temperament and of policy, the Grecians and Romans were a similar people, owing their prosperity to similar causes. From what has already been said, the elements of their growth may be summed up in few words, viz.: A love of freedom and a wise regard for the laws which secured it,—a habit of industry and a spirit of enterprise which wisely directed it,—a love of learning and a generous expenditure to diffuse it,—and, above all, a general character for integrity of principle and patriotism of heart, on the part of the people, which no threats could terrify, no bribes seduce, no honors corrupt, and no sufferings destroy. These traits produce national greatness by a law of sequence, as fixed as the law of gravitation. Through their influence, the tides of empire in Greece and Rome culminated in larger proportions than any which rose on the vale of Egypt, amid the mountains of Edom, or on the plains of Shinar.

Time will admit of but a brief statement of the causes of decay in these empires. The most obvious cause of Grecian decline was her intestine feuds and civil wars. The armies of

Athens and Sparta, which had withstood the hosts of Persia under Darius and Xerxes, and achieved such triumphs on the battle-fields of Marathon, Thermopylæ, and Platea, and in the naval battles of Artemisium, Salamis and Mycale, were finally turned upon each other in the Peloponnesian war, which enslaved Athens,—the metropolis of Grecian learning and refinement,—the very centre of her arts and sciences,—humbling her pride and crushing her power to the very dust. True, Athens rose again, and Sparta in turn was humbled, but Greece never fully recovered from this fratricidal conflict.

This and the pride, arrogance, envy, jealousy, and insane ambition which led to it, corrupted the whole people and prepared the way for the subjugation of all Greece, first to Philip and Alexander, and then to Rome, a province of which she continued until the downfall of that mighty empire. So degenerated had Greece become, partly through the influence of wealth and long-continued power, and partly through contact with the Persians, whose effeminate and luxurious habits she had measurably adopted, that Philip had more to fear from the eloquence of Demosthenes than from all the armies of Greece, and Greece had more to fear from Philip's gold, than from all the arms of Macedon. So low had she fallen, that neither the memory of her heroic age long past,—the age of her heroes and bards, of Hercules and Homer, of Jason and Orpheus, of Ulysses and Linus; nor the memory of those ensanguined battle-fields on which she had successfully disputed the right of empire with the mightiest nations of earth; nor yet the influence of her golden age of art and science, of philosophy and literature, could inspire the nation with any reverence for the past, courage for the present, or hope for the future. Thus the tide of empire left Greece, crossed the Adriatic, and was swallowed up in the still mightier one of Italy.

A knowledge of the facts and the philosophy of the decline and fall of the Roman empire, has been so popularized by Gibbon, that little need be said on that topic in this connection. It ought to be said, however, that the causes usually assigned for the downfall of the Roman power, are not the true ones, at least not the main ones. The power of Rome would have

waned if she had kept no standing armies, if Cæsar had not crossed the Rubicon, if the Pretorian legions had not placed the empire on the auction block and sold it to the highest bidder; and if the thunder of the Gothic war-horse had never been heard on the plains of Italy. She had grown to greatness in spite of her armies, her factions, her ambitious leaders, and her barbarian neighbors. While she retained those characteristics which tend to the development of individual and national virtue, her progress was sure, whether her government was a republic or a monarchy, whether she was ruled by kings, consuls, senates, triumvirates, or emperors. But when these declined, her power waned, by a law as fixed as that which levels the oak when its heart is rotten. The disease fastened upon her vitals was organic and chronic, paralyzing all her energies, ultimating in atrophy, syncope, and death. It was fitting that, after a death so sad and painful, Rome should be shrouded in the mantle of the dark ages, and buried under the shadow of its starless night.

As the tide ebbed from the eternal city, other waves were rising in central and western Europe. The Scythian and Scandinavian tribes, the Huns, Goths, Franks, Lombards, Teutones, Germans, Saxons, Danes, &c., in their wanderings, spread over Europe, dispossessed the original Celtic tribes, and gradually built up those empires, which still exert a controlling influence among the nations of the earth.

These nomadic races were distinguished for their military character, and also for their love of liberty. Simple in their habits, they were a hardy people, capable of enduring severe hardships of toil, and great exposure to the vicissitudes of climate. Such a people were eminently fitted for the important part assigned them in the world's great drama. They were squatter sovereigns in the fullest sense. If conquered in one place, they fled to fight and carve them a destiny in another. Gradually, however, these nomadic habits were dropped, as they found countries whose soil and climate left nothing to be desired, and the energies of their vigorous natures were turned into other and more peaceful channels. Their warlike tendencies were softened down, and they exchanged the sword for the

plow, the spear for the pruning hook, and the battle-field for the marts of trade. Their energies were measurably redeemed from the horrid work of butchery, and consecrated to the nobler mission of building up peaceful and prosperous communities. This change, however, was a gradual one, requiring several hundreds of years for its accomplishment, during which the growth of these empires was slow.

The first race of French kings,—the Merovingian dynasty,—extending from Pharamond to Childeric, were little better than robber chiefs. Under their sway, which lasted 300 years, the country remained almost in a state of barbarism. The next race,—the Carlovingian dynasty,—understanding better the science of government, did more for the welfare of the nation.

Charlemagne, the third king of this dynasty, was not only a great warrior, the conqueror of Italy, Germany, and a part of Spain, but he was also a great legislator. France owes more to the code of laws which he gave to her, and to his encouragement of the arts and sciences, than to all the achievements which reflect so much glory upon his military genius. Under the next race,—the Capetian dynasty,—Feudalism, which was a favorite measure with all these empires, and an important step in their early growth, became exceedingly tyrannical and obnoxious, both to the kings, whose authority it checked, and to the people who groaned beneath its oppressions. But better counsels prevailing, this system was modified in the 15th century, and finally abolished by statute in 1663.

Thus, step by step, the influence of the people was felt, their rights secured, learning diffused, the arts and sciences encouraged, and the peaceful pursuits of industry honored and rewarded, until France ascended to the zenith of her power. The bloody annals of the French revolutions afford added illustrations of the fundamental truth we are seeking to develop, viz.:—that a nation's greatness is in proportion to its intelligence, its enterprise, and its virtue; but time will not admit of further detail.

In Germany, we find the elements of popular freedom still earlier developing themselves in a much more vigorous and healthy growth. Cities and states asserted their freedom,

representative governments were established, diets were formed, and the mightiest emperors were required, on taking their crowns, to sign solemn compacts guaranteeing, the liberties of those over whom they swayed the sceptre.

Of the empire of Spain but little need be said in this connection. It arose to the zenith of its power under Charles V. and Philip II., in the 16th century. This was the period of its greatest enterprise in learning, in the arts and sciences, in agriculture, commerce, mining, &c. Up to this period the nobility, jealous of their ancient rights, afforded a salutary check upon the power of the throne; but in the attempts to popularize freedom throughout Europe, the struggle in Spain resulted in favor of despotism, so that not only the common people, but also the once venerated and powerful Cortes, became of comparatively small influence in governmental affairs. This, coupled with the unbounded wealth derived from her colonial mines, degenerating and corrupting the entire nation, have well nigh completed her ruin.

Our plan will admit of noticing but a single other representative empire, and that is the English. Passing over the barbarism of the ancient Britons, and also the 400 years of Roman rule, we come down to the Saxon conquest in the 6th century, which infused into the nation a new and more vigorous element, modifying largely the language, manners, character and destiny of the English people. Though foreign to our general purpose, yet, as it is a curious fact in history, and one which illustrates a principle and points a moral, we cannot forbear noticing the circumstances of the introduction of the Saxons into England. When Rome withdrew her armies from her distant provinces, to repel, if possible, those fierce hordes who were threatening destruction to her empire, the Britons were left defenceless, exposed to the fierce attacks of the Picts and Scots, whose sanguinary and repeated incursions threatened their complete ruin. Pathetic appeals for help were sent to Rome, and when these could avail no longer, because the Eternal City was driven to mortal extremity by the impious Attilla, the boasted scourge of God, who was thundering at its gates, the Britons, unable to defend themselves, sent over to Germany, and hired

the warlike Saxons to undertake their defence. They came, and expelled the Picts and Scots, and then, instead of returning, as the Britons wished, they remained to conquer and possess the country which they had delivered. They divided the country into seven small kingdoms, called the Heptarchy, but it was not until the government was consolidated under Egbert, in the 9th century, that the country exhibited much signs of prosperity. Alfred the Great, one of this line, who came to the throne in 871, laid the foundation of the British navy, framed a code of laws which are still recognized as the basis of English common law, established the right of trial by jury, and encouraged the arts and sciences,—thus laying the foundation of that prosperity which has made the British empire one of the mightiest of earth.

But this prosperity was not uninterrupted. The growing wealth of England at this time was too tempting to the piratical freebooters of Denmark and Scandinavia, who, for six generations, disputed the right of empire with the Saxons, who had only held it by the right of conquest of the Britons. This fierce contest, sometimes resulting in favor of the Danes, and then of the Saxons, plunged the country into the greatest poverty and distress. But time, the great healer, finally amalgamated these races, blended their dialects into a common language, united their sympathies in a common interest, and combined their energies for the defence and welfare of a common country. Scarcely had this feud healed before the country was plunged into another by the Norman conquest. The battle of Hastings, which placed William of Normandy on the throne, subjected the nation to a worse slavery than it had hitherto known. Finally, after much conflict and suffering, this race was blended with those it had conquered, making the English race to consist of these three Teutonic branches of the Germanic family,—the Saxons, Danes and Normans, united with the ancient Britons. From this period commenced a course of prosperity in the English nation, which finds few parallels in the history of empire. Through the influence of moral means, mainly, abuses of long standing were reformed, wrongs redressed, and the rights of the people secured by organic law.

Feudalism, with all the horrors of villenage, fled before the influence of an enlightened public conscience, as the shadows of night flee before the orb of day. Slavery was abolished before a single statute pronounced it a crime. The Magna Charta,—the great charter of English liberty,—was established in the 12th century, and though frequently violated by despotic sovereigns, yet it was ardently cherished by the people, who, jealous of their rights, often required their kings to rēaffirm their loyalty to this ægis of British freedom. The writ of habeus corpus, and the right of trial by jury, were guarded with a tireless vigilance. The rights of the estates of the realm to be represented in Parliament, to have a voice in legislation, to impose the taxes they were required to pay, and to call to account the king's advisers when his course was seen to be contrary to the constitution, or detrimental to the country, were held to be inviolable. But for these safeguards of English liberty, and the vigor with which they were sustained, England would have been governed by a despotism as absolute as any which ruled on the continent. But the lessons learned by Charles I. on the scaffold, and James II. in exile, were not lost upon those who swayed the sceptre over the British realm. They learned to respect the laws which were higher than the throne, and the people who were greater than the laws. This wise political economy, coupled with the industry, perseverance, enterprise, intelligence and virtue, for which the English people are proverbial, have raised the British empire to its present greatness.

This important survey of empires teaches us several important lessons touching the philosophy of their rise and fall. We have seen that their rise and fall were not the result of fate or chance. No such blind and capricious God presides over the affairs of nations. The declaration of Holy Writ, that whatsoever a man soweth, that shall he also reap, is as true of nations as of individuals. This stern fact cannot be set aside by statutes which ignore the higher law, nor by compromises which sacrifice truth to expediency, and the interests of humanity to the behests of a party. No military power, however great, can successfully war against the eternal principles of

right and justice. We have seen that the growth of nations, so far as it is healthy and permanent, is the growth of intelligence, industry, enterprise, and virtue, and their decay is the decline of these characteristics.

In the light of these facts and principles, it is fitting to inquire what shall be the destiny of our own beloved country? Shall the tide of empire on the Western continent rise in equal proportions to those on the Eastern? No nation under heaven has had a more auspicious birth, a better patrimony, a more sacred baptism, or a more vigorous early growth, than ours. With such a beginning, such an inheritance, and such a history, coupled with a Constitution recognizing the self-evident truths that all men are created free and equal, that they are endowed by their Creator with the inalienable rights of life, liberty and the pursuit of happiness,—a Constitution ordained and established to secure the blessings of liberty to ourselves and our posterity, and which expressly declares, That no person shall be deprived of life, liberty, or property, without due process of law,—a Constitution better than was ever framed by English, German, Roman, or Grecian wisdom; with such opportunities and such blessings, what shall hinder our progress or set bounds to our national growth? Shall that foul relic of barbarism, imported from Africa, which has existed by mere sufferance until it rivals in size and hideousness the apocalyptic dragon, —shall that black monster be allowed to destroy this beautiful temple of freedom, quench its altar fires, and sweep every star of liberty from the constellations of our national galaxy? Forbid it Freedom! forbid it Humanity!! forbid it Almighty God!!! If our fathers, when less than three millions, successfully resisted the British lion, shall we, their descendants, numbering over twenty-five millions, tremble before this mean, gaunt, miserable, yelping cur, the most contemptible that was ever whelped? No, no! a thousand times no!! answer the free millions of the North. If slavery and freedom cannot both live, if one of them must die, then, by all of the sacred memories of the past, and the glorious hopes of the future,—by the ashes of the honored dead, reposing in peace on the battle-fields of Bunker Hill, Concord, Lexington, Brandywine, Saratoga and Yorktown, and by the

Eternal God who rules in the armies of heaven, and doeth his will among the inhabitants of earth,—then, here upon the altar of our common country, hallowed by the blood of so many sacrifices, and fragrant with the incense of so many benedictions, we swear that slavery must die! for liberty must live!! And let all the people say, Amen!!!

It is not our purpose to enter into any argument touching the proper solution of this perplexing problem which has thrown the apple of Eros into our Union; which seeks to apply the incendiary's torch to our glorious temple of freedom. That it will be solved, there can be no rational doubt. Other nations have passed unscathed through ordeals as severe as ours. Feudalism, which grew up in the the Mediæval ages, was abolished by the growing intelligence of the empires of the old world, though it was venerable with age and intrenched behind millions of capital. Slavery was next abolished, and the slave-trade, lucrative, extensive, and time-honored, was branded as piracy. Even the Autocrat of Russia has recently taken the chains from the millions of serfs in his vast empire.

With such examples before us, with the light of the 19th century flashing all around us, with the eyes of the world upon us, and with an opportunity such as occurs seldom in the lifetime of a nation, an opportunity of rising superior to mere selfish interests, of proving the nobility of our manhood, of treading the path of duty, though surrounded by perils, with so firm a step that our footprints may be seen across the ages, of acting for the welfare of unborn millions in all coming time,—with such incentives and opportunities, we cannot believe that this nation will falter or hesitate to tread the highway of freedom which God hath cast up for it. We cannot believe that the glorious orb of our national prosperity, which has steadily climbed the heavens almost to the zenith, can be arrested by such a puny arm. The tide of empire, which is rising on this fair land, cannot be checked and rolled back by the whips and chains of slavery, but it will roll on, rising higher and higher, until it shall wash out every stain of oppression, until humanity shall be redeemed, and the hopes of the world realized in a grand jubilee of freedom, from land to land and sea to sea.

Art. III.—VALUE OF A KNOWLEDGE OF NATURAL SCIENCE TO THE MINISTER.

God's works are exhibited in boundless variety and extent. The most casual observer is delighted by some manifestations of skill and beauty. The heavens, with their ceaseless story of power, love, and design; the earth, with its completeness and ever new wonders, speak, in language fitted for every ear, some inspiring word. The child may delight in the flower; the student of little acquisition may find in the more open teachings of God's works, profit and interest; while to him who seeks earnestly and untiringly for instruction, the wonders and relations which others discover shall be more abounding in interest, while his range of vision shall be enlarged.

All is from God; and knowledge of his works and ways will give us truer thoughts and more intelligent apprehensions of him. So, when one would stand as his messenger upon the earth, he cannot reasonably refuse any inquiry which shall reveal to his own heart and the hearts of mankind more of their heavenly Father. In everything, and at every time, do we need to cry, "Lord, give thy servant an understanding heart; teach me, for thou knowest."

The Christian teacher stands near to God; and if there is beauty, harmony, wonderful revelations and exhibitions of God, they are all meant for him. It is fitting that their language should touch and influence his heart. If a lily bends beneath its weight of loveliness, if there is music among the shining glories of the firmament, if there is the tracery of God's finger sacredly inclosed in the rock, if the earth has lessons of design and love, if the constitution of the human mind has any teaching, surely all must be for him who stands under the broad ægis of Divine truth, as its expounder and advocate. He needs them because they are telling, in their own chosen way, the great lesson of God,—God in his majesty, his love, his condescension and power. In singing God's praises, we do not command the treble to be silent because it has not the fulness and power of the bass, nor the bass to cease its contribution

to harmony because it has not the gliding, sweet grace of the tenor. Nor do we forbid, in the hearty utterance of praise, the mingling of the feebler voices of childhood with those of mature years. It is all praise, and goes up to the same Father, though the significance of the parts may vary. An ignorant man may deny the bass its share in the psalm,—he deems it no tribute of praise, because it is not the treble, or the tenor;—so men have sometimes crowded out of notice that part of the great story of God which has not been found formally expressed in his word: to a full understanding of him the teaching must come from every source, and blend in one united tribute.

The thoughts of God, wherever expressed, are not understood by a careless student. The word of revelation, as we find it in the Old Testament and in the New, reveals greater riches as it is studied more and more. No one thinks that it is to be apprehended, in its great abounding spiritual wealth, without much meditation, seeking and prayer; so, too, should we not suppose that the utterances of God in the works of nature can be heard aright, except we listen long and carefully, and search diligently to know them.

We are, perhaps, in danger of supposing that, while the study and examination of the Bible is necessary to an understanding of it, and to the gaining of its spirit, we may with safety pass by all and any other revelations which God has made to us of himself. If the work is from God, it is worthy of our careful thought, for nothing that comes from his hand is worthless or insignificant. Wisdom and skill cannot be unheeded in any of their manifestations, lest we in some degree regard as unworthy of our thoughts some expressions of God's mind. God is great, and all that he has created and given to us wears the stamp of greatness. We may despise nothing, for it is the property of a Divine Maker. We may see then, that from the peculiar connection with God and the revealing of God's character, the minister is placed in intimate relation to all that pertains to that character, to all that may exhibit it in greater beauty and fulness.

Many are deterred, doubtless, from attempting to master the branches of natural science from the uncouth, foreign names

with which they abound. Here the difficulty vanishes before even a little exertion and pains. When once on their path, they are all easily overtaken, and one is surprised to see how quickly the names, which were barbarous enough at first, become familiar and intelligible as household words. It is only beginning to read in a new book.

Another obstacle to such knowledge on the part of the minister, is found in the want of time to devote to any real earnest study. Let him be reminded that there is no study that may, in its place, be more profitable than this. The facts are easily retained, where others are soon forgotten. Phenomena suggest more powerfully than abstract arguments. There is no other department of inquiry which will bring greater pleasure, while it allures to higher joys and loftier walks. Continuous, consecutive study is not so imperative in regard to the study of the natural sciences, as in many other departments, so that one may steal a little time to much profit.

The minister may be induced to pursue it by being reminded of its relations to his work and usefulness, its necessity for his power and influence. This may be shown by the fact that from the ignorance of such studies, the Christian world works at a disadvantage in its encounters with unbelief. Theology may be progressive, without being careless and worldly; it must be progressive if it would claim any connection with God's laws of thought and of mind, or maintain its hold upon a progressive, vigorous race. As Christ drew his illustrations from the realm of nature to enforce the truths for the spirit, and thus linked nature and revelation, so it is lawful to seek for argument and support from that natural world, which, seen aright, clothes Calvary with new dignity and power, and gives to Divine love a tenderer, holier meaning.

Many eminent and devout Christians have supposed, and still believe, that the whole tendency of science is toward skepticism, and that it is necessarily hostile to religion. From the laxity and want of discernment which have been exhibited by the Christian world, and from their shrinking from an investigation of the real tendencies of science; from the bold claims of the opposers of religion, when some new scientific discovery has been made,

we cannot wonder that the feeling should become somewhat general, that religion and science are necessarily enemies. Men have only begun to exclaim in confidence, "Why should the Christian fear, for all is from God, and there needs only an interpreter to make all light centre upon revelation." Now, to be able to rectify this too prevalent mistake, to enlighten the Christian mind in regard to its Maker, to remove undue prejudices against the workings of science, is evidently his work who stands in the ministry of reconciliation. It is his precious privilege to declare: "The Lord our God is one Lord" —"no speech upon the pages of Revelation can be at variance with that of creation and Providence shown in his works."

1. It is evident that, to combat unbelief successfully, the minister must meet it, to some extent, upon its own chosen field. He can and ought to do this. The weapons of the Christian warrior must be changed to suit the enemies whom he encounters. Once it was necessary, for this purpose, to meet martyrdom with calmness and trust; again it was demanded of the disciple to be able to combat the errors of the church of Rome; to-day the question is, how to meet the onsets of unbelief as we find it in the latter half of the nineteenth century. Now every previous form of error needed to be met in a special way, so does the one now prevailing. We are apt to forget the importance of the latter statement, and in consequence of such forgetfulness, we see faith, honest and downright, attempting, with the clumsy enginery,—the bow and spear of a former age,—to cope with the rifle and howitzer of to-day in the service of infidelity. Irreligion, vanquished in one field and by one system of tactics, seeks other fields and invents new schemes and more effective weapons. It strives, by its perversion of the ends and facts of science, to make religion subordinate to science; to rob religion of its power by making it an exact science,—thus producing a monstrous creation under the name of a scientific religion; to establish, not only the forms of nature, but God himself under the control of fixed, unvarying laws—a Creator imprisoned within his own works; to make human actions the result of physical organization, depriving them of all moral quality; to deny the possibility of any miracle.

The arguments used to enforce these teachings of infidelity are more or less familiar to the intelligent young men of every congregation, and often bear baleful fruit. The pastor can prevent, to a great degree, such disastrous results by acquainting himself with the arguments of science to which they resort, and with the usual mode of reply. Without some such adequate acquaintance, his power to reach them will be seriously impaired. The very fact that he is unlearned in the departments from which they receive strength, will give them a disrespect for the teachings which he is permitted to give.

While in the schools the study of the branches of natural science is imperfect or wholly omitted, any great familiarity with it will depend upon the course pursued after engaging in pastoral labor. This, however, is too frequently omitted, so that many who occupy prominent positions in the ministry, are not able to understand even the arguments used with success by the defenders of the gospel on the ground where the foe must be met.

It is an encouraging sign of the present age, that the spirit of inquiry is so active. Thought is unrestrained; the expression of it untrammelled. This has, we are aware, many discouraging aspects at present, but inquiry is the mode of gaining truth and light, and when questions which the world is asking of religion are fairly made and fairly met, much will have been done toward reconciling the race to God. There is no skepticism necessarily dwelling in an inquiring spirit, when it comes to us with the questions which modern discovery and modern thought have pressed upon its attention. Doubtless, from misapprehension of the spirit of the questioner, and a reserve in meeting his inquiries, there has resulted a disappointment which has led directly to open infidelity. Men who think, will question, and God forbid that we should wish to check thought with a design of escaping the necessity of answering, or an amount of application which shall enable us to reply.

Among the questions constantly recurring are those in regard to the agreement of science with revelation; what shall we believe, is asked, in regard to the Mosaic account of creation; how receive that of the Noachian Deluge; how reconcile the

word of Holy Writ in regard to astronomical phenomena with the professed revelations of science; what shall reconcile the seeming discrepancies with the developments of chemical laws; what analogies, if any, are there between the scheme of redemption and the course of nature? Such questions, honestly or unfairly, will come up constantly, in one form or another, for solution, and he who has a real regard for truth, will feel that to turn away from them carelessly, or with impatience, as from the demands of a morbid curiosity, or a malignant spirit, would be to do violence to the truth, and sacrifice his influence. A feeling of confidence in the expounder of truth,—a conviction that fairness will be exercised, must be produced, in order for a hearty attention to the message of grace. Christian dignity, manliness and love, will suggest a fair hearing and a faithful answer to those who seek light, and to those who walk in the darkness, believing it to be light.

How shall the untaught minister behold and refute the great *faith* of the infidel, who, finding it impossible to credit the account of successive creations in Genesis, can yet believe that, from the most inconsiderable forms of life, there came to be developed the reasoning and doubting man, capable of finding an illustrious ancestry in the oyster or the star-fish, which, by successive development through the types of fish, bird and quadruped, became man! How teach him that, if the science to which he trusts be true, there must appear traces of an intermediate state, some sketch of the form of life from which it was passing to the future form; how show him that nature gives each form, perfect in itself, and as a distinct creation, just as revelation itself declares; how point out the fallacy of theories of development, by showing it to be the revelation of natural science that there are no traces of lower forms preceding the higher, which would be the case if there was a place of development, but that the higher form came earliest upon the stage of life; how show that, therefore, no transformation could have taken place without the interposition of miracle, in which case, too, his theory is dissipated? Many attempts have been made to reply to this theory by metaphysical arguments, but by none except this derived from the records of nature, kept to vindi-

cate her Creator, can it be refuted. The revelations of geology and of physiology, give the beginning and the end of species, but tell us no story of development from form to form.

One of the strongest arguments against a revelation from God, as we have it in the Scriptures, is that God never interferes with the operations of nature, and that there is no reason to expect any such interference for the purpose of making known his will. Natural science shows that the mighty changes in and upon the earth, exhibit a series of such direct interferences and miraculous agencies; it shows that miracles are not unknown in the history of the world,—not excrescences of nature, but regular means employed by God in his government and providence; that the miracles of Christ were only a repetition of His way in working in times before. Every source which shows us that God has a direct agency in the affairs of the world, that he is a personal God, is a help to faith and a discomfiture to unbelief. Infinite benevolence fitted man's abode by miracle for his presence, and it is compatible with that benevolence to work by miracle to save him to whom centuries of creations pointed with a hand tremulous from eagerness, as the hand of the prophets, when the form of the Redeemer appeared in triumph on the field of spiritual vision.

2. The value of natural science to the minister is further seen in this: that it furnishes him with additional illustrations of God's attributes. Wisdom and benevolence are wonderfully displayed in the order and plan of creation. There are no marks of confusion, no traces of chance. The insight which God has permitted us to gain into his marvellous counsels, is a prophecy of that future, when the song of praise shall seem to come from myriads of objects which are dumb now. The enduring rock, only perchance thought of as a hinderance, may once have anticipated the desire of the feeble plant for immortality, and safely sealed up the tender texture that, to all time, it might keep some trace of the hand that fashioned it, and which it was designed to honor.

We may read the love of life and the fear of death, the affection for offspring, in the records of ancient life—characteristics

to come forth heightened and tempered in man. There are exhibited striking proofs of benevolence and wisdom in the extreme carefulness in the preparation of the earth for man. The great primeval forests went down in ruin, that they might do some noble service for man, by giving him coal for his comfort. The fruit-bearing trees, yielding the peach, the orange, the apple and the cherry, were placed upon the earth only just before the hand was made that should gather them, and the taste provided that should desire them. The beautiful garden had no existence till it was soon to submit to one who should dress and keep it. The trees, grasses, corn, wheat, and all grain-bearing herbs, belong to the age of man alone. This is true, also, of those plants which we love for ornament and fragrance, the rose, the lily, and the families to which they belong, as well as those which we need for medicine. The bee just preceded man, as if to tell him that his age was sweetest and most blessed. The useful and domestic animals, adding so materially to our happiness and comfort, came into being at a time when the great convulsions of nature were over, and the reign of peace established for man. In these objects, furnished for our pleasure, we may find a rebuke to that harsh, stern character that would exclude all that tends to make life more abounding in cheer and beauty,—often believed to be useless, and the seeking of them sinful. The flower, the varied landscape, point surely and sweetly to the innocence and the need of cultivating the tasteful and the beautiful in our natures. In God's economy, everything performs some important service, revealing, in all its relations, marks of design from which we gain valuable suggestions in regard to the fact and nature of God's existence.

God's providence is impressed upon us by the study of natural science. It assures us of a God that hears and answers prayer. It furnishes powerful arguments of his special care and interposition in behalf of the race and of the individual. What the systems of theology frequently fail to make clear in these respects, the works of God declare openly. There is no speech nor language coming from them that is not eloquent for God; they tell one harmonious story of the same gracious

God. All things remind us that "our Lord is one God," the same forever in wisdom and in love, the keeper of his creatures, —a sparrow cannot fall unnoticed, while he hastens to save us by his grace.

3. The knowledge of natural science incites, in a healthy manner, the reason, imagination and memory. There is presented to the one convincing proof and ready argument. The imagination will come from such fields, as science opens up, with greater purity, and a healthier life. It may find delight in the fancied music of the spheres, and in the world's future, of which a wondrous past gives prophecy. Memory, incapable, to a great degree, of retaining readily abstract argument, will easily keep the testimony of the natural world to the truths of God.

4. Such knowledge is a help to piety. It brings true humility,—suggesting to the soul the language of one of old: "Such thoughts are too wonderful for me." It reveals the small attainments in knowledge of the proudest human intellect, by showing how much remains undiscovered and unknown, and that the work of human wisdom is confined to the faintest whispering of God's great mind. Reverence will be constrained to cry: "Who by searching can find out God!" Sure arguments for prayer are given us; encouragements to draw near in supplication; assurances of the encompassing presence of God's great love, justice, mercy and truth—of Him, the adorable, the Holy One. Natural science can only perform the work God has intended for it to do, when it has been baptized in the spirit of humility and Christian love; then it cannot fail to bring a rich and noble heritage to the heart and mind.

5. The faculty of seeing and observing quickly and accurately, is important to the minister. Common sense is a most valuable commodity to him who deals with human nature in all its various forms, but it is a quality that is frequently said, with some truth, to be lacking in the minister. He is too often spoken of, and not without reason, as having his eyes shut to the things that interest other men, as lacking a reasonable sympathy with the pursuits of those with whom he labors, and as wanting in a habit of adaptation to their feelings and interests.

By seeking an acquaintance with the natural sciences, he will be put more in sympathy and fellowship with them. The habit of observation will be improved, and cause others to look upon him more as one of themselves. Such habits as will thus be given, will gain esteem and love, by making his parishioners feel that he has an interest in, and an appreciation of, the delicate, useful, and interesting concerns of daily thought and inquiry in the homes he visits. He may, besides, in a high and proper sense, find

> "Tongues in the trees, books in the running brooks,
> Sermons in stones, and good in everything."

If one should take a polished metallic plate, and strew it with fine sand, and then cause any key of the organ to be struck, he would find the sand, as if endued with life, arranging itself into regular, symmetrical, mathematical figures; inanimate matter arranging itself in order and beauty at the command of musical sound. May we not find in this an illustration of the change which seems to take place in the works of God, when, with the tones of Christian knowledge, hope and love, the heart comes into their presence. So, too, the heart takes form and symmetry according to the sounds it catches from revolving systems, from records of providence and works of love.

6. The knowledge of natural science will give the minister power over a class of minds that would else not be reached. Practical men will be influenced by the fact that he is somewhat acquainted with the branches that occupy them. He assumes new dignity in their eyes, and the ministry of reconciliation possesses for them new interest and value, when they see its advocate sharing in the inquiries that claim their thought. The farmer may be interested by the facts of chemistry as applied to his lands and crops. The class to which the farmer belongs, is one that must see in learning some practical benefit, or it becomes the object, too often, of reproach; but by showing him that the tendency of learning is to advance him, give him new power over the earth, his estimate of education and those who possess it will be ennobled. The minister

who shall do this may increase his influence and usefulness without imparting the idea at all that he is forgetting the gospel or his mission, for it is one of the chosen ways of bringing to the gospel those out of it, to show an interest for and in them and their pursuits.

7. Such knowledge expands and elevates the mind by bringing a broad, free culture, by widening the fields of mental and spiritual inquiry. The intelligent contemplation of the mighty, the minute, the curious and mysterious works of God, of the beautiful and delicate arrangements of his care, will furnish the most delightful, cheerful, and beneficial relaxation from severe labors and pressing cares. Field, forest and stream will soothe and cheer by their never-ceasing, ever-varying teachings. Even the rock, dumb to him of no understanding, will seem eloquent to the discerning mind. The flower, with its fragrance and its story of Him who cares for the flowers of the field, with its beauty of formation, its traces of wisdom and benevolence, wins the mind to needful relaxation.

Many of the things we learn here below shall pass away, doubtless, with life; for they will not be needed in the future world; but the knowledge we gain of God in his works will give new power to the song which shall go up around the throne to Him forever and ever. These inquiries of which we have spoken may be helps to piety, aids to usefulness and influence among men, and promotive of our own happiness and growth, if, with a true love for God and a noble consecration to the pastoral work, we seek to become acquainted with that which shall promote our own good and the welfare of our fellows. By all means, if the minister be not able to pursue the study of the branches of natural science, let him not forget to acquaint himself with the leading works that have been written to defend religion from the attacks of such enemies as have professed to be entrenched in scientific knowledge. Let him not fail to become thoroughly acquainted with the works of Hitchcock, Bushnell, Miller, McCosh, and other worthies in the same noble work. Though he may be encompassed with many cares and tasks, yet it is to be borne in mind that

By seeking an acquaintance with the natural sciences, he will be put more in sympathy and fellowship with them. The habit of observation will be improved, and cause others to look upon him more as one of themselves. Such habits as will thus be given, will gain esteem and love, by making his parishioners feel that he has an interest in, and an appreciation of, the delicate, useful, and interesting concerns of daily thought and inquiry in the homes he visits. He may, besides, in a high and proper sense, find

> "Tongues in the trees, books in the running brooks,
> Sermons in stones, and good in everything."

If one should take a polished metallic plate, and strew it with fine sand, and then cause any key of the organ to be struck, he would find the sand, as if endued with life, arranging itself into regular, symmetrical, mathematical figures; inanimate matter arranging itself in order and beauty at the command of musical sound. May we not find in this an illustration of the change which seems to take place in the works of God, when, with the tones of Christian knowledge, hope and love, the heart comes into their presence. So, too, the heart takes form and symmetry according to the sounds it catches from revolving systems, from records of providence and works of love.

6. The knowledge of natural science will give the minister power over a class of minds that would else not be reached. Practical men will be influenced by the fact that he is somewhat acquainted with the branches that occupy them. He assumes new dignity in their eyes, and the ministry of reconciliation possesses for them new interest and value, when they see its advocate sharing in the inquiries that claim their thought. The farmer may be interested by the facts of chemistry as applied to his lands and crops. The class to which the farmer belongs, is one that must see in learning some practical benefit, or it becomes the object, too often, of reproach; but by showing him that the tendency of learning is to advance him, give him new power over the earth, his estimate of education and those who possess it will be ennobled. The minister

who shall do this may increase his influence and usefulness without imparting the idea at all that he is forgetting the gospel or his mission, for it is one of the chosen ways of bringing to the gospel those out of it, to show an interest for and in them and their pursuits.

7. Such knowledge expands and elevates the mind by bringing a broad, free culture, by widening the fields of mental and spiritual inquiry. The intelligent contemplation of the mighty, the minute, the curious and mysterious works of God, of the beautiful and delicate arrangements of his care, will furnish the most delightful, cheerful, and beneficial relaxation from severe labors and pressing cares. Field, forest and stream will soothe and cheer by their never-ceasing, ever-varying teachings. Even the rock, dumb to him of no understanding, will seem eloquent to the discerning mind. The flower, with its fragrance and its story of Him who cares for the flowers of the field, with its beauty of formation, its traces of wisdom and benevolence, wins the mind to needful relaxation.

Many of the things we learn here below shall pass away, doubtless, with life; for they will not be needed in the future world; but the knowledge we gain of God in his works will give new power to the song which shall go up around the throne to Him forever and ever. These inquiries of which we have spoken may be helps to piety, aids to usefulness and influence among men, and promotive of our own happiness and growth, if, with a true love for God and a noble consecration to the pastoral work, we seek to become acquainted with that which shall promote our own good and the welfare of our fellows. By all means, if the minister be not able to pursue the study of the branches of natural science, let him not forget to acquaint himself with the leading works that have been written to defend religion from the attacks of such enemies as have professed to be entrenched in scientific knowledge. Let him not fail to become thoroughly acquainted with the works of Hitchcock, Bushnell, Miller, McCosh, and other worthies in the same noble work. Though he may be encompassed with many cares and tasks, yet it is to be borne in mind that

eminence in the ministerial work is more dependent upon his habits of study after he enters the field of actual labor, than upon the acquisitions of the schools or of any previous study.

Art. IV.—GOSPEL DISCIPLINE IN THE CHURCH.

The church is a voluntary association for Christian purposes. David and Jonathan made a covenant with each other, because of a wonderful love between them, passing the love of women. Theirs was a free will covenant. So is ours, when we enter into union with fellow Christians to constitute a church. No man is there by compulsion. To be, or not to be, in the outward organic membership, is a matter over which no second party has control.

One may be in the general church of the First Born, whose names are written in heaven, and so be under obligation himself to walk according to the great principles of the gospel, laid down by its Author, and yet be no member of a church organization.

Another may take on himself all the outward relations of the church, and still have no part nor lot in the matter of a spiritual life.

These two classes are, however, exceptional. True Christians generally enter into union with some local organized church; while irreligious men usually prefer an outside standing.

The church local, organic, and denominational, adopts some well-defined principles as the basis of its existence; some rules of self-government.

Ours adopts the New Testament as its rule of faith and practice. But, as various sentiments and doctrines in the professions of numerous denominations and individuals claim equally to be based on the word of God, our churches long since, by their representatives in General Conference, defined their

doctrinal views of the Bible in a little book, called "A Treatise on the Faith of the Freewill Baptists;" putting into connection therewith certain rules for the government of the various organizations embraced in the denomination; and also a most excellent covenant, to be adopted by our churches.

That gospel discipline is of vital importance to the church, cannot be questioned. That it is often and grossly neglected, is demonstrated by most unhappy proofs.

The first question which the consideration of this subject suggests, is:

WHAT IS GOSPEL DISCIPLINE?

1. *It is that care which the church exercises over the doctrines and principles of its members.*

That the members of a church should be of one heart and one mind, is essential to its peace. To study the things that make for peace, is its prescribed duty. When a Christian organization has set up its standard of doctrine, and its original members have confidence in its truth and utility, they have a right to require each new member to bring to their union a similar faith. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed."

When the church is organized, or adds new members to its number, it has a right to require oneness of faith, as of old. "When the multitude of them that believed were of one heart and of one soul;" and as Paul recommends, "Of one mind and one mouth glorifying God;" "that ye all speak the same thing, and that there be no divisions among you." "But that ye be perfectly joined together in the same mind and the same judgment," and so "live in peace, that the God of love and peace shall be with you."

Another passage will aid us in this definition: "A man that is an heretic, after the first and second admonition reject." And that rejection implies the duty of the church to exclude heresy, which is false religious sentiment, even at the sacrifice of some of its members. The church at Ephesus practiced upon this principle, and so received, in a distinguished manner,

the approval of God, when he says, "I know how thou hast tried them which say they are apostles and are not, and hast found them liars." Sunlight cannot be clearer than the duty of the church, to see that its members *walk in the truth.* We hear it often said, no matter what a man's faith is, what his principles are, if only his *life* is right! This assumption overlooks the fact that out of the heart, where doctrines and principles hold supreme sway, comes the life. The life is the tree; these are its roots. Whatever sap they gather is sent up into the branches, and comes out in blossom and fruit. Make the fountain clear, and the streams shall be clear, and sweet, and beautiful. What mischief often comes of a loose theology! Free-willism and the rights of conscience, so called, are set up as a justification for canonizing every foolish theory which weak heads and unstable souls can invent, and the church is cursed for its puritanical slowness in seeing their beauty.

2. *Gospel discipline is that care which the church exercises over the life and character of its members.*

One branch of this duty relates to personal offences. "If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. If not, then take with thee one or two more, so that in the mouth of two or three witnesses every word may be established. Then if he neglect to hear thee, tell it to the church. But if he neglect to hear the church, let him be to thee as an heathen man and a publican." How admirably clear, simple and plain, is this process of discipline for differences among brethren. And let it be remembered, *this is the law of Christ.*

Another class of offences may arise from the weakness of human nature, and from the forces of temptation by which a well-meaning brother is overpowered and led astray. In reference to such, apostolic wisdom says: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness," not forgetting that temptation and the danger of yielding is the common lot.

But a third, and more distressing class, of offences, is found in those whose lives are openly corrupt. Among these the

apostle enumerates, "a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner;" "disorderly walkers," "heretics," "having a form of godliness, but denying the power thereof."

In reference to all these, he charges the church to withdraw itself; "not to keep company," "no not to eat," "reject," "let them be as heathen men and publicans," "have no fellowship with the unfruitful works of darkness, but rather reprove them."

3. *Another branch of gospel discipline appears in the work which the church puts into the hands of its members, and the means of Christian culture which it secures to them.*

That the church is an organization for securing the highest possible happiness to its members in this life merely, is a widespread error. That we enter it as we do a railroad train, to find a cushioned seat in a well-warmed car, propelled by a power about which we have no concern and no responsibility, accompanied by gentlemanly conductors, who only ask us occasionally to show our tickets; and so to find our way to heaven with the greatest possible velocity and the least possible inconvenience to ourselves, is a like misconception of the true mission of the church and the responsibilities of the individual Christian.

"Go *work* in my vineyard," is God's command; and "warring a good warfare," is equally the dictate of apostolic experience and example. The great commission, "Go ye into all the world and preach the gospel to every creature," evidently contemplates both these branches of Christian activity and church enterprise. The true purpose of a Christian organization is the combination of power to facilitate the accomplishment of *greater Christian work*—WORK FOR GOD. Why, then, is not the duty of the church to put into the hands of its members means of Christian labor and Christian culture clear?

Taking this broad view of the subject, the departments of gospel discipline are these:—First. The department of spirituality. Second. The department of intellectuality. Third. The department of benevolence. Fourth. The department of reformation.

1. *The department of Spirituality.* Spirituality is that which makes a man a Christian, and gives him his distinctive character as in contrast with that of other men. It embraces his devotional spirit and practice; the exercise of his Christian talents; developed and finding their uses and channels of action in his prayers and religious teachings; in his own domestic circle; in his personal labors to win other souls to the love of Christ; in his participation in social worship, with prayers, exhortations and singing. To the discharge of these duties, and the maintenance of this spiritual life, we are solemnly pledged. The church has a right to expect it of us,—is bound by its covenant to render us its sympathy and coöperation, and never overlook or neglect its interest in our spiritual welfare.

If this department of Christian work be neglected, all else will be of little value. Intellectuality, benevolence, and reformation will rise only to the dignity of a respectable humanity,—a decent civilization. These elements are to be embodied in the church, and crowned with an overmastering Divinity. These are but the functional channels of religion while spirituality is its soul.

2. That the church has an interest in the *Intellectual culture* of its membership, who can doubt? This department embraces our home instruction, led by the Bible as our chief text-book, the common education of the schools, seminaries and colleges; and especially the religious instruction of the Sabbath schools, and the Christian newspaper. These interests may not have entered into the guardianship of the church generally by the terms of its compact; but they are no less important to its welfare and growth, and should therefore be the subject of its watchful vigilance.

The church expects its members to know something. It should aid them to know much. Discipline should be applied in this direction, to prompt souls, till that old proverb shall be changed, and the children of light shall become wiser in their generation than the children of this world.

Religion is not a sentiment merely; a thing wholly emotional. It has a right to the possession and uses of intellectuality

in its best development. Then, the work of the church is chiefly on mind. Men array the power of a strong intelligence against God, against the claims of the gospel. The church should be able to meet them with an equal mental power, made more potent by the inspirations of Christian grace. Religion leads to the highest realms of thought. Higher mental culture is well nigh indispensable to a more exalted moral life. By its forces man is lifted from animalism to godlikeness. It helps to qualify the soul for its future among the most exalted intelligences in the universe. Thus does our church promise glory in the future.

3. *The department of Benevolence* makes to itself friends of the mammon of unrighteousness. The church opens channels for the noblest use of wealth, which would otherwise be appropriated to selfish ends, and so constitute a bar to the success of Christianity. It feeds the hungry, clothes the naked, and relieves a thousand distresses which the constantly recurring calamities of life thrust upon mankind. It builds churches and institutions of learning and charity. It stocks the treasuries of benevolent societies with funds to give the religious tract, the Christian treatise to the poor;—to give the Bible and send the gospel to the heathen;—to educate and sustain the ministry in its work for God and the church.

Benevolence is the dictate of the Spirit of Christ, and a demand of our nature. The means of its indulgence and exercise are always within our reach. He who has an open eye, a heart of sympathy, and a purse of capacity, will not want for opportunities to serve God with his money. But wealth has been so long subservient to selfishness and corruption, that the church has not till recently learned how to trust it in the hands of God and use it in his service. Here, then, is a demand for gospel discipline, here a method of Christian "*drill*" of a highly interesting character. Covetousness is an idolatry that excludes from heaven, and yet its monstrous growth in the church is but little checked by discipline. The substitution of a broad charity in the place of narrow-minded selfishness is scarcely regarded as "a consummation devoutly to be wished."

4. *The department of Reformation.* The antagonism of

Christianity to the spirit and practice of the world, makes the church necessarily a reformatory organization; inasmuch as the purpose of its contest with sin is not to crush and destroy, but to rescue and save the sinner. Raising the standard of holiness, it secures reformation in the life of the individual man who comes to its ranks. Meeting the organized forces of sin, it must lift up its voice and set itself against whatever is arrayed in opposition to God. Thus it becomes its mission to make war upon such popular forms of vice as are not reached by law and made disreputable by the administration of public justice. Some of these are Sabbath breaking, intemperance, slavery. In these and other branches of reformatory enterprise, the true position of the church is in the front rank. Here its vital functions manifest themselves. Here it may make division and create agitation, but it does *real, practical Christian work;*—is a worker together with God.

In this department, the coming Christian finds an ample field for the most exalted ambition; use for the largest spiritual power, intellectual strength, and the broadest benevolence. Here he develops the noblest heroism, works out his own salvation, receives the smile of God, and exults in the divine consciousness that his life is not a blank.

That discipline is only applicable to the erring, the wandering, the sinning, is a fatal mistake. Entrance into the church should be the occasion of a most intimate acquaintance with the new member. What is his character? what his talents and capacities, his temperament? what can he do for God and man? what are his weaknesses and infirmities? should be as carefully known as when a soldier enters the service of his country. Much is lost by a headlong reception of men into the church without such knowledge, and by the neglect of them when once admitted, as though their success were thereby put beyond a contingency. Free, social, brotherly kindness should ever mark the intercourse of members of the Christian family. Building each other up in a godly life should be so earnest, so constant, so affectionate, that salvation shall be as a wall of fire, round about the church. Then shall this discipline of Christian enterprise protect us from the inroads of backsliding.

A large share of the sorrows of Zion over her captive sons and daughters shall be avoided. The occasions of her sitting in judgment on the wrongs of her fallen ones, shall be greatly diminished. Greater peace, higher joy, and happier usefulness shall follow a wise and better application of discipline for the training of men and women for the church, for God, for heaven, as well as for their recovery from a fall;—their rescue from the power of the destroyer.

The second chief inquiry which this subject suggests, is:

WHY SHOULD FAITHFUL GOSPEL DISCIPLINE BE MAINTAINED IN THE CHURCH?

1. *The motives to its neglect are selfish and unreasonable.*

Every neglect of Christian duty is, and must be, selfish. The motives to the neglect of church discipline are sometimes there: the pastor fears the loss of support,—the loss of some friendship which it is desirable to retain,—the loss of numbers which shall affect his reputation abroad;—or it may be, from sheer laziness, which discards the idea of doing anything like work or warfare,—for the very love of ease and quiet. Sometimes touching one member with discipline affects a whole family, or series of families, interwoven in the domestic relations. In other cases a general indifference to spiritual things pervades the whole church, so that no man dares to ask his brother, why doest thou thus? All eyes are full of motes, so that none can see even the beams by which others are affected. Or, it may be, we depend upon a hoped-for revival, which shall burn up the hay, wood and stubble, and bring our Christian family again into loving brotherhood.

To state these motives is to show their unmistakable selfishness and bald unreasonableness. A minister should always have higher interests to guard than the quantity of his salary;—higher friendship to secure than the friendship of men,—even the friendship of God, which is greater. Then it is a false idea that a minister's greatness is measured by the numbers gathered into his church. One of the smallest ministers of our thousand gathered the largest church in the denomination, while men of superior talent, real greatness, and masterly abili-

ty, have had but limited success in the outward work of the ministry. A sound-minded brother was once heard to say to a pastor, who one year secured two dozen converts to the church, and the next, by faithful discipline, effected the expulsion of a dozen unworthy members, that the work of the latter year was the greater blessing to the church,—the greater reformation. Then a lazy lover of ease ought to be turned out of the ministry, at the risk of being doomed to that region of which we read in the theology of a modern sect, one of whose cardinal principles is the "sleepy doctrine."

Family ties will be affected by discipline only where the parties love friends more than Christ,—are themselves in need of discipline,—or have not sufficient mental breadth to comprehend the necessities of Christian duty, of church and covenant obligation. Tenderness and sound discretion should doubtless be exercised. But faithfulness to God and the church should stand above all inferior considerations.

General backsliding demands general reformation, but which is wisest, to indulge a waiting hope for that as a cure-all of church delinquency, or go about our work in a manly spirit, and so prepare the way of the Lord for a coming in the spirit and power of a revival?

Towering above all these time-serving and selfish considerations, rises the one grand question, What is duty? What the law of Christ? When that is answered, the loyal, manly Christian, minister or church, will not hesitate. "*Forward,*" will ring out from the pulpit, and reverberate all along the lines of God's sacramental host; and forward will be the order of the day.

2. *The continued existence of the church depends on the faithful exercise of discipline.*

The tendency to disregard and neglect church obligations, already wide-spread, is constantly becoming painfully and fearfully extensive. Traitors and seceders may yet outnumber the loyal, and multitudes already stand in the church as our border slave State citizens stand, between the North and South. They wait to see which side proves the stronger. That settled, their minds are made up. If the South succeeds, Mary-

land, Kentucky and Missouri go with them, as naturally and as surely as a bewildered horse plunges back into a burning stall, from which some kind hand has sought to rescue him. So it is in the church. Thousands there are so weak, so childishly weak in their religious character, that they wait only to be borne down by the superior forces of sin, that they may cut loose the more successfully from all the bonds of church union and Christian cross-bearing. They create a large demand for that charity which covers a multitude of sins. They make ample room for obedience to the apostolic injunction, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." What though this labor exhaust half the strength of the church, and cut short one-half its progress in the world's reformation? The process must be kept up, or, practically, the great church union is broken, and these men are lost. The discipline of labor, of watch-care, and often of trial, must be kept in constant activity, to protect these vacillating souls from falling under the power of the rebellious confederacy of Satan and sin.

Our country is this day illustrating the necessity for discipline as a condition of the national life. The present war, so far as it is prosecuted by the government, is an application of discipline under the terms of the national covenant. Abandon this painful discipline, and you sacrifice the whole country; the rights and liberties of the people; the sacred achievements of the past; the glory of the present, and the grandest hopes of the future.

So is it with the church. Not only is its life, prosperity and perpetuity dependent on discipline, but so are the achievements of the apostles, fathers, and martyrs. The glory of its present progress, and its future hopes of the world's reconciliation to God, are dashed away by revolutionary faction and disorder, demoralization and corruption.

Another illustration of this great principle may be seen in the constant and stringent drill and discipline of the soldiers who make the country's army of six hundred and sixty thousand at this time. Who but a madman would attempt a battle without first exercising the soldiery in the art of war,—military

drill,—army discipline? Without it, the government would be left to fall, an unresisting prey, into the hands of the thieves, robbers, murderers and human bloodhounds of the Southern rebellion in less than thirty days.

The enemy at war with the church is the marshalled host who crowd the camp of the leader of the Great Rebellion against God,

> "Whose utmost power with adverse power opposed,
> In dubious battle on the plains of heaven."

Six thousand years drill and practiced war on man, make him a formidable antagonist to be resisted, and he will be overcome only by the most constant and untiring vigilance, with the whole armor on each day and hour, and every man at his post. If, then, the vital existence of the church is endangered by the neglect of discipline, who shall question its momentous importance? Who will slumber in the midst of dangers which threaten the overthrow of the temple of salvation,—the city of our God?

3. *Gospel discipline is essential to the perfection of the church as Christ's representative before the world.*

Absolute perfection is nowhere looked for in this life, nor is it revealed as a possible acquisition this side of heaven. But a state of high religious attainment is revealed as our present duty, and ample grace is pledged to secure it. When Paul had made progress in the Christian life, which entitled him to be reckoned chief both among Christians and apostles, we still find him pressing toward the mark. Guided by inspiration, he represents Christ as so loving the church, as to give himself for it, that he might sanctify it, wash it, and so make it a glorious church, without spot or wrinkle, holy and without blemish. With such a character, the church becomes Christ's representative before men. Letting its light shine, it becomes, in its moral excellence, a power fair as the moon, clear as the sun, and terrible as an army with banners. When this is its character and this its influence, then does it effectually speak to the men in its presence. Then is it the light of the world.

The judgment of the world pretty accurately decides what constitutes one a Christian, or many a church. It looks to us for a true imitation of Christ. It often neglects and curses him because, bearing his name, we misrepresent him by an unworthy life. So men often excuse themselves into ruin because they do not see Christ in us. It is not claimed that discipline is everything; but without it the church is unsanctified, unclean, spotted, wrinkled, blemished and unholy; and therefore utterly incapable of reflecting the glory of Christ on the hearts of men. With it, every man is expected to be in his place, doing his duty, letting his light shine, pressing forward, keeping step to the music of salvation. Desertions, treachery and reproach mostly cease. Men have confidence in religion and in its friends, the chief outward barriers to their salvation are thrown down, and Zion moves onward in the greatness of her strength, gaining victories over new hearts, which find redemption under her influence.

4. *By faithful gospel discipline the church is made efficient in winning souls to Christ.*

God ordains a deeply interesting trinity of Christian work. First, to care for our own soul. Second, to honor Him. Third, to help our brother. We put his honor between the other two, because we go up to that mount of Christian eminence by the highway of our own reconciliation. A proper care for our own souls constitutes our approach to God. The measure of our personal interest in religion determines the quantity and quality of the power with which we glorify Him. Reaching that height, and drinking the pure joys of regeneration, with the light of the Divine presence all around us, the soul scarce enjoys its own salvation an hour before it asks what it can do for the souls of men on the plain below, to bring them to the mount of this transfiguration.

Here, endued with power from on high, we are ready for whatever the Saviour commands. Here, with the promptness and earnestness that brought him from the bosom of the Father, He commands,—Go ye into all the world, which is the field. There gather the ripe harvest already perishing. Bring

to my garner the full sheaves. And lo, I am with you. Plainly enough does this experience and this revelation indicate our chief Christian work,—the work of winning souls. By its prosecution our spiritual functions are enlarged, our Christian joys increased. Going forward in this exalted work, we grow up into Christ, till we attain a perfect manly stature, securing ability to withstand every foe; strong in the Lord and in the power of his might.

Entering into union with the visible church, we neither divide nor diminish our responsibility or our work. We take with us every Christian obligation, and add thereto some noble voluntary sacrifice in our mutual brotherhood covenant. We go there to augment our own power for Christian service; to help our brother, and with him the more effectually to "stand up for Jesus." In that union we chiefly aim at the more effectual persuasion of sinners to the Christian life. To this work some have given their utmost strength—their lives; but the number is by far too small. A still larger portion of the church accord to this noble work the eminence in Christian enterprise, chiefly by their frequent confessions of shortcoming and little success.

The church generally admits its duty in this direction by providing meeting houses, ministers, and other means of religious influence for the people. That there is in the church a power, too much of which is latent, that ought to find ample room for action in this work, cannot be denied. That men in every nation are perishing for want of this help, is fearfully true. Is the lack of discipline chargeable with this high crime of the neglect of souls? Shall the world ask for salvation as four million men ask for freedom at the hands of our army, and shall we sleep on our arms, or waste our strength in exhaustive play? Shall we not rather hear while God bids us go forward?

The question, how may the church increase its efficiency in winning souls? is a great and vital one. That inquiry should be raised and earnestly considered, with a view to the attainment to the end which it suggests.

Taking the idea of gospel discipline as here set forth, embracing *the doctrine, the practice, and the delinquency*, we shall see that its application will, in a great measure, remedy the defect.

Let the church stand *on the truth.* Let it be purified of the falsehoods and speculations of the selfish, the scheming, the ignorant, who think themselves wise, and set up their folly instead of God's wisdom. Let it return to the spirit and power of the faith once delivered to the saints, and it shall be able to hold gospel truth to the hearts of men as a mirror to the face. In its illustrations of that gospel shall they see the light of God and the life to come. Then shall the bewilderment of a thousand human theologies pass away like misty shadows; and on the vision of men shall the Sun of Righteousness arise with heavenly healing for the soul.

Let the church demonstrate, by its faithful practical godliness, the excellence and superiority of religion as a system, exalting the man in every department of his being, "having the promise of the life that now is, and of that which is to come," and it has the guarantee of a present, helping Saviour, who draws and turns the hearts of man.

With such forces and such a leader, it shall go on conquering and to conquer. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rere-ward."

Art. V.—LIFE AND LETTERS OF JOHN ANGELL JAMES.*

The American publishers have brought out "The Life and Letters of John Angell James" in an attractive form. If this volume does not obtain a very extensive circulation, it is not their fault. It is too large to be read by the chief portion of those who feel a deep interest in the subject of this biography. This fact, however, renders a smaller and more popular volume not only possible, but certain. If Mr. Dale himself neglects to supply so manifest a want, others will not. Mr. James, as he himself often confessed, was not a great scholar. He was not a great theologian. He was, however, a great preacher in the best sense. His was the genius to give new force and attractiveness to things common-place—a sort of genius more important to the ministry than to any other calling. He was thus a man for the people, and his own autobiography in this volume furnishes a good specimen to him who shall present this life to the people in much smaller compass. This work will, however, be read by many laymen, and, what is more in accordance with the desire of Mr. James, if desire he still feel about it, it will preach through preachers to many millions. It seems to us it would be almost impossible for any minister to read it without a new sense of duty to do something to stir up the gift within him.

Mr. James was pastor of an independent, or Congregational, church in Birmingham, one of the largest manufacturing towns of England. It is a little over a hundred miles northwest of London, in the very heart of England, and emphatically one of the workshops of that country. Its population is nearly a quarter of a million. Next to hardware, the chief of its productions are ornamental and furnishing goods. Though its

* The Life and Letters of John Angell James; Including an Unpublished Autobiography. Edited by R. W. Dale, M. A., his Colleague and Successor. New York: Robert Carter and Brothers. 1861.

situation is admirable for business, it has little to commend it in the way of natural scenery. Art has done much to beautify its suburbs, especially Edgebaston, in which Mr. James resided. A spirit of enterprise pervades Birmingham, which makes it seem more like home to an American traveller than even Manchester or Glasgow.

It is almost impossible for one who has never visited a country cursed with a State church, to apprehend the difficulties with which Dissenters in England have to contend. Nearly all the men of great wealth are connected with the State church. Nearly all the educational advantages of the nation are monopolized by that church. So with political and social distinctions. The spirit of caste, in almost every conceivable way, crushes the efforts of dissenters to rise in learning and social position. The thing that the American traveller most laments, is that dissenters themselves so tamely submit to their disabilities. By different views and divisions, they seem to be as powerless to resist the oppression of the church, as the free States in this country have hitherto been to resist the slaveholding faction that has been leading our country, by swift steps, toward ruin. It seems absolutely ludicrous that any Englishman even should propose, as the cure of our national sin and shame, to import, in addition, the national sin and shame of England. Civil war, with all its evils, seems hardly so great as the tame submission to the State church of England. Mr. James, though a man of almost unbounded charity, dealt heavy blows against the crying evil of his own land in his earlier days, and, notwithstanding suspicions to the contrary, he remained a faithful dissenter. It seems to us that Birmingham itself has in it a spirit more favorable to dissenters than most places in England. It may be that the influence and power of Mr. James contributed much to that spirit, or that spirit prepared the way for the manifestation of his power and influence. We believe, however, the latter view has more truth in it than the former.

The tameness of English dissenters has been passing away in later years, and will yet give place to an indignant resistance to wrongs. In the day that dissenters awake fully to the sense

of the shameful oppression that has borne them down, all England will tremble with the convulsions of civil war, unless the oppressor prevents his own destruction by speedily conceding to the oppressed their rights. When that day comes in England, and when the last slave shall be set at liberty in America, the two countries will dwell together in brotherly unity, and set an example of true Christian civilization to other nations. Till then, it will not be difficult to answer the question, "whence come wars and fightings among you?"

The tameness of English dissenters to the wrongs they suffer at the hands of the State church, has many ways of manifesting itself. One of the most sickening among them is the fact that it is almost the rule, that the moment a dissenter comes to any considerable distinction by wealth or talent, he passes over to the "Establishment," as the State church is sometimes called. What may be called a sort of spiritual flunkeyism, induces dissenters, as soon as they gain a position by which to elevate and bless their own cause, to surrender to the life-long oppressor, and even to serve him in the humblest capacity. We see something of this same spirit in this country, in the cases of those who, without a change in their convictions, pass over from small denominations to large, thus sinking themselves from positions of extended usefulness to those where their influence is almost imperceptible. But, in times that we hope will never come back again, political life in this country afforded an exact parallel. We well remember the times when it was expected, as a matter of course, that the man who was anti-slavery at home, would do the meanest biddings of slavery in Congress. If he had been the President of the anti-slavery society at home, we expected him, when President of the United States, to sign the Fugitive Slave bill.

But among dissenters in England, the evil mentioned is becoming less and less, though Mr. James was often vexed with it. In no soft terms did he complain of it. Many wealthy dissenters are now doing, with a princely munificence, all they can to elevate their own cause. Among the adherents to the national church, the number of those who have true charity towards their dissenting neighbors is increasing. Many of this class

are not blind to the arrogance and the ungodly spirit of caste, that disgrace their own church. Some even go so far as to be imitators of Moses, when he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God."

A man must, however, look upon the pride, power and grandeur of the English State church before he can well understand the greatness of the sacrifice made by such men as Baptist Noel. One needs to go through the grand old cathedrals before going to the obscure chapel, in an obscure part of London, where that noblest of English noblemen preaches, duly to appreciate the sacrifice by which he fulfils the words of his Lord, "the poor have the gospel preached to them." Nothing in England so impresses one with the power of Christ's example in making "himself of no reputation." When you look on that preacher, you feel that it is not impossible for us, in some humble measure, to "let the same mind be in you which was also in Christ Jesus."

It was our privilege, after listening to a sermon from Noel, to be invited to his inquiry meeting. He had used, as his text, the words of Paul: "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The preacher had said in his sermon that all true Christians are already reconciled to God. The apostle's words, therefore, are addressed to all not Christians, whether at Corinth or London. It is therefore a duty of all such 'to be reconciled to God.' It is a duty to be done by ourselves to-day, and not simply a blessing to be waited for. None need wait; all can be and ought to be at once reconciled to God." This preaching had crossed the prejudices of an ignorant antinomian, who had followed Mr. Noel to the inquiry meeting, for the purpose of correcting the heresy of the preacher. The moment the opportunity offered, the man arose, and asked, in an excited manner, if the preacher believed and preached that Christ died for all? The preacher mildly replied, "Certainly," and proceeded to repeat several passages from the Bible in point. Various inquiries and argu-

ments were then offered by the objector; meek and scriptural were the replies of the preacher, till at length the other retired in apparent anger and disgust. More than a hundred persons were present in the inquiry meeting—yet the preacher permitted this before proceeding to the ordinary duties of the meeting. The scene called up Paul's words to Timothy: "*The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.*"

Not only does Mr. Noel preach in a humble place, called a chapel, as the term church is monopolized by the establishment, but most dissenting places of worship are very humble as compared with the "churches" of their arrogant neighbors. The morning we visited the chapel in which Mr. James preached, we found it impossible to repress a feeling of indignation that, after passing costly structures in which men not worthy to carry his shoes ministered, we found his place so humble as compared with the former. We could only reconcile ourselves to the manifest outrage, by calling to mind the events in Bethlehem, over which angels rejoiced.

Yet this very chapel had been the result of untold trials and sacrifices, and in what estimation it was held by Mr. James, his successor tells us in the volume before us: "It was Mr. James's invincible conviction," says he, "that the present Carr's Lane chapel is the perfection of church architecture. Those who are familiar with the place, will remember that behind the pulpit there is a row of columns, on which it would not be safe to invite Mr. Ruskin's criticism. These columns were Mr. James's delight; and he seldom passed out of the front entrance, after the Sunday evening service, without turning round just as he reached the door, to look at them with fond admiration, often exclaiming, with characteristic vigor, 'Well, there's no place in the denomination like it.' Although it has neither graceful spire nor majestic arches, nor windows glowing with sacred legends, its real merits are considerable. It holds seventeen hundred and fifty or eighteen hundred persons, every one of whom may see the minister, and a voice of very moderate power may be

heard in every corner. The exterior is heavy and sombre, but the interior filled with a crowded congregation is impressive and even grand."

John Angell James was born at Blanford, in Dorsetshire, on the 6th of June, 1785. His family was in humble circumstances. Mr. James says his father took little or no pains in the formation of the character of his children. He was not a religious man, though his devout son says, "in the even-tide we hope it was light." Of his mother he knew little, though he had a happy recollection of her. She had been brought up by Mr. and Mrs. Angell, from whom he received a part of that name which is said to be composed "of two apostles vinculated by an angel." His mother, the son says, was a General Baptist, and of sincere piety, and of a sweet, loving, peaceable and gentle disposition. Her prayers were not quite secret when she called them so. The son regrets that he was not at one time more careful to *shut the door* upon his private devotions; but attributes much to his mother's prayers in deciding his destiny. As there was no Baptist church in the place, the mother and son attended a Congregational church.

John, when a lad, fell into bad habits, and so was sent away from home when only eight years old, to a boarding-school, whose preceptor had qualifications that "extended literally no further than to teach writing and common arithmetic." Swearing was only an ordinary wickedness at the school, and John never had there a religious thought or feeling. His next school was conducted by an Arian. Here he learned a little Latin and had some general instruction. "My whole boyhood and school days," he remarks with painful emotion, "passed by without any decided religious thought or feeling. * * Thus finished my childhood in vanity and folly. I was yet 'without God and without hope in the world.'" One of his old school fellows remarked, with surprise, when he heard Mr. James was a distinguished minister, "What! thik [Dorsetshire for *that*] thick-headed fool—why, he was fit for nothing but fighting."

When about thirteen years of age, John was bound for seven years to a linen-draper, with the probable design to succeed his father, who was of that calling. He was now in Poole, a

place then quite favorable for learning his business. Still the religious influence about him was feeble. His master was a professor of religion, but the wife was not. The pastor, whom he sometimes saw, was facetious in conversation, but never spoke to the lad on the subject of religion, and under his ministry this hearer never received any religious impression. John was even asked to work on the Sabbath, but that he refused. He trembles in after years, as he looks back to the temptations surrounding him at this period of his life.

One of his fellow apprentices, who came to the business a year or two later than he, had the moral courage to pray, though surrounded by ungodly companions, before going to bed. This event seemed to be the turning point in the life of one who afterwards won so many thousands to Christ. How full of encouragement is this fact to every Christian to be faithful. This apprentice introduced his companion to the humble abode of a pious shoemaker, or rather cobbler. In those humble quarters, where three or four humble Christians held prayer meetings, the new life dawned in the soul of the future preacher. Still, after the beginning of that life, he grieved his pious friends, by going to a ball once, and a theatrical play at another time. "Corruption," says Mr. James, in allusion to these experiences, "gets for a little while the upper hand in the struggle." During all this time, the pastor says not a word to him whose soul was so burdened. But he had some pious friends and religious books, so the flame did not quite expire. "My religious character," he says, "was a gradual, and not a sudden, formation. There was no pungent conviction of sin, no poignancy of godly sorrow, no great and rapid transition of feeling, nor any clear illumination of knowledge. * * My delight in prayer was great. * * My joy in company with the Lord's people was very great." His religion, he says, was still strangely defective. He thought that religion was confined chiefly to the sphere of the feelings, and he often sought to have good weeping times. His judgment was not enlightened; his conscience not very tender; but still he was a child of God.

While engaged in the Sunday school, he first felt promptings

of the spirit toward the ministry. His business had not turned out well, his employer failing. His father opposed his plans of future life. But Mr. Haldane had got into operation a plan for aiding indigent ministerial students. So, when John was about seventeen years of age, he entered upon his studies in the Congregational College at Gosport. But, as already intimated, it was a very poor school to have the name College. It was under the care of Dr. Bouge, and is thus characterized by Mr. Dale: "A few candidates for the ministry are gathered under the roof of a laborious man, who occupies at the same time the pulpit and the professor's chair, and superintends the reading of his students in the most dissimilar and remote departments of learning; lectures to-day on original sin, and to-morrow on Jupiter's satellites; passes from Xenophon to Homiletics, and from Tacitus to the principles of church polity; and the earnestness and ability with which these numerous and conflicting duties are discharged, and the ministerial success of some students from these unambitious seminaries, awaken astonishment and admiration. But a new epoch, which Mr. James himself helped to inaugurate, has now begun. Non-conformist colleges are attempting to secure for the ministry a more liberal and learned education than the private academies were able to impart."

The above will help the reader to understand how our General Baptist brethren have, till recently, educated their ministers. Their College, as it is called, located at Nottingham, did not differ altogether from the above, when we visited it a year and a half ago. Two laborious brethren had the care of the school, which was in the same private house in which one of them resided, and in whose family the students boarded. The other teacher is pastor of a large church in Nottingham. The resident teacher, if we may so distinguish him from the other, we believe, preaches not fewer times in the year than the pastor. In this school, the pupils in about three years acquire such parts as they can of what we call, in this country, the preparatory, the college, and the seminary courses, and to which we give not less than nine years. But this school, as we saw it, was a great improvement upon the past, and we have

been happy to learn recently that our brethren have purchased premises in the vicinity of Nottingham, for their College, and that they are about to enlarge and improve it. We must not pass without adding that the students were making commendable progress despite what we should call their disadvantages. There is one respect, however, in which the students fare much better than our students, viz.: their board is free, as well as tuition. The expense is met for this, and, indeed, for the whole school, by collections among the churches. It would be well for us, in this respect, in the main, to imitate the example of English brethren.

When Mr. James entered Dr. Bogue's school, the class was in the middle of the term, and the first thing the draper's clerk had to undertake to master, was Jonathan Edwards on the will: "It was, indeed," says he, "a *pons asinorum* to my untutored brain, which, to tell the truth, I did not and could not pass over, and so I tumbled over the side of the bridge into the water, and, narrowly escaping drowning, scrambled up the bank and got into the road again, with the rest of the train, a little further on." If honest confession were in fashion, we should hear that various distinguished gentlemen have been no more successful in their attempts to cross that bridge, than was Mr. James.

With such preparation for the ministry as Mr. James acquired in two years and a half spent in that school, he entered the pastorate of the church in which he spent his whole life. "With such a course," as he observes, "it will be matter of little surprise, that I never became a classic, mathematician, or metaphysician." As is the custom in England, however, he had preached considerable in the villages during his course, having been placed upon the preaching list before he was eighteen years old. In one of his preaching excursions, he fell into the indiscretion of joining in a dance, "got up" on the occasion of one of the deacons giving "an entertainment on the majority of his only son." By this wrong act, as he calls it, he offended some of his hearers, so they would not hear him preach any more. He takes occasion, upon the mention of this experience, to warn young preachers to be very careful of their reputation,

saying that they are watched, and not always by very candid eyes.

His first visit to Birmingham, it seems, was to preach on trial, but he was unconscious of the object of the invitation. Speaking of his consenting to preach at all in that place, he exclaims, in after years, "Rash youth—bold, forward young man;" "but," he adds, "it was of God." We will not deprive the reader of his own description of his first appearance before his future flock:

"I cannot forget the impression produced on my mind by the first view I had of my future flock. The way to the pulpit was from the vestry through a door in the wall, so that I came at once upon the congregation, without any preparation. There was no crowd to appal me, for in a place that, with one gallery, would seat about eight hundred persons, there were probably not more than a hundred and fifty, so that in this respect, the sight was anything but encouraging; but what impressed me was the unusual number, in proportion, of venerable persons. There were nine or ten as respectable elderly gentlemen as are usually collected in a congregation several times the size. It looked like an assembly of the ancients. This a little appalled me, but I do not recollect that it discomposed me."

Here we have a view of the audience and chapel, a little before Mr. James became pastor. If we read what he said of the location of that chapel, we may the better apprehend some of his discouragements, and at the same time have a glimpse of what non-conformity has had in general to endure in England; nor are those trials entirely gone by at this time.

"In front of the land purchased for the intended meeting house, and for many years in front of the place of worship itself, was a row of small tenements, through a gateway, in the middle of which the house of God was approached, while another row of tenements ran along the whole of the west side of the building; so that the congregation were put to much inconvenience by various noises, and other annoyances. A member of the society of Friends once remarked in reference to the poor people who inhabited these tenements, 'That if the Carr's Lane congregation were addicted to works of mercy, they need

not go far to find objects for their bounty;' while Hutton, in his own style of levity and low wit, remarks, 'The residence of Divine light was totally eclipsed by being surrounded with about forty families of paupers, crowded almost within the compass of a giant's span, which amply furnished the congregation with noise, smoke, dirt, and dispute. If the place itself is the road to heaven, the stranger would imagine that the road to the place led to something worse.' "

Notwithstanding this sneer, that place itself was "the road to heaven" for many. That desert was to blossom as the rose. Not only was there to be great change in outward appearances, a change that strikes the visitor with wonder enough, but the spiritual condition was to undergo greater change. It was then only a fragment of what had been a much larger congregation, for a predecessor had divided the flock, and led away the great majority of the worshippers, leaving "the ancients" in their wonted place. "The Good Shepherd" himself had now sent them a good under-shepherd. He became the pastor of that flock in September, 1805, and remained faithful in that charge till October, 1859, when he was called from abundant labors to glorious rewards. He came to a church of fifty members; he left it, numbering about one thousand. He came to an audience of one hundred and fifty, and left one numbering about two thousand. From that church five or six others had sprung up. He found his church and congregation sustaining, as their only charity, a small Sabbath school; he left them devoting to missions, education, and other charities, between $6000 and $7000 a year.

Mr. James was abundant in labors beyond his congregation. In Bible Societies, Tract Societies, in the Evangelical Alliance, in the Congregational Union, and numerous other societies, he was a prominent member and a great worker. When China was open to the Bible, he started with the project of putting a million copies of the New Testament into circulation in that old country. He lived to know that twice that number had been secured. He was the chief mover in the Evangelical Alliance, which he regarded as next thing, however, to a failure. He says it came not so quietly as the kingdom of heaven,

that is without observation, it came with too much promise at first, to be of the extensive usefulness that might have been exerted, had it begun in a more quiet way.

His authorship itself was indicative of more work than most active men accomplish in a life-time. We cannot spare the space even for the catalogue of his books. His Anxious Inquirer he regarded as the most useful of all his works. It is a good specimen of his style in writing, and of the materials of which his sermons were composed. His books are nearly all of the most intensely practical character. Any preacher who will take the pains to read his Anxious Inquirer, will be deeply impressed that great usefulness in the ministry is not dependent upon great and rare power of thought. Mr. James himself often dwelt upon this view as a thing of which he was very fond. Consistency in spirit and in life, and genuine love of souls, are, after all, great forces in subduing this world to God, and in process of years do accomplish great things.

Mr. James was a man of great power of emotion. Few equal him in that particular. His heart was in his work. Earnestness and zeal were strongly expressed through that face, which in itself was so striking, that Robert Hall said it would be the first face known in the resurrection. He was always at his work, despite discouragement and bereavements. For he had rare trials in both these respects. At one time he was so discouraged that he was about to give up Birmingham, in despair of usefulness there or elsewhere. In bereavements, which he often suffered, he is the best example we remember of humbling himself under the mighty hand of God, and consecrating himself anew to his holy calling. It is easy, in his biography, to see that his own soul was making progress through all his ministry. He was constantly adding one after another of the Christian graces to the sum of his acquisitions. He was not without his weaknesses and foibles, and mightily and long did he wrestle before he mastered some of them. It is one of the best biographies for a minister to read. If one is discouraged sometimes in view of the great work he accomplished, at other times he is encouraged to the exercise of more faith and toil.

Mr. James was twice married, and both times very happily.

In both marriages he was a large gainer in property. His hints on the subject of marriage may be of service to unmarried ministers, but it strikes us that he makes his own rare success more a rule than an exception. But the uses to which Mr. James put his property, afford a very worthy example for imitation. His plain style of living, when it was in his power to live quite otherwise, is what might be expected from what we have already said of him.

In theory as to church government, Mr. James was a Congregationalist, but in practice he was as nearly a monarch as any man of whom we have read. His plan always seemed to be, to avoid any discussion of the measures proposed, as the chief of evils. Reading the account of his management of his church in this regard, reminds one of those rulers who have legislative bodies having the single privilege of voting "yes" to everything proposed by the said rulers. It does not seem to us that Mr. James had much faith in Congregationalism. One of his rules invariably excluded female members from any privilege of voting. It is remarked in this volume, that he was opposed to the extension of the right of franchise in England. This, one is quite prepared to expect, from his practice in church government. It must be added, that Mr. James used his power with no selfish purpose, but that, though a reason for respecting him, is no reason for endorsing his theory, or rather practice, in church government. His practice, however, should call attention to the importance of thoroughly preparing business, before introducing it to a church meeting.

We have yet said nothing of that portion of the book that makes part of the title "Letters." It strikes us that the space thus appropriated is mainly wasted. Others may quite differ with us in this point, but it seems to us a few specimens of the letters would have sufficed. A few of them contain thoughts carefully matured, but most of them have too little of general interest to occupy so much space. Many of the letters were addressed to our own countrymen, Drs. Sprague and Patton. Here, too, we venture the opinion that many readers will be impressed that Mr. Dale, in various ways, expands his materials to the detriment of the book, rather than to its benefit.

To the last, Mr. James, like our Barnes and Beecher, persisted in declining the doctorate which was often conferred. He regarded it as unscriptural, using about the same arguments that Mr. Barnes has, as well as others.

In the best sense Mr. James was a great man—a very great man. Not a great scholar, not a great theologian, not a great original thinker, not a man of striking thought or language; but great in devotion to his holy calling; great in faith and prayer; great in simplicity and humility; great in that he was content to be of the greatest service possible to his powers in his calling, and not wasting time and strength in vainly striving to be what he could not be. His labors, as we have seen, were blessed almost beyond precedent. His sphere was wider than that of any other preacher of his times. Yet his greatness is of such a nature, that it would encourage rather than discourage the humblest servant of Christ.

Art. VI.—THE TRINITY NOT INCONSISTENT WITH UNITY.

An error in theory often works untold mischief in practice. When John Locke taught that all knowledge is obtained through the senses, he little thought that he was laying the foundation for a flood of skepticism, which afterwards threatened the existence of that faith in the spiritual, which was very dear to that Christian philosopher. Every one knows that our views of the relation and course of all the starry heavens, are radically affected by the astronomic theory which is adopted for their government. With a change of the centre of attraction, comes a total revolution in the relations of all dependencies. The false philosophy of political economists, has played a vital part in the rise and fall of nations, in the freedom or oppression of the people, the responsibility or irresponsibility of the rulers, the justice or injustice of adminis-

tration. A single false principle has ruined the calculations, reasonings, and conclusions, of many a mechanic, naturalist, or philosopher; and has often led to mortifying disasters in business life. One wrong digit vitiates the correctness of the most intricate and profound process of figures. Indeed, on every hand we have innumerable examples, in proof of the immense results which hang upon a single truth.

If errors in regard to the machinery of creation work such radical injury, and if such broad interests hang upon single truths in nature, how much more must the moral world depend upon correct views of the God of nature, the centre and foundation of all moral good? If the rational world fall into error with regard to God, if they misapprehend his character and relations, they necessarily rush into confusion, and are quite sure to reach the most fearful and disastrous results. When they fail to know God, they are certain to grope in darkness with respect to his will and man's duty; there are clouds and mists which hover over their souls, to destroy. In this way, the mass of mankind have suffered untold miseries; have sunk to most shameful degradations; because they did not know God, they have run to all extremes in hurtful errors, and no less hurtful sins.

It is, then, an inquiry of no trifling importance, whether the *one* Being, whom we call God, has, in some sense consistent with that unity, a *tri*-personality or not. If he has, then we may accept certain other asserted truths, which have a vital bearing upon human morals and spiritual destiny. If he has not, then we are obliged to reject all doctrines, conclusions, and inferences, which rest upon such a *tri*-personality of Divinity, and accept of only such doctrines and inferences as are consistent with our simplest and most rigid ideas of *one* God, of *one* personality.

How radically must our views of the *incarnation* be affected by this doctrine? It is all but impossible to form an idea of incarnation, after *tri*-personality has been denied. What would an incarnation be; how could it have personality; what interest or authority could pertain to it; how could it be any more than a mere presiding influence, like the inspiration of prophets

and seers, if to Jehovah belongs, in no sense, more than one personality? So far as we can see, the doctrine of trinity is the sole basis, source, and only ground from which the incarnation becomes possible. When this basis is removed, we have no longer a foothold for our faith, and are robbed of our Immanuel, and have in Christ nothing more than a spiritual visitation, such as may occur at any time through human mediums.

If the *incarnation* is an essential doctrine of the Christian system, if the foundation of our hopes, the corner-stone of our religion, is involved in this fact, then the *trinity* is a doctrine of the first importance; for when that falls, it carries with it this precious doctrine, that God did become flesh and dwelt among men, and yet sat upon the throne of the universe, glorious and infinite in majesty and power.

The gospel presents Christ as a proper object of worship; titles and attributes are ascribed to him which exclusively belong to God, and he claims a reverence and obedience which it is proper to render to God only. It is impossible to reconcile these facts, with the imperative command, to worship Jehovah only, and that the wrath of God is out against all who have any other gods before him, except on the hypothesis that Christ is Divine. And if he is Divine, then the trinity is proved; but if the trinity is impossible, or untrue, then all of these representations of Christ are absurd, false. How can we maintain that Christ is clothed with Divine attributes, and worthy of worship as a God, unless we accept the doctrine that more than one personality belongs to Jehovah? It seems obvious that when we abandon the latter, the former falls of necessity. This has always been felt as a logical necessity, and where the trinity has been discarded, the Divinity of Christ has also been rejected.

See, then, how this doctrine sustains and verifies the other precious truths of the Christian system. It justifies the harmony of the voice of revelation; the honors which the Scriptures ascribe to Christ; the titles by which he is called; the worship which angels and men are required to render to him; the obedience which he demands as our sovereign Ruler. It gives us a starting point, from which we find a natural and easy

path to the whole constellation of sublime truths which distinguish our religion. We are under no necessity to grade away and bridge over chasms and gulfs, and amend, improve, modify, and change by special pleadings, the word of the Divine oracles; because we hold the key which unlocks all difficulties, enables us to understand Christ, and the relation of his mission to the sons of men. Is he called God? We are satisfied. There is no absurdity or inconsistency about that. Does he suffer and die? Our faith is not staggered, for that is perfectly consistent with the first principles of our system. Does he claim our obedience and homage as a God? Just right. This is the logical conclusion from our premises. Does he work miracles and rise from the dead! That is exactly what we might expect from a personality of Jehovah, who had humbled himself, and sojourned among men.

It is not strange that all skepticism upon the doctrine of *trinity*, directly infringes upon faith in the atonement. Why should it not be so? If faith in incarnation and the divinity of Christ is so certain to suffer, why should not faith in the atonement falter under the same influence? An atonement by a finite creature cannot be very valuable, and that is all we can have, if Christ was not Divine. Some, indeed, hold to an atonement for sin, who reject the doctrine of the trinity, but they either cherish very low and profitless notions of the atonement, or their faith and logic are in wonderful discord. He that dies for sinners, gives himself for them, and expiates for their crimes, must have something to give, save original, self-reliant resources, to lay upon the altar. But finite beings have no independent, self-reliant, absolute gifts, to bestow. They can only do their duty; their sacrifices can have no significancy or power to vindicate law for others' pardon, because they owe obedience, with all their powers, to that law for themselves. But the administrator of law, the head and dispenser of all authority, may give, suffer, atone, for others, for he has something to give, and is master, rather than servant, to the law.

But if we have no *Divine* Saviour, we have none at all. If Christ was not God with us, then it is vain for us to look to him for pardon, to hope for peace with God through his suffer-

ings, or immortality and eternal life at his hands. All the bright, soul-stirring, and soul-inspiring features of the gospel pass under a cloud, and we are adrift upon the surging billows of uncertainty, fear and danger.

Let no one treat the doctrine of the trinity, then, as a mere abstraction. It is a vital truth, as essential to the Christian scheme as the root to the vine; as the heart to the physical man; as the sun to the solar system. If it is true, we have a sure interpretation of all the mysteries of godliness; all is harmonious, beautiful, sublime, glorious, and we have a sure foundation, a comfortable resting-place for our faith. But if this doctrine is absurd, untrue, impossible, as some declare, then we are overwhelmed with trouble. The language of the Bible is inexplicable; the doctrines of grace are absurd; the duties of religion are idolatrous; the hopes of the gospel are a snare, and we are obliged either to reject the whole, or fritter away, lower down, and mutilate the word, so as really to make another gospel, a human system, that can neither satisfy nor save the soul. This is the key-stone of the arch; if it is displaced, the whole structure must fall, and moral night come again, from which the souls of men can find no release.

THE TRINITY NOT UNREASONABLE.

If this doctrine was manifestly absurd and impossible, we could not, and ought not, to believe it. But before we can pronounce it thus, we must explore the nature and capabilities of Jehovah, and learn positively all the actual and possible attributes of his being. Having perfectly comprehended God, measured all his nature, surveyed all of his possible relations, and found that he could not be *one* God, and, in some sense, *tri*-personal at the same time, then, and not till then, can we affirm that tri-unity is impossible.

Revelation teaches that there is but *one* God, and the attributes of God are ascribed to three personalities, known as Father, Son, and Holy Spirit. Now, it may be asserted that God cannot exist in *three* personalities, and be *one* God, in the same sense. To be *one* and *three*, in precisely the same sense, is impossible; but that God should be one in a certain sense,

and three in another sense, is not impossible; and who can say that it is improbable! It is just this that trinitarians affirm. They hold that God is essentially, truly, *one* being; but that, in another sense, he has three personalities, and that these two featues of Divinity are not inconsistent with each other, not self-destructive, but consistent and harmonious.

We are called upon to explain how these two features of God can be reconciled; how they subsist; in what way they are related; how they harmonize. But we cannot pretend to explain the Infinite. How can we comprehend God! Who can tell the mode of his existence? Who can fathom the one God, aside from all idea of trinity? No, it is wrong, it is unfair to demand of us to analyze and define the attributes of Jehovah. No finite being can do it. Who can know the total wealth, resources, relations, and characteristics of God, but the Spirit of God?

But while we reverently bow before Jehovah, confess our weakness, and follow and believe the word of revelation, and concede to God more than we can comprehend, the Unitarian practically assumes to know all possibilities and capacities of Jehovah, when he affirms that God cannot exist in unity, and tri-personality at the same time. How does he know that he cannot so exist? How did he learn, that among all the infinite capabilities of God, this is not one of them? He makes a universal denial; but the only safe basis of such a denial is universal knowledge. Does any mortal possess such knowledge of God? He says truly, that it is inconsistent for a being to be *one* and *three* at the same time, that *one* and *three*, in the same sense, are mutually destructive and exclusive. But this is not exactly the point at issue. No one assumes that God is *one* and *three* in precisely the same sense. All that is claimed is, that the capabilities of an infinite Being are such, that he may be *one*, and, in some other sense consistent with this unity, may be *three*. To meet the case, therefore, the opponent must show that there is no sense within the whole range of infinite possibilities, in which God can have a *tri*-personality consistent with unity of being. We do not pretend to explain what that order is, how the three personalities do exist in

unity; we only affirm that it is possible, and is a fact which exists *some* way.

We have all possibilities to fall back upon, and not merely those which are apparent to us, but those which are included within the range of infinite vision. Who can affirm that there is no mode within the range of infinity, that a being can exist in trinity? Who knows that such a thing is impossible? If we do not know it to be impossible, if we have not surveyed the entire field of all possibilities, and failed to find such a mode of existence in the infinite range, we cannot assert that it is impossible, or even improbable. Those who flippantly assail this doctrine, seem to be oblivious to the universality of their assertions, how much there is implied in them, and how totally incompetent any finite being is to make them. Why, there is not an angel in heaven who would dare to limit the Almighty thus, and set the bounds of his being, proclaiming, with assurance, that he cannot exist so and so; that this or that cannot be true of him, because the finite mind is unable to comprehend the point in question.

POSSIBILITIES DISCOVERABLE.

We are unable to define the mode of triune existence, but we can see that such a mode of existence is possible to Jehovah. Philosophers and common people agree, in distinguishing between the *substance* of being, and the *phenomena* of being. The qualities of being are not confounded with the essence to which those qulaities belong. There is supposed to be a base, or central substance, an essential existence to which phenomenal properties belong, and from which they may be abstracted in the processes of the mind, if not in actual performance. Our ideas of being, then, may be narrowed down to the lowest possible point of simple substance, and from this starting point run to infinite extremes. Who can know what properties and peculiarities may belong to being, all resting upon this central, primary substance?

Spinoga taught that there was but one substance in the universe, and that all matter and spirit are but properties of that substance, and that this universal substance is God, and every

object in the world is a part or attribute of God. His theory is interesting, as showing what possibilities great minds discover in the properties of being. It is no unusual occurrence for mighty men to get lost in the immensity of the field of speculation which divinity and the infinite open before them. Some have contended that there was no substance, no real, essential existence; that all was phenomenal, and merely apparent. Bishop Berkly was the champion of this doctrine. Some affirm that there is no distinction between substance and properties, that they are positively, unexceptionally, one and the same. Others, that being is the combination of properties attributes and phenomena, and that there is no other part, base, or essence than these. We are not disposed to criticise any of these theories, and only refer to them as illustrations of the limitations of human thought, and the yearning of human nature to realize the possibilities of being.

The common, almost universal, sentiment of the race, which has not been produced by elaborate speculation, but by a natural spontaneity, a kind of intuition, is that there is an essential *substance* in all being, to which properties and attributes belong, and this may be taken as at once more philosophical and reliable, than any strained and refined theories of speculators.

The narrowest and strictest idea of being, then, is a substance which is capable of bearing properties and attributes. These properties may be properly termed the phenomenal nature, because they constitute the medium of acquaintance, standing as the objective existence, answering to that which is subjective, and a *terra incognito*, except as revealed through the phenomenal properties.

We can readily see that the phenomenal nature of any existence, whether material or spiritual, must depend upon, and be moulded and shaped by, the subjective, essential substance. The substance must produce or support the phenomenal, and not be produced and supported by the latter. The properties of matter are as they are, because the substance is what it is. So the properties of spiritual being are, and must be, peculiar to the spiritual substance, which constitutes its essential base, or subjective nature. The reason why the properties of matter

differ so essentially from the properties of spirit is, that the substance of matter differs so radically from the substance of spirit.

That this should be so is reasonable, and indeed seems to be necessary. We should be surprised to find the same phenomenal nature, resting upon substantive natures which are radically different. We have the material substantive nature and its legitimate variety of properties. Then we have the dependent spiritual nature, with its peculiar properties. There are also spiritual natures above those which exist on earth, and we know not how many peculiar properties they may possess in their phenomenal nature, because we are ignorant of the possible forms of phenomenal being, even in the case of finite spirits. How many and wonderful peculiarities may belong to angelic being, of which we have no knowledge! Indeed, there may be untold wonders belonging to human spirits, which may yet be discovered, and greatly modify our wisest speculations on human nature. And above, and far removed from all finite substantive being, is the infinite and eternal God, whose attributes and substance, or essential nature, must also agree. But who can canvass the Divine nature, and inform us what phenomenal qualities are consistent with, or demanded by, this infinite Spirit? Who by searching can find out God?

Until we comprehend the nature of God's substantive being, and all whatsoever is consistent with it, we cannot assert, that tri-personality is not demanded, in the very nature of the infinite essence. Of course we can never know that any such peculiarity belongs to the eternal Spirit, except by revelation; but when such a revelation is made, what is there in the nature of the case which authorizes any person to reject it? What is there absurd and impossible in the idea? There are many attributes of God, which are so peculiar to the Infinite, that we cannot comprehend them; but is that a sufficient reason for rejecting them? This tri-personality may be a peculiarity of the Infinite, and involve no contradiction or absurdity.

The objections which are urged against the trinity, are sometimes impressive, on account of our ignorance. If we knew more, we should smile at our stumblings. We may not

see how there can be, in any sense, three personalities three self-active persons, in one self-active being. No more can we see how a human spirit can be inspired by the Divine Spirit, led and directed by it, and still remain free, and retain all his peculiar personalities, and exhibit them in his utterances of the Divine revelation. Yet that is what occurred in almost every case of inspiration. There was a concurrence of personalities, a fusing of the Divine and human, a coalescing of the will and wisdom of the eternal Spirit with the human spirit, and yet the identity and action of neither is lost, but both appear in the work which is done.

If God should reveal to us that in heaven there was a class of angels which were created with tri-personal natures, each angel being capable of a triple personal phenomenal life, and yet the three phenomenal natures, essentially united in one substantive nature, and that the tri-personal nature was a legitimate and essential characteristic of all angels of this class,—what is there in such a case so absurd and impossible, that it must be rejected, and the revelation set at nought? Do we know that God could not make a class of beings who should possess, in each single being, a triple personality, three active wills in one; three sets of mental faculties in one; three moral natures in one? How much more may three actual personalities be entirely consistent with the essential nature of the infinite, eternal God? Man is but one person, and yet he is two. He has a spiritual life, and an animal life, and we can imagine circumstances where the functions of one of these natures are entirely suspended, and the others go on acting vigorously. But the normal state is that in which they both act in concert, so fused and lost in each other, that no one can analyze the process, or discover any duality or possible sign of more than a single personality. Who can unfold the interior life of man, and set the bounds to the parts of his complex nature, and show how two personalities which may, and do sometimes, possess an independent existence, with complete personal being, can be so radically and essentially one? And if we are staggered with these finite complexities, how much more shall we fail to explain the infinite? And yet the finite very properly

suggests the possibility of that trinity in the infinite Being which revelation so positively affirms.

If the Bible stated, with philosophical accuracy, that God was one substantive being in the most absolute sense, and that he was three persons in a sense less absolutely substantive, but more phenomenal, who could adduce against it any valid objection? Is such a relation of personality to absolute substance impossible! These three phenomenal natures may or may not include all that belongs to the absolute spirit; there may be a central will, an absolute directive power belonging to the essential substance, extra to the three phenomenal personalities, or there may not. Of one thing we are certain, that God may exist in this peculiar trinity, and involve no contradiction or absurdity; and that is all that we conceive it necessary to attempt to show.

It may be that a being possessed of *one* substantive nature, and one phenomenal nature, may be capable of acting as *one* being, and as three beings at the same time; and that this triple life may be so peculiar and distinct, that the *one* being may be seen and worshipped by all finite beings, as having three personalities. He may stand before the universe in this light, so that his trinity stands as a veritable fact, not a mere appearance, a fiction, but the actual God, related to all creatures, revealed to all finite minds, in three persons.

We do not say that this is the case, but that such a state of the case is not absurd or impossible; and if there is *any* way that God may be *one*, and yet be truly, and in any proper sense, a trinity, the course of faith is clear, and no objections can stand against the words of revelation. And we see no reason why these suppositions may not be true; why, in some such way, trinity and unity may not be perfectly consistent. But if any one should prove that these suppositions are all impossible, yet it does not follow that there is no mode of being possible where unity and trinity may subsist in the same being.

When trinitarians assert that the one God, and the three persons, are one in exactly the same sense that they are three, of course their position is open to the charge of absurdity and

impossibility. But that is, by no means, the proposition of those who believe in the trinity of the Godhead. They assert no contradiction; they assume no absurdity; but do contend that Jehovah is one God, and that his nature is so peculiar that he exists and is revealed to the rational universe as tri-personal, and that this tri-personality is entirely consistent with his unity. We have seen that such a state of the case is possible, and therefore not absurd. We can accept, then, the voice of revelation with a firm faith, and worship one God, and worship the Father, Son, and Holy Spirit, as the real personalities of that one God.

BIBLE TESTIMONY.

A mere abstract of this is all we shall attempt. If one God can, by any possibility, exist in trinity, we ought not to be surprised if revelation should make that certain, which reason perceives to be possible. We have shown that it may be a peculiarity of the self-existent, eternal being, that we call God, to possess a tri-personality in his phenomenal nature, while he is essentially and truly *one* in his essential nature, *one* in that essence upon which his phenomenal nature rests. At least, no one can affirm that in this, or some other mode peculiar to the infinite Being, unity and trinity may not subsist in complete harmony. There being, therefore, no insuperable objection to this doctrine in theory, we have only to appeal to facts, made known by the words of revelation. What say the Scriptures? If they appear to teach a trinity in Jehovah, we are not forced, by the nature of the case, to modify and explain away the natural sense of the language, to avoid an absurdity, an impossibility; but we may accept the obvious force of the words, and receive the testimony as perfectly consistent and worthy of belief. The fact of trinity in unity, in Jehovah, is stated so plainly, in so many forms, and so generally implied, in the whole range of the word of revelation, that those least familiar with the sacred book, must know that there is no escape from this meaning, except by the most violent and unauthorized special pleading, and rending of Divine testimony.

1. *There is but one God.*

Deut. 4: 39, "Know therefore this day, and consider it in thy heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else."

6: 4, 5, "Hear, O Israel: the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

Isa. 44: 6, 8, "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God. Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God, I know not any."

1 Cor. 8: 4, "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one."

This testimony is so direct, positive, and plain, that no one can doubt its conclusiveness. What possible chance does it afford the polytheist to claim that the Bible implies the existence of a plurality of Gods? But the proof of tri-personality in *one* God, is just as explicit and unequivocal as this testimony in proof of *one* God only.

2. *One God exists in plural personality.*

Gen. 1: 26, "God said, let us make man in our image, after our likeness." Who is referred to by *us!* Who created man? In whose image was he made? 1 Cor. 11: 7; Col. 3: 9, 10; James 3: 9. Since God speaks of himself as *us*, and *our*, does it not prove plurality of person? This was a common form of expression with God.

Gen. 3: 23, "And the Lord said, behold the man has become as one of *us* to know good and evil."

Gen. 11: 7, Go to, let *us* go down, and there confound their language, that they may not understand one another's speech."

3. *All of the attributes of Jehovah are ascribed to three persons, the Father, Son, and Holy Spirit.*

No one disputes the Divinity of the Father, and we will not delay a moment, therefore, to prove it. But the Divinity of Christ and the Holy Spirit is denied, and hence must be proved.

Christ is represented as having all the attributes of Jehovah, and bears the titles which belong exclusively to God.

John 1 : 1, "In the beginning was the Word, and the Word was with God, and the Word was God."

Matt. 1 : 23, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his mame Emanuel, which being interpreted is, God with us."

Isa. 9 : 6, "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Rom. 9 : 5, "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."

Heb. 1 : 8, "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom."

1 John 5 : 20, "We are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life."

Rev. 17 : 14, "The Lamb shall overcome them; for he is Lord of lords, and King of kings."

19 : 13, "And his name is called the Word of God."

16, "And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.*"

These are a mere moiety of the proofs which abound in the sacred oracles, showing that Christ is truly God, clothed with all the attributes, and glory, and power of Jehovah. This being a fact, we are forced to believe that there is more than one personality in the *one* God, and that the plurality subsists in some manner perfectly consistent with that *unity*, which is no less positively asserted than the Divinity of Christ.

To the Holy Spirit, Divine attributes are also ascribed.

Acts 5 : 3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."

Matt. 28: 17, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The *name of* Jehovah signifies his power or authority; and when we are baptized into this *name*, or into loyalty to this authority, we swear allegiance to the Supreme Power of the universe. Inasmuch as the *name* or authority of the Father, Son, and Holy Spirit is thus recognized as equal and supreme, we can take but one inference, that is, that the Holy Spirit is equally Divine with the Father and Son.

Jude 20, 21, "But ye, beloved, building up yourselves, on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

1 Cor. 13: 14, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

1 Peter 1: 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience."

1 Cor. 2: 10, 11, "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God."

2 Peter 1: 21, "Holy men of God spake as they were moved by the Holy Ghost."

Heb. 9: 14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Is. 63: 10, "But they rebelled and vexed his Holy Spirit; therefore he was turned away from them, to be their enemy, and he fought against them."

Matt. 12: 32, "And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

These Scriptures state with positive and clear precision—

1. That the Holy Spirit possesses personality.
2. That he is equal with the Father and Son in authority.
3. That he is properly worshipped, trusted, and obeyed as Jehovah.
4. That he does the same works which are ascribed to God.
5. That he is the author of revelation.
6. That he renews the heart of the sinner, and communes with him as God.
7. That disobedience to him is, in the highest sense, rebellion against Jehovah; and that no sin is so difficult of pardon, as sin against the Holy Spirit.

It is unnecessary to adduce any more Scriptural evidence of the fact that three personalities are represented as clothed with Divine attributes and authority, and that these three personalities subsist in *one Being*, whom we call God. These facts are so plainly revealed, that no one can escape the same conclusion to which we have come, except by the most violent wresting of the language from its natural and most obvious meaning. Objectors confess this, and justify this violent treatment of the words of Scripture on the supposition that the existence of these personalities in one God is absurd, impossible, and hence the statements which so strongly affirm this state of the case, they assert must have some other rendering. And they tax their utmost ingenuity to show that the most obvious and natural meaning of the language is not the true meaning.

All such special pleading and unnatural renderings of the Scriptures are suspicious, and are only allowable after every other possible way of explanation has been tested without relief. But in this case we have relief; there is no necessity for this desperate resort of Unitarians; the one God may possess three personalities in one being, without implying any absurdity or impossibility, as we have shown.

Then let the word of the Lord have free course, and be glorified; let its plain and natural force occasion no one to stumble, or be offended; let no one feel obliged to explain away any of its assertions, nor weaken its imperative avowals, nor

limit its high and glorious doctrines. It speaks of matters above human comprehension, it speaks of God, the infinite and eternal God, whom angels cannot comprehend; but nothing is revealed which human reason has any cause for rejecting as impossible or inconsistent with an infinite and self-existent Being.

We may worship the Father, Son, and Holy Spirit; we may pray to them, trust in them, obey them, and not be guilty either of idolatry or polytheism. We have *one* God and a Divine Saviour in Jesus Christ, and a Divine Comforter in the Holy Spirit, and before the eternal throne, where the *name* of Father, Son, and Holy Spirit, centres in one Jehovah, we may bow with reverence, love and hope.

Since the full force of Scripture may be allowed without doing violence to reason, or admitting an absurdity, why should we surrender a doctrine which exalts Christ, and clothes him with Divine attributes, and entitles him to Divine homage? What sinner need be troubled with the ascription of infinite power, glory, and mercy, to him who has come to seek and save? Ought it to grieve us that we have such a Saviour; that a Divine being has made atonement for us; that Jehovah Christ sits on the throne of grace; that all the resources of the universe are at his disposal; that we may find a sure refuge in him, and that his arm is more powerful than all our foes? But the doctrine of trinity is the corner-stone of the Christian system; if it is broken or displaced, the whole temple becomes disordered, insecure, shorn of its glory and excellency, and falls to the earth. And with its fall, the hopes of our race sink to eternal night. If Jesus is not our *Divine* Saviour, he is not an efficient Saviour, and the Rock where we hoped to rest secure, is changed to sand, and we perish forever.

But we have no reason to fear. All the sophistry and refined speculations which human pride can invent, cannot steal away our God and Saviour; he has been crowned Lord of all, and his sceptre shall prove both mighty and merciful, and whosoever believeth on him shall not be put to shame.

Art. VII.—REQUISITES OF SUCCESS IN RELIGION AND THEOLOGY.

The proprietor of great estates receives application from one who wishes to be employed as the manager of a farm. The landholder does not choose at present to grant his request; but offers him the use of a parcel of rich soil, and ample facilities of cultivation, intimating that a good use of this may open the way to the bestowal of higher confidence. The applicant accepts the trust; but loiters away his time, neglects his business, gets meagre crops, and at the year's end leaves the land little better than he found it. He will not be likely to renew his request, or if he does, to have it treated with much consideration.

A youth enters the academy to fit for college. He has ability, but will not apply himself to the prescribed studies. He may exhibit ever so much energy and genius in other things, but failing to meet the requirements of the school, he will not, at the hand of judicious teachers, receive advancement to a higher institution.

Such examples have a ready application to our condition in this life, as preparatory to the future. Here we are on probation for eternity. According as we live here, so will be our state there. "Whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting."*

In discussing the subject before us, we wish to take a broad and comprehensive view; for, although our remarks can relate only to some of its aspects, we would be careful to guard against thus limiting the subject itself. The Christian religion is a true democracy, admitting of no castes, no privileged orders. We all stand on the same platform, with equal rights, subject to like conditions, all with means of access to the provisions of grace, all able to become heirs to the same heavenly

* Gal. 6 : 7, 8.

inheritance. Great evil has resulted from attempting to make in these things arbitrary and unauthorized distinctions.

It is a sad thought, that in a world of immortal beings, on probation for eternity, so few are successful. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."* We might suppose that the reverse would be true; though the fact in no degree militates against the excellence of the gospel scheme, but only shows the exceeding sinfulness of sin. That scheme has, by no means, proved a failure; for, to say nothing of what will be accomplished under it hereafter, and of the ample provision it extends to all, we have the experience of those who have already been crowned under its banner. If others have not obtained a like crown, it is their own fault.

Why do some succeed, and others fail? Without entering upon any full investigation of this vast problem, we shall content ourselves with offering remarks on some of the most obvious points.

I. One element of success in every department of the great field of religion and theology, is appreciation of its importance. Did every one justly appreciate the importance of the religion of Christ, all would be Christians. Did all ministers of the gospel justly appreciate the importance of theology, which is *the science of religion,* they would all be sound theologians. Who can doubt it? But the mass of both classes have not had such appreciation, and hence have failed of success. Could one properly estimate the facts of his immortality, his condemnation under sin, the provisions and conditions of grace, and the retributions of the eternal world, and yet neglect the great salvation? Could one properly estimate the truth that he was set as a watchman on Zion's walls, to whom the interests of souls were entrusted—an ambassador of Christ to reconcile men to God, and prove unfaithful to that high commission and trust? Never.

* Matt. 6 : 13, 14.

The history of those who have been successful is decisive on this point. The eleventh chapter of Hebrews records the names and deeds of such as rendered the old dispensation luminous. Read once more that record, and ponder well the results of their FAITH, which is but another term for a just appreciation of the great truths of religion and theology. If any one doubts whether Paul himself should be added to the list, let him read 2 Cor. 11 : 22—28. Does any one doubt whether Luther, Whitefield, Wesley, Edwards, Randall, Judson, Colby, Hutchins, Parsons appreciated the truths of Christianity? The earth is yet too fragrant with the memory of their deeds to allow the doubt.

Those just mentioned enjoyed no arbitrary privilege above others. We cannot say but that many of their associates might not have attained as high spiritual eminence. The same broad field of truth is before all; the same motives; and if some are naturally better endowed than others, it has never been shown that this is the ground of the distinction they attain. Rather may we find it in the fact, that they appreciate their work, duties, responsibilities, while others do not.

Said the prophet Jeremiah: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."* Said the apostle Paul: "By the space of three years, I ceased not to warn every one day and night with tears."† It is related of *Rev. J. Welch*, that he kept a plaid on his bed, to wrap himself in when he arose in the night to pray. His wife sometimes found him on the floor weeping, and reproved him. But he would reply, "O! woman, I have the souls of three thousand to answer for, and I know not how it is with many of them. Said *Rev. J. A. James:* "I set out in my ministry with the idea of *usefulness* so deeply imprinted on my heart, that I could never lose sight of it long together; and I mean usefulness of one kind—that is the direct conversion of souls." Says *Rev. T. L. Cuyler*, in remarking on the memoir of James: "John Angell James was not a profound theologian.

* Jer. 9 : 1. † Acts 20 : 31.

He was not an acute controversialist. He wrote no commentaries. He untied no knotty questions of exegesis. He made no discoveries in philosophy. Yet it is probable that he numbered more readers, more hearers, and more converts to Jesus Christ, than any other English preacher of this century. And this enviable distinction he won by simply following the straight single path of preaching the gospel of Christ with all his might and main."

Much has been written on the importance of an *earnest ministry.* It is the want of the world, and was never more needed than now. The demand is not for one in a million, two or three in an age, to be earnest ministers; but for all to be such, as all may be. The work is so great, souls are so precious, the loss of one soul is so fearful, that there is need of the united energies of every reaper in the immortal harvest.

Yet how painful is the thought that there are young men with the Divine call professedly in them, with natural powers of a high order, surrounded by numerous facilities of improvement, who will suffer their favored season of preparation for the responsible duties of the Christian ministry to pass with very little benefit to themselves! How painful the thought that there are professed ministers of Christ, who are but idlers in their Master's vineyard! Truly, they know not what they do; they have no proper appreciation of the work before them, or they could not be thus indifferent. What an account will they have to render!

II. Without dwelling longer on this somewhat general view, we observe that another requisite of success in theological pursuits, is *humility.* One of the greatest obstacles to success is self-conceit. What one supposes himself to know already, he will not seek to learn. If one already has a sufficiency, he will have small desire of improvement. Why should a young man seek for higher qualifications when he already has enough? So he will not avail himself of helps. Should one of this class condescend to the use of facilities, they will be of little service to him. If he attends school, he is wiser than his teachers; if he applies himself to books, they are but the productions of

the past, and obsolete to his original powers. The race is not yet extinct, of those who are wiser, in their own conceit, than seven men who can render a reason.

A young half-local Methodist preacher of our acquaintance, once boasted that he could preach from any text in the Bible, and challenged his hearers to test him. Any of them might better have challenged him to produce one that he could preach from. We once heard a professed minister assert that there were not more than fifty subjects in the Scriptures fit to preach upon; and that he had gone through the list again and again, until he was tired of it. The truth was, he had never begun.

Persons of large experience and attainments have always professed deep humility. A celebrated philosopher compared himself to a little child; having, as he said, found only a few choice pebbles on the shore, while the treasures of the vast ocean of truth lay all unexplored before him. When the wise legislator and renowned leader of Israel, the founder of the ancient dispensation, was summoned to enter upon his mission, he exhibited the deep modesty of his heart. "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue."* A greater than Moses said of himself: "I am meek and lowly in heart."†

Pride and vanity, which are so detrimental to the acquisition of truth, are equally so with reference to its communication to others. They lead to personal display, rather than to an elevation of the cross of Christ—to show the splendid powers and attainments of the preacher, rather than the excellence of the doctrine he is set to teach. And in all such attempts, whatever of present applause and popularity may be obtained, there can be no real success in the work of the gospel.

Pres. Porter, of Andover, remarks: "Whenever I have observed a young man, from pride of talent, or fastidious taste,

* Ex. 3 : 11 ; 4 : 10. † Matt. 11 : 29.

or, (what is probably in most cases the radical defect,) a low state of personal piety, attempt to make what is called *a great sermon;* I mean when the effort is, by eccentricity of subject or manner, to exhibit his own genius or erudition, I have always observed that effort to be a *failure*, and sometimes a grievous one. And I have been ashamed and mortified to see the same principle exemplified in ministers of full age; and I may add, exemplified more than once in my own experience."*

But when one has some just view of the importance of the subject, and of his own insufficiency, he will be thereby impelled to seek the requisite qualifications. He need not shrink from the task, since he is not left to work alone, or in his own strength; but his feeling must be: the work is vast, and I am feeble; yet I will do the best I can, by Divine help. I know very little; but I will learn all I can, and turn it to the best account. Such a spirit is a most sure prestige of success.

III. We may mention as another requisite, *a faithful use of the sacred Scriptures.* No argument is needed here to prove that the Bible is, to the theological student, and the minister, the great means of instruction. Not to the exclusion of human experience and external nature, but in connection with them. They, valuable and essential as they are, derive their chief importance as helps in this direction, from the light they receive from the inspired volume; which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."†

Yet many theological students, and ministers, too, scarcely study the Bible at all. We need not allude to those, though not few, who are too indolent to study anything. Numbers study diligently, and with the purpose of acquiring religious truth, who fail for lack of resorting primarily and chiefly to the sacred volume. They substitute for it the works of man; they study human philosophy, rather than the teachings of God. And how could we expect them to succeed in that way? They

* Homiletics, p. 200. † 2 Tim. 3 : 15, 16.

may be keen in speculation, skilful dialecticians—they may exhibit exquisite taste and splendid oratory; yet utterly fail to become versed in the lessons of heavenly wisdom, and successful ambassadors of Christ.

The advantages furnished in the way of books and schools, valuable as they are, and so abundant, are often perverted to a practical neglect of the Bible. A poor exchange, indeed. Important as such helps are, better far have the Bible without these, than these without the Bible. Of course there is no need of going to either extreme. Such facilities are helps to the study of the Bible, and as such should be used. We cannot too earnestly impress on the mind of every student and minister the importance of making the Bible first in all his studies and labors; and of valuing human productions according as they serve to elucidate the instructions of the Divine word.

We do not mean that the Bible is to be studied in such a way as to restrain us from dealing with the living present. As though we might dwell on the sins of the old Jews, but be careful not to disturb modern pharisees—that we may discuss the bearings of the gospel and its requirements in the time of Christ and the apostles; but not in all their applications to our own circumstances and times. There could not be a worse perversion. It is an artful dodge of deceivers, long practiced, and never more pointedly condemned than by Christ himself: "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."*

No greater injustice can be done to the Bible than this pretence contemplates. It is a chief excellence of Scriptural truth, that it is adapted to the wants of all men, in all conditions, at all times. It never restricts to the naked letter, and literal

* Matt. 23 : 29—31.

circumstance; but deals with principles of the widest comprehension, and breathes a pervading, living spirit. It is an unfailing fountain of spiritual instruction, to which all may freely go, and obtain help in every time of need. "Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."*

IV. Another requisite of success, is a sense of our dependence on the Holy Spirit. There is often a great lack here. We depend unduly on ourselves. We study and otherwise labor too much in our own wisdom and strength. We do not sufficiently realize and adopt the sentiment of the apostle:—"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."† Did we thus feel, we should have, in the midst of the greatest prosperity, less complacency in ourselves, and more gratitude to God. "Not unto us, not unto us, but to thy name be the praise."

The early Freewill Baptist ministers were not without their deficiencies and faults. We are not of those who are ever disparaging the present, and inquiring why the former times were better than these; but candor obliges us to admit that, with respect to the point now under consideration, we should do well to study the example of the fathers. In whatever else they failed, they did not fail to feel their dependence on the Holy Spirit. And this was a great secret of their success. They labored under numerous disadvantages. Stereotyped forms of error, deep prejudices, prevailing iniquity, were before them; they were few, feeble, and poorly furnished; but they sought Divine help, they leaned on the arm of God, and he led them on to victory, such as has rarely since been enjoyed.

A false philosophy, under the promptings of pride, leads to the magnifying of our powers, attainments, achievements. "Is

* Rom. 15 : 4. † 1 Cor. 3: 5—7.

not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?"* There is too often just such feeling over the fine essay, or the splendid sermon. But it is really an evidence of weakness and folly. The heavenly grace that never faileth, ἀγάπη, (love,) "vaunteth not itself," "is not puffed up." How unbecoming to see one but just entering upon the rudiments of theology, assuming airs of importance, the dignity of an oracle, dictating with authority, and looking from his fancied elevation upon his equals and superiors with scorn. There is, perhaps, but one more pitiful spectacle, viz.: that of a professed minister of the gospel preaching himself instead of Jesus Christ; and in place of unfolding the practical truths of the great commission, indulging in a vain display of fictitious eloquence, or what has been called the spread-eagle style of oratory. Of all men, modesty is comely in him who deals with sacred things. At best, we are unprofitable servants; the excellency of the power is of God, not of us. This we must feel, or God will not honor us with success. We must feel at every step our own insufficiency; and while doing our best, depend wholly on God. "When I am weak," said Paul, "then am I strong."†

V. We will at this time notice but one more requisite, viz.: *concentration.* By this we refer to singleness of purpose and aim. *Adam Clarke* would not allow the maxim: "If one has too many irons in the fire, some of them will burn." With him it was, "the more the better." And so it may be, if all tend to a common result. The student may pursue many and various studies, and make them all contribute to his highest discipline and efficiency. But from lack of unity of purpose and concentration of effort, his mind may be distracted and weakened. We deem it of great importance, that in his whole preparatory course of study, he should be governed by one well-defined, settled purpose, and make all his labor contribute to its accomplishment.

The amount of advantages we enjoy is not of so much con-

* Dan. 4 : 30. † 2 Cor. 12 : 10.

sequence, as how we use them. The greater facilities some have, the worse for them. The lack of them is often the greatest blessing. Does one use helps so as to increase his activity and develop his energies; or does he depend on helps to the neglect of self-exertion? This is the question. Books, schools, and all like facilities are of great service when rightly employed, chiefly to save precious time. But without such judicious use, there is no saving in any way. And these facilities may and should contribute much to this object of concentration—to the acquisition of *right habits of study* in this respect. If they secure them to the student, he is well paid for his time and attention to them; otherwise, however distinguished in themselves, they are to him worthless.

Power of concentration is equally important to the minister. This the practical mind of *Dr. Porter* well perceived: "I would urge every candidate for the sacred office to form, as early as possible, the habit of reading and thinking, *as a preacher*. Let all his intellectual exercises acquire this cast, and have general reference to this one grand business of his life. The painter, the sculptor, the architect, the military chief, who has professional enthusiasm, each will see, in every object around him, those relations to his own favorite pursuit, which are unobserved by other men. So should the preacher see with the eyes of his own profession; and when his mind goes abroad in intercourse with the external world, with men and books, it should be to bring home stores adapted for use in his business as a Christian instructor. This will give his sermons a richness and variety of matter, that will make them eminently useful."*

The gospel minister is, like other men, tempted to yield this singleness of purpose. His own natural taste and inclination may be in the way. He may be excessively fond of literature in some of its departments, or sensitive to the good opinions of his auditors; his intellect, sensibilities, social qualities may, by some perversion, become a strong besetment to oppose this singleness of purpose, so essential to his success in the gospel.

* Homiletics, pp. 210–11.

But whatever may be in the way, whether a right hand or a right eye, let it be sacrificed to the essential object. Here, whatever is not for us, is against us. To every diverting call, there should be the firm answer of Nehemiah: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"*

Says one to whom reference has already been made:† "It is in the pulpit that an earnest ambassador of Jesus, like Angell James, or Welch, or Payson, or McCheyne, brings all the gathered yearnings and emotions and inspirations and studies of the week to one converging and glowing focus of intensity. Whatever is most convincing in argument, or most winning in entreaty, or most thrilling in appeal, he seizes upon and appropriates to his mighty theme. He pleads. He warns. He invites."

We may add that this singleness of aim is not to end with pulpit labor, but to be carried into every sphere of ministerial duty. As a pastor, he needs the same concentration, to follow up his public appeals in private application of truth to the heart and conscience. The one great object is the SALVATION OF MEN FROM SIN. Whatever can be brought to bear, in all the affairs of life, to accomplish this grand result, is to be most faithfully applied; not, as already intimated, in our own strength or sufficiency, but in full dependence on the blessing of the Holy Spirit.

We hardly need remark, that the truths here considered apply with equal force to the private Christian. To be successful, he needs, equally with those in a public station, appreciation of Divine truth, docility, earnest devotion of all his faculties, with a faithful use of every accessible help, and entire dependence on the blessing of the Holy Spirit. All need them for their own good, and for their usefulness to others. We are all partakers of a common salvation, and the duties, conditions and rewards are essentially the same to all. Each is accountable for himself, and cannot do another's duty, or reap another's reward. The gospel vineyard is open to all, and the

* Neh. 6 : 3. † Cuyler.

command is to all: Go in and labor. Hence our high privilege and responsibility.

Yes, every one of us must give account of himself to God. We are all the stewards of the heavenly bounty. This brief life is our probation for the boundless scene beyond. We are candidates for that higher sphere. This is our seed-time; how precious are our opportunities! How much may we gain, how much may we do, if faithful to our high trust. But soon this favored season will be past, and we be called to our account, to be approved or condemned, to be advanced to that higher, better state; or to sink forever beneath the Divine wrath, without remedy and without hope. Do, then, *with your might*, the work of the present, that the reward of the faithful may be yours.

"Wake, thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee in the night
When death is waiting for thy numbered hours
To take their swift and everlasting flight;

"Wake, ere the earth-born charm unnerve thee quite,
And be thy thoughts to work Divine addressed:
Do something,—do it soon,—with all thy might:
An angel's wing would droop if long at rest,
And God himself, *inactive, were no longer blest.*"

Art. VIII.—CONTEMPORARY LITERATURE.

The History of the Freewill Baptists, for Half a Century, with an Introductory Chapter. By Rev. I. D. Stewart. Vol. I. From the year 1780 to 1830. Dover: Freewill Baptist Printing Establishment. William Burr, Printer. 1862. 12mo., pp. 479.

Till recently Freewill Baptist History has appeared only in fragmentary forms and detached sections, and its materials have been scattered here and there over a broad territory,—seeming to defy all ordinary effort at collection and classification. Doubtless more or less of what was really valuable has passed away with the men who made some of the best contributions to the denominational life, or who had treasured in the memory many of the striking incidents which illustrate personal character, and throw a clear light upon the general policy of an earlier ecclesiastical generation. Not a few of the members of the denomination have felt something akin to impatience over the delay in furnishing a clear, calm, well-considered account of their own household of faith; while outside observers have been left to ignorance and misconception, when they have honestly and earnestly inquired after the origin, work, and character of the Freewill Baptist body.

But the History has come at last. And few considerate readers,—however they may regret the losses which cannot be repaired,—will really regret the delay of the work. The field of survey is much wider now than it could have been twenty years since; the collection of facts is larger; the induction is more cautious and more trustworthy; the portraits are colored less by personal feeling; the estimate of measures and forces is truer, because they may be studied through a longer period, and tested by the results which they have yielded: and the historian of twenty-five years ago would have been too much or too nearly an actor in the scenes, to allow his observation to be sufficiently thorough, or his narrative wholly impartial. The present gratification is higher, both because we have waited for it, and because its source is intrinsically richer than it could have been at an earlier period.

Much pains have manifestly been taken in obtaining information, both by correspondence and research,—by conference with persons, and by the study of records; authorities have been somewhat collated, and opposing witnesses cross-questioned with some care. The work exhibits evidences of labor; there has been a manifest determination to learn the exact truth and tell it, if it was thought worth the telling; and there are no indications that accuracy has been sacrificed to ease, or thoroughness to an impatient haste.

All human products are imperfect, and no work meets every demand or fills out every observer's idea. Either in substance or form, in general method or specific detail, it invites criticism, or provokes censure. What one notes as an excellence, another marks as a defect. This volume of history will prove no exception. To our eye and taste, it has its surface blemishes, made the more prominent, perhaps, by the solid excellencies which lie under-

neath. Such sentences as the following are not very rare,—distinguished, as will be seen, for their want of accuracy, clearness or elegance :

"Without more or less knowledge in these respects, the full mission of the Freewill Baptists cannot be understood, *or* their principles and labors properly appreciated." p. 14. "Justice to the honored dead, and [*to?*] the cause in which their lives were spent, requires a true statement of facts." Ib. "And had they only modified their institutions so as *to have met* the changing circumstances," etc. Ib. "They regarded it as both their right and duty to protect themselves and [*their?*] children from all error. But they *fell themselves* into two grievous errors." p. 15. "The Puritans justly regarded the gospel as a public good, *and that* every person was at least indirectly benefited thereby. But it was their error to rest the support of the gospel on the same basis *with that* of the civil government," etc. p. 19. "The settlement and support of the ministry *was* left no longer," etc. Ib. "Towns not only voted the salary, which was *assessed and collected the same as other taxes,*" etc. Ib. He [Benedict] seems not to have understood that the *mission* of the Freewill Baptists had in any degree *produced* it," etc. p. 21. "The *doctrine* of infant baptism was of almost universal *practice,*" etc. Ib. "A spirit of formal conservatism again *rested down* upon the churches." p. 25. "Lock was never a Calvinist, *neither was the church* with which he preached." p. 48. "Together . . . . had they sympathized, when required to hush every *expressive thought* of free grace and free will." p. 49. "Randall was now in straightened *circumstances as to duty.*" p. 60.

A second edition will doubtless witness the removal of such blemishes as these.

We will take the liberty to add, that the collection of incidents and the statement of circumstances of very inconsiderable importance is carried sometimes to an extreme which detracts from the dignity of the history, and raises a question touching its real importance ;—though we are very well aware that this is just what a large number of Freewill Baptist readers will specially demand, and some will probably complain even now that the demand is not properly met. The brief biographical sketches often fail to bring out the salient points in the characters of the respective subjects,—though that may be owing to the lack of sufficient information. There is, moreover, a little excess in the author's tendency to find the heroic and impressive elements in the common deeds and sayings of the Fathers ; and the repetitions of the statement or implication that the denomination is a great moral force in the world that has never yet got a fair and just recognition, might have been less frequent without any loss of self-respect, or any hiding of real power. We could have spared without pain such statements as the following from the pages of our denominational Autobiography : "A return to the landmarks of Bible truth was strongly demanded ; and, in the doctrine of our fathers, the demand was fully met." p. 22. "So correct and complete, so Scriptural and experimental, were their views of the inner and higher life, and so familiar were they with its practical workings, that the wisdom of all subsequent men and times has failed to present it in a more impressive light." p. 96. And yet, while saying this, we most gratefully recognize God's hand in our denominational development, we see his grace working mightily in the men who have left us a heritage of principles and piety to which ingratitude alone can be blind or

insensible, and we frankly say that no man is fitted to write our history as a people who fails to appreciate our position, or who can study the "Fathers" without a feeling akin to hero-worship.

But we have ended our hostile criticism, though the volume has merits enough to meet much more and severer challenging without terror. We can afford to look at the scratches on a real diamond, while a jewel of paste might grow redder with passion under any inquiring gaze. The work is highly creditable to all who have responsibly aided in its preparation, and we are sure that every intelligent reader of it in the denomination will feel richer in its possession, and find fresh reasons for attachment to his household of faith. The Introduction presents a plain, fair, and well-digested statement of the condition of the churches in New England, a century since, and earlier, and the causes which had operated to produce it. It is brief but comprehensive, —the author gives only a sketch, but the lines are accurately drawn. The general plan of the History seems to us excellent,—and, without any appearance of constraint in the method, it is strictly adhered to. The division of the half century into decades, simplifies the labor, renders the study definite, arranges the events into groups, and so shows them in their natural positions and relations, and enables us, with greater readiness, to trace the progress of the denomination upward by its successive steps. The *resume* at the end of each decade's history is a feature really valuable, and the work is well done, —avoiding happily the extremes of prolixity and of mere tabular bareness. The style is simple, unambitious and flowing,—somewhat lacking, however, in the definiteness and uniformity of feature which mark a style that has passed through its formative stages, and render it capable of being sustained through all the varieties of composition. We put the volume among others which enshrine our denominational literature, thankful for the real addition, and accepting it as the herald and prophet of more; and we turn from it to other works in similar departments of history, with more of congratulation than of envy. Most heartily do we commend it to the attention and confidence of our readers, assured that it will fulfil all reasonable expectation, and richly repay all appreciative study.

THE COTTON KINGDOM: A Traveller's Observations on Cotton and Slavery in the American Slave States. Based upon three former Volumes of Journeys and Investigations by the same Author. By Frederick Law Olmsted. In two Volumes. New York: Mason Brothers, etc. 1861. 12mo., pp. 376, 404.

Those who have read the previous volumes of Mr. Olmsted, will need no words of recommendation over these. It is enough to say that they condense *all* that was of essential importance therein, both in statement and illustration, into a much narrower space; and that they contain, besides, more or less facts and reasonings not there brought out, and which subsequent events have lifted into special importance. To readers who are unacquainted with Mr. Olmsted, it may be proper to state that he is a thoroughly educated, scientific and practical farmer in a Northern State, one of the very shrewdest and keenest of observers, a man of various reading and a student of national economics and social and industrial philosophy, frank, appreciative, and as free from the

bias of prëformed theories as any man can be, believing most profoundly in the policy of seeing things just as they are, and adjusting philosophy to facts. He has made the tour of the Southern and South-western States, mostly on foot and on horseback, mingled with all classes of the people, seen the splendor and the squalidity, the chivalry and the shame, of the cotton region, as few northern men have seen them, and has told the story of his seeings and experiences in a way that divides admiration between his fresh and vivacious style, and the clear expositions of Southern life which compel us to mourn over its pro-slavery folly and its insane egotism. A most valuable and instructive map is prefixed to the work, by the aid of which the "Cotton Kingdom" is spread out with great distinctness. If the proposal to put the seceded States into a territorial condition is ever seriously entertained, and especially if society and labor are to be reörganized there, such works as this will be in great demand by the New England colonists who will go down to sow the seeds of their enterprise upon that fruitful but perverted soil.

THE CONSTITUTIONAL HISTORY OF ENGLAND, from the Accession of Henry VII. to the Death of George II. By Henry Hallam, LL. D., F. R. A. S., Foreign Associate of the Institute of France. In Three Volumes. Boston: Crosby, Nichols, Lee & Co., For William Veazie. 1861. 12mo., pp. 409, 442, 436.

A thorough and minute acquaintance with the civil and parliamentary history of England, a patient and impartial study of records, a freedom from partisan prejudices such as few public men could claim, are most essential characteristics of any historian who should undertake the work upon which Mr. Hallam entered in developing the unwritten Constitution of England. But the work is so done that only violent partisans and superficial bigots find the least occasion for complaint. His volumes constitute a monument of learning, and leave no untrodden territory for any new explorer in the field which he has so thoroughly surveyed and so accurately described. He is always master of his subject and master also of his own expression. Thoroughly free from dogmatism, and rendering his verdicts with great caution, the reader comes at length to confide in his statements almost without hesitation, and sometimes is almost wearied in listening to the authorities which are cited, and to the arguments which are adduced to justify a verdict, which, after all, is only claimed to be probably true. He is the first historian who has attempted a thorough development of the processes by which the English government has reached its present character and position, and he leaves little work for any subsequent explorer and interpreter in the same field.

But his work has won its place among our English classics, so that there is little ground to fear that its position will he seriously disturbed by future research or future criticism. It is every where accepted as a standard work, and no library makes an approach to completeness in the department of English literature, which lacks the works of Hallam. And of all the editions yet issued on either side of the ocean, this of Messrs. Crosby & Nichols bears off the palm of excellence. It incorporates all the excellences of the latest

revision, and the volumes are among the most beautiful specimens of book-making which have appeared in any country. Convenient in size, the paper exhibiting that rich, clear, creamy tint which is so suggestive of luxury, with the sharply-cut type which takes from reading more than half its labor, and the tasteful and substantial binding,—the volumes make the owner feel that a large item has been added to his literary wealth and his literary gratification. Whether immediately remunerative or not, we cannot doubt that the sales will steadily increase for years to come, and are confident that no other edition can well enter upon a successful rivalry with this.

THE CONSTITUTIONAL HISTORY OF ENGLAND, since the Accession of George III., 1760—1860. By Thomas Erskine May, C. B. In two Volumes. Vol. I. Boston: Crosby & Nichols. 1862. 12mo., pp. 484.

Mr. May writes in continuation of Hallam, and his work is issued in a style uniform with that of his predecessor. This first volume now issued takes up the narrative at the point where Hallam leaves it, not because the accession of George III. makes any important boundary or epoch, but because it is desired to make the Constitutional History continuous and complete. The order is not strictly chronological, but, instead, each topic or institution is treated by itself through the whole century's history. The present volume treats of the prerogatives, influence, and revenues of the Crown; and of the Constitution, powers, functions and political relations of both Houses of Parliament,—topics which are of special interest to American students of government, and which have never been so well elucidated by any previous writer. The constitution of the House of Lords is exhibited with great clearness,—the debates upon the creation of life peerages being admirably epitomized,—and the relations of the Lords spiritual to the action of the House, to the church, and to the harmony of the national spirit, are briefly but clearly discussed. A portion of the last chapter in the volume is devoted to parliamentary oratory and orators; and it exhibits such an appreciative and discriminative ability in the writer, that we only regret the necessity for making his history so limited, and his criticisms and descriptions so brief.

Of Mr. May's ability as a writer on this topic, we are grateful to be able to speak in so unqualified terms. Following Mr. Hallam, it is inevitable that they should be compared with each other. To Mr. Hallam, of course, belongs the original plan of the history, which Mr. May has in the main adopted. And yet he is no mere copyist. He uses his own implements, looks up and arranges his own authorities, groups the facts in his own way, and narrates events in his own style. His research is manifestly extensive, his study of authorities thorough, and his mind deals with his material both skilfully and systematically. He is scarcely less calm in manner than Hallam, though less judicial; and while his style is scarcely less exact, it is more flexible, vivacious, and interesting. The intrinsic merits of the work, no less than the importance of its subject, will secure for it both a wide circulation and a literary position highly creditable to the author. We wait the appearance of his second volume with high confidence.

THE PURITANS: Or the Church, Court, and Parliament of England, during the Reigns of Edward VI. and Queen Elizabeth. By Samuel Hopkins. In three Volumes. Vol. III. Boston: Gould & Lincoln, etc. 1861. pp. 675.

We congratulate Mr. Hopkins, the publishers, and the literary public, on the completion of this historical undertaking, the success of which is unusually large and gratifying. The work is unique, both in form and style, and yields an increasing satisfaction to the reader as he goes on through its successive chapters. The dramatic element induces at first a little suspicion, but this soon disappears and gives place to admiration for the learning, patience, ability, vigor and freshness of style, which every page discloses. The author has a genuine appreciation of the Puritan movement and character, and at the same time he seeks to do no injustice to the antagonistic elements with which it grappled in Court, Parliament, and Church, during the half century over which his historical survey takes him. He brings to light much with which the public were heretofore unacquainted, and is especially happy in setting forth in a clear and impressive manner, a large number of primary and secondary forces and characters which gave momentum to the Puritan movement, or derived their importance from it. Having done so much in collecting materials, and studying the spirit of the Puritans, and the bearings of their principles and work, it is greatly to be desired that he may go still farther, and follow out the working of Puritanism in the colonization of its ideas and spirit, and in the infusion of its life into the civil legislation and ecclesiastical establishments before which it rose to protest, and against which it waged war with the sword of "the Lord and of Gideon."

HISTORICAL LECTURES ON THE LIFE OF OUR LORD JESUS CHRIST, being the Hulsean Lectures for the year 1859. With Notes, Critical, Historical, and Explanatory. By C. J. Ellicott, B. D., Prof. of Divinity, King's College. London, etc. Boston: Gould & Lincoln, etc. 1862. 12mo., pp. 382.

This course of eight Lectures, preached before the students in the University of Cambridge, is specially intended to classify the events in the life of our Lord in such a way as shall exhibit their order and succession, their connections and relations. The opening lecture brings out the characteristics of each of the four gospels in a light as clear as it is admirable, and the seventh lecture, on "The Last Passover," brings together the various incidents supposed to have immediately preceded the betrayal and crucifixion, in a manner the most instructive and impressive. The lectures themselves are distinguished quite as much for their chastened and reverential spirit as for the careful and critical study of the narratives which they indicate without parading. The abundant foot-notes are selected from a large list of authorities; and exhibit both a wide and varied reading, and set forth the results of a careful and conscientious scholarship. It is rare to find so devout a spirit, coupled with so critical an intellect; and there are not many works which will so at once quicken the intellect and spiritualize the affections as this. There is no pedantry in the learning, and no cant in the piety of the book; but the robust understanding and the profound experience of the author ren-

der him a most healthy instructor, while he furnishes a stimulus to the heart of the most needful and grateful sort.

A Manual of English Pronunciation and Spelling: Containing a full Alphabetical Vocabulary of the Language, with a Preliminary Exposition of English Orthoepy and Orthography; and designed as a Work of Reference for General Use, and as a Text-Book in Schools. By Richard Soule, Jr., A. M., and William A. Wheeler, A. M. Boston: Soule & Williams. 1861. 12mo., pp. 467.

The "Exposition of English Orthoëpy and Orthography," contained in the Introduction to this work, covering eighty closely printed pages, is remarkably full without being prolix, thorough and yet not obscure, and exhaustive without tediousness or redundancy. The information is extensive, and has been collected and arranged with great care, patience and skill. Whatever can be done at present in redeeming the orthography of a language as eclectic and anomalous as the English, to system, and classifying its forms under principles and rules, seems to have been done here, within comparatively narrow limits, and in a very convenient form. The authors mostly eschew discussion, and state, in few and select words, what seems to them the truth. They neither ignore the "War of the Dictionaries," nor enter the field to engage in the fight. They adopt mostly the vowel scale, the orthography and the orthoëpy of Worcester, but they seem above mere partisanship. The manual is very convenient for use, and its vocabulary is sufficiently full for all practical purposes. Definitions are mostly omitted, simply because the work is intended merely to teach spelling and pronunciation, while definitions are left to the dictionaries. Where words are spelled or pronounced differently by different authorities, the various methods in each case are faithfully and carefully given under the word itself, and the degree of authority attaching to each form is clearly set forth. The volume is unique in design, and fills, in fact, an important place on the table of the student, and, in accordance with the plan set forth in the preface, may be used with both interest and advantage as a text-book in the school-room.

Manual of Agriculture, for the School, the Farm, and the Fireside. By George B. Emerson, Author of a "Report on the Trees and Shrubs of Massachusetts," and Charles L. Flint, Secretary of the State Board of Agriculture, etc. Boston: Swan, Brewer & Tileston. 1862. [Published under the Sanction of the State Board of Agriculture.] 12mo., pp. 306.

There are no terms in which we can easily convey our estimate of this volume. Eminent in the sphere of science and popular education as the authors' names have become, the many and remarkable excellencies of this Manual will take the public by surprise. In the large amount of scientific information which it gives, in its rigid scientific methods of arrangement and statement, in the brevity and clearness of its explanations, in the purity of its style, in the careful exclusion of all extraneous matter and mere theoretical discussion, it has few equals. And yet there is nothing difficult of comprehension in its facts or principles,—its style is as popular as it is exact, and the veriest matter-of-fact farmer in New England will find it discoursing to him

about his stock, his dairy, his implements, his garden, and his meadow,—giving him suggestions about draining, sub-soiling, managing his compost-heap, and systematizing his rotation of crops,—in such a way as to disarm his suspicions, and make it a pleasure to listen to whatever it may say. It must work its way into our schools, and find a place in even the common farmer's scanty library; and as a result, the agricultural life of the people will gain in dignity, skill and success.

A Hand-Book of Classical Geography, Chronology, Mythology and Antiquities. Prepared for the Use of Schools, by T. P. and W. F. Allen. Boston: Swan, Brewer & Tileston. 1861. 12mo., pp. 123.

If *multum in parvo* ever had a better illustration than this volume furnishes, we have yet to meet it. The pruning and condensing processes have been carried to their farthest limits. Redundances are excluded, abbreviations figure conspicuously, and a few words are made to tell as much as possible, and suggest very much besides. It is meant for students, and not for the general reader, and will serve largely those who meet the condition upon which it offers its aid.

The History of the Religious Movement of the Eighteenth Century, called Methodism, Considered in its different Denominational Forms, and its Relations to British and American Protestantism. By Abel Stevens, LL. D. Vol. III. From the death of Wesley to the Centenary Jubilee of Methodism. New York: Carlton & Porter. 12mo., pp. 513.

This volume properly completes Dr. Stevens's History of Methodism; though he proposes to add yet another volume on Methodism in America, before dismissing the subject.

In the present volume there is less of startling incident and exciting episode than its predecessors furnish, because the period with which it deals is the period of organization rather than of pioneering; but it furnishes more material for study and reflection, sets us to the solution of more complex problems, to the survey of broader territories of thought, and to the inspection of deeper and more permanent forces. It is the best history of Methodism yet written, or likely to be written, for some time to come. Dr. Stevens thoroughly appreciates Methodism, but he has too broad a mind and too catholic a spirit to become its mere panegyrist; he never tires of setting before us its apostles and preachers and confessors in the strong light of his sympathy and admiration, but he does not claim for them the whole homage of the world, as though they alone symbolized the heroism of the century which witnessed their work; he makes much of God's agency in the great movement, and yet he does not claim, either in form or by implication, that Divine Providence was concentrating its chief care upon the cradle where the infant sect was rocked to refreshment and vigor. A very prominent feature of the work is found in the large number of brief biographies it embraces, and the extensive gallery of ministerial portraits which are either sketched in bold

outline, or finished with fulness of feature and depth of coloring. It is a work of great interest and value to the whole Christian church, and will fully meet the highest expectations awakened by its early promise.

MORAL AND RELIGIOUS QUOTATIONS FROM THE POETS, Topically arranged: Comprising Choice Selections from six hundred Authors. Compiled by Rev. William Rice, A. M. Third Edition. New York: Carlton & Porter. 1861. 8vo., pp. 338.

Others have attempted, in the main, the same thing at which Mr. Rice aims in this volume, and have met with some success; but we unhesitatingly pronounce this to be the best, richest, and happiest compilation of its kind which has yet appeared. He shows peculiar excellence in his arrangement and classifications, and the selections indicate an extensive acquaintance with both American and Transatlantic poets, and exhibit the fine appreciation and cultivated taste of the compiler. It is a beautiful gift-book, and the public speaker and writer might draw from it with great readiness and advantage.

LIFE AMONG THE CHINESE; with Characteristic Sketches and Incidents of Missionary Operations and Prospects in China. By Rev. R. S. Maclay, M. A., etc. New York: Carlton & Porter. 1861. 12mo., pp. 400.

As a popular account of the Chinese, intended to furnish just such information as ordinary readers would desire to obtain, Mr. Maclay's book is more satisfactory than anything before published for American readers. Engaged for thirteen years in missionary operations in that strange country, a busy student and a careful observer of the country and the people, and writing without any appearance of literary ambition, he tells his story with good judgment, and describes with a good measure of perspicuity. He epitomizes the history of China, unfolds the government, exhibits the spirit and bearings of its laws, gives an exposition of its ancient and modern religious systems, describes the country, and makes us acquainted with the character and manners of the people. The latter portion of the volume is occupied with somewhat detailed accounts of the operations and experiences of the members of the Methodist Episcopal Mission, having its centre in the city of Fuhchau. It is an entertaining and instructive volume, popular and pleasant in its style, genial and catholic in its spirit.

THE ELEMENTS OF LOGIC: Adapted to the Capacity of Younger Students, and designed for Academies and the Higher Classes of Common Schools. By Charles K. True, D. D. Third Edition, revised. New York: Carlton & Porter, etc. 1861, 12mo., pp. 176.

RUDIMENTS OF PUBLIC SPEAKING AND DEBATE; Or Hints on the application of Logic. By G. J. Holyoake, etc.. with an Essay on Sacred Eloquence, by Henry Rogers. Revised by Rev. L. D. Barrows. Same Publishers. 12mo., pp. 230.

Dr. True has made, in this little volume, an attempt to simplify Logic so that it may be mastered by young pupils,—using the Aùstateian system as developed by Whately as the basis of his treatise. He seems to us to have

realized as large a success as can well be reached in such a direction. In his own hands we presume a class of bright boys might find this treatise comprehensible and interesting; but the real mastery of logic is hardly to be looked for at a very early period in life. As a mere introduction, for the temporary use of beginners, it might serve important purposes, and pave the way to the larger and more thorough treatises. But we regard Mahan's work as far more thorough and satisfactory than Whately's, and no modern writer on Logic should overlook the important contributions made to the science by Sir William Hamilton.

The "Rudiments of Public Speaking and Debate," by Prof. Holyoake, will most richly reward the thoughtful reader, and greatly benefit any one who will sit down to the work in the spirit of a student. It goes down far below mere empirical rules, and lays a firm grasp upon principles. Strong and original in thought, exact, direct and vigorous in style, suggesting far more than it tells, it is full of the healthiest stimulus, and can hardly fail to quicken the whole circle of the mental faculties. It is a work for repeated perusals, and each successive reading is likely to elevate the reader's estimate of its value, and add to the benefit which it yields. Scarcely any public speaker could fail to acquire more and higher power by a frequent reference to its pages.

WOMAN'S RIGHTS UNDER THE LAW; In three Lectures, delivered in Boston, January, 1861, by Caroline H. Dall, Author of "Woman's Right to Labor," etc. Boston: Walker, Wise & Co. 1861. 16mo., pp. 164.

If a good cause, always ably expounded, patient persistence in pleading it, a calm tone, coupled with profound conviction and strong feeling, a chastened spirit and a resolute purpose, can purchase success, Mrs. Dall is doomed to no failure. She is slowly but surely winning the public ear, and the winning of the public heart will not be long in following. Her works, considered from a mere intellectual stand-point, are always richly worth the reading; but the actual evils which she points out in the treatment accorded to women, give her utterances a special importance, and demand that she should be either answered or helped. These three Lectures show that she has studied law and government as well as society, and will surprise not a few readers by the extensive information they convey, and the power of comprehension and analysis which they exhibit, and can hardly fail to open the way to many minds which have been puzzled to understand how any legal remedies can be properly reached. The first lecture is devoted to the Oriental Estimate of Woman, and the French law; the second exhibits the English Common Law, as it bears upon the position and rights of women; and the third spreads out the Laws on that subject prevailing in the different States of the Union, and then sums up the results of the investigation, and closes with a practical "Improvement" of the subject, after the manner of the old Puritan divines. It presents an instructive record, and makes a strong appeal to the sense of right and justice.

SERMONS Preached in the Chapel of Harvard College. By James Walker, D. D. Boston: Ticknor & Fields. 1861. 12mo., pp. 397.

These discourses differ essentially from those sent out to the world by Prof. Huntington, some of which were delivered in the same chapel where Dr. Walker officiated as preacher. They owe nothing to rhetorical brilliance or artifice, nothing to peculiarities or ingenuities of method, nothing to novel or striking illustrations, nothing to the parade of learning, nothing to vehemence of speech or manner. Some of the themes do, indeed, belong to an audience of students and scholars, rather than to the popular assembly, and yet not a few of the sermons discuss the most ordinary religious topics. The power of the discourses was doubtless increased by the presence of the assembly, by the calm and impressive manner of the preacher,—all the while suggesting the solid mind and eminent attainments and revered character of the President; but as one reads on, completing discourse after discourse, he finds his intellect exercised and stimulated, while the most valuable trains of thought are set in steady motion by the mental impulses which have been received. The style is the calmest, plainest, and exactest, that can be imagined; but not many volumes of sermons will so commend themselves to all classes of thoughtful religious readers for the highest kind of nutriment which the pulpit furnishes.

EXPLORATIONS AND ADVENTURES IN EQUATORIAL AFRICA; with accounts of the Manners and Customs of the People, and of the chase of the Gorilla, the Crocodile, Leopard, Elephant, Hippopotamus, and other Animals. By Paul B. DuChaillu, etc. With numerous Illustrations. New York: Harper & Bros. 1861. Octavo, pp. 531.

Considerable sensation and discussion followed the appearance of this volume in England, accompanied, as its substance was, by the specimens of the Fauna and Flora, which were brought from the regions which Du Chaillu visited, as trophies of his explorations and skill. English naturalists were divided in opinion respecting the trustworthiness of the author's statements, and the value of the explorer's discoveries, and the controversy which arose grew into fierceness, and was not wholly free from passion. It is stated that Du Chaillu himself became so excited at one of the meetings where his claims to confidence were being very frankly discussed, that he waived for the time the testimony of his specimens, and tried the power of his fists upon his skeptical opponents. The general verdict of the scientific jury, however, has been in his favor, notwithstanding his narrative contains a few anachronisms, and the story of his adventures is so crowded with the strange, the thrilling, and the marvellous. The volume is thoroughly fascinating,—filled, as it is, with detailed descriptions of the life, habits, and manners of several African tribes, widely differing from each other, and from the tribes heretofore visited, and which no previous explorer has described. His accounts of elephant hunting, encounters with serpents, &c., are all exciting; but his experiences with the Gorilla, the largest and most ferocious species of the Ape family, surpass all

other portions of his life in startling interest. The animal is a terrific creature, desperate, gigantic in proportions, its muscular strength fearfully great, having more of the human in his aspect and procedure than any other variety of the Ape yet discovered. Several preserved specimens of this animal were brought to England, and added to the collections of the British Museum, &c.

According to his accounts, Du Chaillu only penetrated some 150 miles into the country from the western coast, making the mouth of the Gaboon river the principal point of departure, and undertaking several different tours, which afforded an opportunity of surveying a considerable breadth of territory. The account given of the religion, habits, spirit and life of the tribes which were visited, are neither systematic nor complete, but they are always interesting in a high degree, even when the question of their accuracy persists in intruding itself upon the reader. Barth and Livingstone have studied Africa longer and more thoroughly, and given us a more careful and better digested record, but in point of absorbing interest their volumes must yield the palm to this, which deserves, and will secure, a wide circulation and an absorbing study.

THE REJECTED STONE: Or Insurrection against Resurrection in America. By a Native of Virginia. Boston: Walker, Wise & Co. 1861.

This is an interesting and able exposition of the causes of the present war. The Rejected Stone is Justice. Liberty to the slave is the measure of the justice demanded at our hands.

Slavery has blinded us to the perception of our duty. Slavery has caused this unnatural war. Slavery has paralyzed our efforts to put it down. Slavery was expecting a compromise till our great disgrace began to appear to us in "Bull Run." Though slavery is the whole cause of the war, yet have we become so blinded by its influences, that we hold nothing sacred in the war but slavery.

The result of all is, that we must unlearn our great error and repent of our great sin, or we are to be broken into pieces as a nation. The Southern rebellion will prove successful—the Southern Confederacy be established, and become the fruitful source of wars.

It is a book well worth reading. We wish that the persons who are charged with the duty of putting down the rebellion could be blessed with the clear-sightedness of this author. The war would not linger. There would be no further attempts to cure rebellion by letting it alone; least of all, by letting the great crime alone which is its cause.

Not only do we wish the authorities had these views, but the people, still more. They would, actuated by these views, never accept any deceitful peace. "To enslave four millions," says the author, "is a suitable training for the enslavement of thirty. But, as we have said, it is not only the ultimate cause of secession; slavery alone renders the present attitude of the South possible. It is only because a slave can be left at home to till the soil, that the white man is able to bear arms in the army. Should it be at once announced that every slave was, in the eye of the country, a freeman, each

Southerner would have to hurry home to be his own home guard and his own home provisioner. Such a measure would disband the Southern forces, and win every rebel to his home."

THE NEW AMERICAN CYCLOPÆDIA: A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. XIII. Parr—Reidwitz. New York: D. Appleton & Co. 1861. (Bayley & Noyes, of Portland, Agents for Maine.)

Notwithstanding the war has so generally depressed the publishing business, this valuable publication keeps on the even tenor of its way. Each new volume gives new assurance of its permanent usefulness. It will be a matter of congratulation hereafter to the reader, that this work had not reached the word "*Secession*" before such a new meaning for the American people was forced into it. Though that word will needs appear before the war is over, it is probable the series will not conclude before the war closes. Many terms have come into new importance by reason of our present state of affairs, and will demand very different treatment at the hands of the writers than would have been the case in ordinary times. No persons in our country are more likely to mark this new demand than the editors of this Cyclopædia, and none more capable to meet it. This work is thus to receive a new importance in meeting the demands of readers, especially as an American Cyclopædia. "Trent," for instance, will be a word of new significance, and the chief pain about the affair is, that its proper treatment may cause Mason and Slidell to be known to thousands hereafter, who would never have heard of those names but for this affair. This evil will, however, be quite compensated for, in the different treatment that "Wilkes" will get at the hands of the editors from what would have been the case, if it had not been for the new significance of the word "Trent."

One of the most valuable articles in this volume is that upon Philosophy. We are glad to see it contains in an Appendix an article upon Quakers—an article furnished by the orthodox Quakers upon themselves.

COMMENTARY on the Epistles to the Seven Churches in Asia. Revelation ii., iii. By Richard Chenevix French, D. D., Dean of Westminster. New York: Charles Scribner. 1861.

Even the indisposition which most persons have to paying any attention to the Apocalypse, will not prevent most Bible students from desiring to read the commentary of so careful and scholarly an author as French upon that part of the dreaded epistle considered in the volume before us. Those who will expect much from their acquaintance with the author in his books on the parables and miracles, will not be disappointed. If we mistake not, this volume may lead many ministers to pay more attention to the whole book than they have hitherto thought profitable. If these letters, addressed by the Saviour to the seven churches, are not important for our study, how dare any think there is any importance attached to any of the epistles of the New

Testament? But there is no need of argument with any person who has taken the pains carefully to study even one of these short epistles.

SUNSETS ON THE HEBREW MOUNTAINS. By the Rev. J. R. Macduff, D. D., Author of "Memoirs of Gennesaret," "Morning and Night Watches," &c. New York: Robert Carter & Brothers. 1862.

This title means simply the deaths of certain persons, mostly in Palestine. Thus, the death of Abraham is called, "Sunset on the Mountains of Mamre;" and that of Jacob, "The Distant Sunset;" the death of Joshua, "Sunset on Mount Ephraim;" and the crucifixion is called the "Great Sunset." The book is thus made up of a series of biographical sketches of persons named in the Scriptures.

Those who have read the preceding works of the author, will need no word of ours to induce them to read this. In our opinion, its intrinsic worth is less than that of the "Memoirs of Gennesaret," but, in some respects, is better to assist a minister in his duties, because it is more out of the beaten track. For the same reason, it is likely to interest many, more than "Memoirs," though we consider the latter, on the whole, one of the best specimens of Biblical preaching that has fallen under our observation.

In some instances, in this volume, the imagination of the author carries him into things of doubtful propriety as a setter forth of the thoughts of the Holy Spirit, but in the main, the truth is made plain and striking to the mind of the reader by the genius of the author.

HARRY DANGERFIELD, the Poacher. B. A. L. O. E., Author of "The Claremont Tales," "The Giant Killer and Sequel," "Young Pilgrim," "The Adopted Son," &c. New York: Carter & Brothers. 1862.

This and Augus Facton, Parliament in the Play Room, and several other volumes, have been added to "The Fire-side Library" of the publishers. There is no better selection for Sabbath school books than this series of The Fire-side Library. One of the greatest blessings resulting from the Sabbath school, is the direction it has given to so much talent and capital to provide the young with a suitable and wholesome literature; and we are not acquainted with the publishers who are more successful in this good work than the Carters.

THE CONFESSIONS OF AUGUSTINE. Edited with an Introduction. By William G. T. Shedd. Andover: Warren F. Draper, &c. 1860. 12mo., pp. 417.

These Confessions have had a prominent place in the religious literature of many centuries, and are likely to be read with undiminished interest for many centuries to come. They are unique in their character, and wonderful in their influence. They constitute a most remarkable biography, indicate a most profound religious experience, and reveal a mind of wonderful acuteness and philosophical strength. It seems marvellous that a mind could suddenly break off from the detail of some of the most thrilling of all the soul's

experiences, and commence the study of the mental phenomena developing themselves under the working of God's grace, with the eagerness of the disciplined metaphysician. It is not a querulous, skeptical spirit, which prompts these questionings of the soul, but the joyous and free careerings of a spirit feeling itself so firmly anchored to the Rock of Ages that it dares everything in the realm of inquiry, sure that it will be brought back safely to its sacred moorings. But there is no need that we speak at length of these Confessions. We only call attention to this admirable edition, issued under the superintendence of so fine and appreciative a scholar as Prof. Shedd, whose introductory essay contains a fine analysis of Augustine's character, and affords a key to the Confessions themselves, which may enable the reader to interpret more readily what is peculiar in the pages which follow. It is a work for thoughtful minds, which it will stimulate and feed, as other classes of minds are fed by the allegory of Bunyan, or by the meditations and prayers of Thomas á Kempis.

THE

FREEWILL BAPTIST QUARTERLY.

No. XXXVIII.—APRIL, 1862.

Article I.—THE COLLEGE AS A MEANS OF MINISTERIAL EDUCATION—OBJECTIONS EXAMINED.

One would think the prejudice against ministerial education had by this time wrought us sufficient mischief. But, instead "of hiding its diminished head," and slinking away to the shelter of its native darkness, as it ought, it still confronts us. It has so far been softened down, indeed, as to smile—though sometimes rather grimly—upon the idea of a course in our Theological School, preceded by a few terms of academic study. But it strives even yet to hedge up the path of those who wish for college discipline. What is still more astonishing and painful, is the fact that here and there a man of high reputation and rank among us lends it his influence, and stoops to do its bidding. The weapons of such champions are what we might expect. Too enlightened, or too wary, to use arguments, they deal chiefly in objections. It is our purpose to notice briefly these objections.

1. *It takes too much time.* After one is ready to enter college, he must spend four years there, besides, quite likely, two or three years more in paying debts—in all six or seven of "the best years of his life." The time is long, we grant, but it should be remembered that the cedar of Lebanon requires centuries for its growth. Plants of the mushroom family are

the best examples of maturity in a single night. It is absurd to condemn a process as tedious or costly, till it has been well compared with its results. The common error on this point is to make too large demands, and then complain because they are not met. A much smaller addition to a minister's usefulness than some imagine would justify the time bestowed. Suppose, if you please, that it is not even doubled, though, in many cases, it is more than that. Deny, if you choose, as extravagant, the statement made by the preacher* of the opening sermon at our late Anniversaries: "Had our fathers enjoyed the means of mental culture which our young men now enjoy, with the same zeal and devotedness which characterized them, they might have won thousands to the truth where they won tens." It is the utterance, indeed, of one whose long experience in the ministry, and personal acquaintance with the men of whom he speaks, have amply qualified to judge, and to us it seems the words of truth and soberness. But narrower claims will answer our present purpose quite as well. A young man who is prepared for college at the late age of twenty-three—and it rarely need be later—may reasonably hope to live thirty-three years more. This, at least, is the conclusion to be drawn from the carefully constructed table of Dr. Wigglesworth, on which the Supreme Court of Massachusetts bases its estimates, in settling the value of life estates. The Carlisle table makes the time still greater. Deducting three years for his theological course and two for withdrawal from the field through sickness or other contingent causes, there remain twenty-eight years which he can either spend wholly in active labor or partly thus and partly in college. If, now, a collegiate course, which possibly might cost him seven years in all, should but increase his efficiency *one third*, he would lose nothing by the investment. And this, too, upon the supposition that these years leave only a blank in the record of his usefulness. But such a blank is neither needful nor right. Samuel J. Mills was instrumental, while at college, in the conversion of several classmates. Who shall decide that he really accomplished less for his Master then than afterwards, though his subsequent career has made his name

* Rev. J. Woodman.

dear to every lover of true piety and missionary zeal? Albert Barnes, who has been a blessing to nearly every Sunday school and Bible class in the land, was converted through the labors of a classmate. The same is true of many others. If a young man has that holiness of heart, sound judgment, and Christian fervor, without which he should not dare to look towards the ministry, he can scarcely fail of doing good in college. Nor can he while earning money for the payment of his debts. Does he become a teacher? Who, that knows the influence of a devoted Christian teacher, but has doubted if ever the pulpit is blessed with richer sheaves than may be gathered in the school room? Does he enter some other sphere of labor? Nowhere does the good seed fall wholly by the wayside.

2. *So much hard study ruins the health.* This is a mistake. The most remorseless "book-worm" seldom harms himself by study. To be sure, a face "sicklied o'er with the pale cast of thought," is an essential feature in the popular ideal of a student. There is here and there one whose appearance seems to justify it. Of course he gets the credit of being a martyr to his thirst for knowledge. It is a pity to dispel the illusion of admiring friends, but truth compels us to say that the real trouble is usually a neglect of exercise and pure air, or a wanton violation of other laws of health. For every one that suffers from the mere hardships of college study, ten are ruined by attempting, in the midst of close professional labor, to make up the deficiencies of their early training.

3. *It throws men out of sympathy with the masses.* How so? Is it meant that long intercourse with books makes one indifferent to the study of human nature, or hinders him from pursuing it, and thus unfits him to understand the world? But where can you better prosecute that study than in the free, familiar intercourse of college life? In other positions you will see some special trait exhibited, but there the whole man. You are surrounded, too, by every kind of character, and can watch it in every phase. It is a lack of inclination, and not of facilities, that now and then keeps a student in ignorance of this science. Nor would that ignorance have been less profound, had his days been spent in the crowded streets of the

city. In no situation is the range of vision very broad to him who shuts his eyes.

Or is it meant that the minister of education and refinement is usually too proud to seek the welfare of any in his flock except the few that are like himself? We are unaware of a single instance of the kind; but if one should be found, we could only call it a gross perversion of what was meant for nobler ends. Almost every college in our land is an outgrowth, more or less direct, of the desire of the churches for faithful and competent spiritual teachers. If, now, there are those who abuse their privileges, and shut themselves up in cold, selfish, Pharisaic isolation, the blame is wholly theirs. The college was reared with no such purpose.

Perhaps, however, it is meant that the ideas and views of the educated man no longer harmonize with those of his ignorant neighbor, and thus the bonds of sympathy are weakened. Very true, so far as their strength depends on partnership in error. But what of that? The minister must be a teacher and a guide. If any of his people have a passion for crude opinions and obsolete or ill-planned measures, a mind clouded with the same mists would surely add little to his fitness for setting them right. No cords of sympathy, however close, would keep either leader or followers from the ditch. Besides, if this objection had any weight at all, it would prove that the ranks of the clergy should at once be filled with the most unlettered, unthinking, and common-place men that could be found. The vast majority of mankind are as yet not even civilized.

4. *It makes men obscure and pedantic in expression.* Not at all. In popular discourses, true learning aims at simplicity, brevity, and force. Bombast of every sort—the needless use of Latin and French included—proves its genuineness about as conclusively as the wings of bees, sometimes found in patent honey, prove that it was taken from the hive. A gaudy oreide setting is far more suggestive of paste than of diamonds. "Great, swelling words of vanity" mark weakness and superficiality, as well as error. On this point, at least, there is much truth in the famous lines:

> "A little learning intoxicates the brain,
> But drinking deeply sobers us again."

It must be observed, however, that it is not every college graduate who has a thorough collegiate education. Many a young man carries off the empty honor of a diploma who, in justice, should never have received a higher rank than that of sophomore. What wonder if he is vain, pompous, and prone to hide his mental poverty by phrases "of learned length and thundering sound?"

5. *It leads to self-dependence in preaching.* Before answering this, let us consider what and how much aid from Heaven a minister has a right to look for. Not, certainly, a direct bestowal of ideas. Miracles, and this among the rest, have long since ceased. Else why are congregations doomed, as they sometimes are, to listen, Sabbath after Sabbath, to the same dull round of threadbare thoughts, and that, too, when the preacher trusts so fully in providence as to choose his text after he crosses the threshold? The wells of truth are deep enough to yield for a lifetime a weekly draught of cool and sparkling waters. If they seem to fail, it is no fault of the Holy Spirit, but of those to whom it has committed the means of drawing. But he *should* expect, if he seeks it rightly, such a quickening of the judgment in his studies as will best enable him to investigate, arrange, and apply the truth—not new materials, but wisdom in the use of those at his command. Even here a caution is needed. He has a right to hope for this only when he has done, and is still doing, the best he can himself.

Still more, and above all else, he should expect—upon the same conditions—the influences of the Holy Spirit to make his manner of speaking tender, earnest and impressive, and to prepare the minds of his hearers to be profited.

In neither of these two things does a collegiate course tend to a low estimate of Divine assistance. On the contrary, it heightens it, for it gives the student a juster, and hence more humbling, view of his own frailty and God's power. That it does check the presumptuous hope of special inspiration where it is not needed and has not been promised, we readily admit.

But this is the farthest possible from any wrongful self-dependence. On the contrary, we charge that hope itself with a tendency to cheat the minister of the Spirit's aid. It allows the mind to be filled, throughout the week, with other thoughts than those which centre in the coming Sabbath, and makes him heedless of that preparation of heart of whose necessity his efforts for mental preparation could but remind him.

6. *It destroys spirituality.* Granted—if "ignorance is the mother of devotion"—otherwise not. Why should it? Do the fundamental laws of our nature thus decree? Has God given us intellects which can be cultivated only at the expense of our moral faculties? Such a thought has no slight savor of blasphemy.

Is it said that, however harmless devotion to study might be within just and normal limits, its actual tendency is always towards excess, and consequently baneful? This is more easily stated than proved. If the powers of the mind are overtasked, indeed, and neither time nor energy left for devotion, nothing can be surer than the consequent spiritual loss. And so may the farmer or the merchant suffer his religion to be choked by the cares of this world. But the wrong tendency is in himself, and not in his occupation, and any effort to shift the responsibility from the former to the latter is a mere subterfuge. A desire for knowledge is not a whit more likely to spur men on to excessive toil than business enterprise. Neither can properly be charged with leading them astray. No student has a *right* to study so closely as to backslide. While we say this, however, we disclaim all sympathy with that class of students who are slack and careless in their studies, and use the plea of religious zeal for an excuse. The plea is usually false, be it ever so honestly made. Some of the most diligent and successful students have also been eminent in piety. James Brainard Taylor, who stood in the very foremost rank as a scholar, could yet say:—"My room has been made a Bethel; and I find it growing better and better, instead of diminishing." Such was the diligence in study of the devoted Henry Martyn, after his conversion as well as before, that he won the highest collegiate honors.

Are we further told that college associations are pernicious? But in most of our colleges, a large part of the students are preparing for the ministry. Of the whole number who graduated from Dartmouth prior to 1858, 808, or more than one in four, became ministers. The proportion in some other colleges is still larger. In every class, too, there are many Christian students besides those fitting for this work. According to statistics gathered in 1859, there were, in the principal New England Colleges—eleven in number—2610 students, of whom 1223, or nearly one-half, were professors of religion. Nor is their religion mere cold formality. There is quite as much living, warm-hearted piety, among them, as can be found in any other class of young men connected with our churches. How does it happen, now, that college associations are so fatal? A young man must be a rather questionable candidate for the ministry who is so weak in the faith that he cannot, with the aid of nearly half his companions as active Christians, and of almost all the rest as upright, moral men, friendly to religion, though unconverted, withstand the influence of the few decidedly irreligious ones.

Perhaps the objector will point us to what he deems living illustrations of his statement—students who have actually backslidden. There are such, we admit. And there always will be, as long as there are those who neglect prayer, imitate the world as closely as possible, and make no effort either for their own salvation or that of others. But where is the fault? We are far from claiming that the college is a sinless elysium, where temptation is unknown, and the Christian has nothing to do but float calmly down the current. But we do claim that there is no more need of his yielding to evil there than elsewhere. Multitudes, both of the past and of the present, whose piety and success in winning souls will be held in everlasting remembrance, bear witness by their history to the justice of our claim. Among them you will find in profusion such men as Dr. Duff, the first Scotch missionary, Dr. Nettleton, under whose ministry many hundreds, perhaps thousands, were converted, and Joseph Allein, the author of "The Alarm."

There is still stronger proof. Did the Christian, upon en-

tering college, seal the death-warrant of his religion, much more would the case of one already in the paths of sin be hopeless. And if by chance he should be awakened, the feeble flame would be quenched at once. But what are the facts? Suffer us to cite a few, chiefly taken from Prof. Tyler's excellent little work, entitled, "Prayer for Colleges," which ought to be in the hands of every Freewill Baptist minister and student: "There are few churches in which revivals are so frequent and so numerous as in the colleges of New England and the Northern States." "For thirty years previous to 1848, revivals occurred in Yale College, on an average, about once in two years, and in one of these revivals there were a hundred hopeful conversions." "In Dartmouth College, in the space of sixty-five years, nine extensive revivals of religion were enjoyed." During the first thirty years after the founding of Amherst, there were from two hundred and fifty to three hundred hopeful conversions in that College. "Of these converts [in Amherst], more than a hundred have been ministers, fifteen have been missionaries, twenty-eight officers of colleges and theological seminaries." The number of conversions reported in the various New England colleges, in the year 1858, was nearly three hundred. Who shall compute the good thus wrought? When the good seed springs up in such a soil, it often yields a harvest of a hundred fold. "It has been estimated that one revival of religion, which took place in Yale College, under the Presidency of Dr. Dwight, raised up ministers who were instrumental in the conversion of fifty thousand souls in one generation." Some of the brightest ornaments of the American church were brought to Christ by influences which they met in college. Of the distinguished clergymen whose memoirs fill the first four volumes of Sprague's Annals of the American Pulpit, at least eighty-six were converted during their collegiate course. Among them were Jonathan Edwards, whose ministry at North Hampton was blessed with "one of the most powerful awakenings that has ever occurred in New England;" Samuel Newell, one of the little band whose desire to be missionaries resulted in the formation of the American Board, and who sailed for India in company with

Judson; Samuel Worcester, the first Corresponding Secretary of that Board; William Nevins, a remarkably devoted and successful pastor; B. B. Edwards, Ebenezer Porter, Richard S. Storrs, and others who have gained a merited reputation as earnest and efficient laborers. Dr. Dwight and Prof. Stuart were converted while employed as tutors. The sainted Henry Martyn is still another trophy of the power of religion in college. So, too, are many of the foremost among our living clergy. This objection, then, is baseless. Worse. It is cruelly unjust. Whence it really springs is a question we would be glad to see decided. Perhaps, however, its two chief sources are the following:

(1.) In the memoirs of distinguished Christians, the trials and temptations to which they were subject in college, are often dwelt upon at length. Hence it has been inferred that they were peculiarly harassing and dangerous. Could we know, however, as fully those that beset other classes, who complain less because they write less, our views would be changed.

(2.) The preaching of the well-educated minister is less likely than that of others to consist of mere appeals to the sensibilities. Holding that, first of all, the judgment should be enlightened and the conscience roused, his sermons are sometimes more doctrinal and less adapted to stir the imagination and the feelings than suits those who go to meeting just as others go to the theatre—for the mere pleasure of excitement. By this class he is of course set down as lacking in spirituality. The man whose only aim is to kindle a brush-wood fire in the heart is apparently more successful, for a time, and hence is thought the better Christian. But a comparison of results will usually show that the exaltation of the reason to its proper place in preaching in no way militates against the spirituality of the preacher or his power of winning souls. Revivals which follow efforts of the former kind, are, too many of them, like one that occurred a few years since in a town in Vermont. Some thirty or forty professed conversion, but an intelligent Christian gentleman, well acquainted there, recently assured us that he could not recall a single one who held out in a

Christian course. This is an extreme case, perhaps, but it certainly finds no parallel among the revivals which have crowned the efforts of such men as Edwards and Nettleton, whose preaching was noted for its doctrinal cast. Indeed, although the latter labored in revivals in over forty different towns and parishes in one brief interval of ten years, it has been said by one familiar with his career:—"Not only were numbers added to the church, but it was comparatively a rare thing that an instance of apostasy subsequently occurred." Surely, the kind of preaching that can bear such fruits is but a slender basis for a charge of deficient spirituality.

7. *The usual course of study is wrong.* A full discussion of this point would unduly lengthen out our article, but we cannot let it pass in silence. Many of the wisest and most practical men of both the last century and the present have been striving to perfect our college system. It is not claimed that it is yet beyond improvement, but something more than a sneer or a floating doubt is needed to outweigh the deliberate judgment of men like these.

The chief complaint originates in the prominence given to the higher mathematics and the ancient languages. Something more practical is called for. Facts are wanted. Very well. They are good in their place. But whoever aims in study at a mere accumulation of facts will, sooner or later, find that he has mistaken the true end of education. When his course is complete, his mental riches will rather resemble a mass of goods, snatched from a fire and thrown together in the street, than a neat, substantial store, whose shelves are loaded with a carefully selected and well arranged stock. And every subsequent addition will only make more hopeless their confusion, instead of adding to their attractiveness and multiplying their value. The college seeks far different results. Its peculiar province is to discipline the mind and prepare it to investigate the facts that active life will bring before it, and combine them skilfully as the pillars and framework of sound conclusions. Whoever lacks what has been termed "the power of patient and prolonged attention," can accomplish little in the realms of thought. Loose and desultory in his mental habits, his ideas

and teachings must also be weak, disjointed, and inconsistent. Sir William Hamilton has justly said:—"The difference between an ordinary mind and the mind of Newton consists principally in this, that the one is capable of a more continuous attention than the other—that a Newton is able, without fatigue, to connect inference with inference, in a long series, towards a determinate end." Just in proportion as it forms the habits of accurate discrimination, close attention, and logical reasoning, does any mind gain strength to meet the demands of a profession like the ministry, where mental power is indispensable to the highest success. That mathematics are well fitted to form and confirm such habits, has long since been proved both by the nature of the case and by experience. None can doubt it but those whose acquaintance with them is very slight. That the languages contribute to the same end, though in a slightly different way, must also be conceded. The care required—to use the words of Chancellor Hoyt—"in discriminating between the several meanings of every word, and determining their rival claims to a place in the English version, not only cultivates in the student the utmost precision and exactness of language, but it serves also to give that dispassionate and judicial habit of mind which distinguishes a man of sound judgment from a person of mere impulse and caprice. It does not require much observation to see that speaking clearly always implies thinking accurately."

Whatever facts are gathered in a college course—and the attention paid to natural science, metaphysics, &c., would insure a large supply, even if the branches of which we have been speaking, were as barren as they are thought—are secondary in value to the mental discipline which is the students' chief reward. And till the rigid test of experience shall have proved other studies superior to mathematics and the ancient languages in securing this end, the wisdom of a change will be more than doubtful.

8. *It is needless, self-education being better.* We need not stop to criticise the phrase "self-education," or to remind the reader that, in one sense, no man is, or can be, really self-educated, while, in another, all true education has a right to

the name. There are three classes of ministers to whom the expression is applied:

(1.) Those who have really little or no education at all, and look down with the scorn of ignorant self-conceit upon "book-learning" in general—English grammar and dictionary lore included. However talented by nature, and however successful in gaining a transient reputation for smartness by their pompous declamation, oddities of speech, or mawkish appeals to the sensibilities, such men deserve little respect or attention. Least of all should they or their admirers be heeded when they have the assurance, as is sometimes the case, to set themselves up as oracles on subjects of which they know nothing. Such a subject is the one before us, and time can be better spent than in a grave attempt to prove the absurdity of their views and practice.

(2.) Those who, in word at least, place a higher estimate on school discipline, and mourn their want of it, but are satisfied with very slight success in making up their loss. The range of their knowledge is small, and their ideas, on many important points, so glimmering as to be little or no better than total ignorance. They are sometimes even worse, just as the false lights hung out by wreckers are more fatal to ships than utter darkness. Their lack of mental symmetry, moreover, often makes them fond of "riding a hobby"—a propensity which is at once a result and a proof of narrowness of views.

In neither of these two classes, though each is lamentably large among us, will the objector seek examples to confirm his statement. The term "self-educated," when applied to them, is too glaring a misnomer to require further notice.

(3.) Those who have aimed at the highest attainments that are possible without the aid of proper teachers, books, and plans of study, and have seen victory, more or less complete, crown their life-long struggle with difficulties. This class comprises two divisions, following the same path, but not for the same reasons. The one is self-educated because it prefers to be, the other because it must be. Upon both has usefulness, the great test of all ministerial education, set its seal, but their claims to our respect, esteem, and confidence, are widely dif-

ferent. Says a recent English writer:—"There was a man who built a house entirely with his own hands. He had never learned either mason work or carpentry; he could well have afforded to pay skilled workmen to do the work he wanted; but he did not choose to do so. The house was finished; its aspect was peculiar. The walls were off the perpendicular considerably, and the windows were irregular in shape; the doors fitted badly, and the floors were far from level; but it was a wonderful house, *considering*. And people said that it was so who saw nothing wonderful in the beautiful house next it, perfect in symmetry and finish and comfort, but built by men whose business it was to build. Now, I should have declined to admire that odd house, or to express the least sympathy with its builder. He chose to run with a needless hundred weight on his back. And if, in consequence of his own perversity, he did his work badly, I should have refused to recognize it as anything but bad work. It was quite different with Robinson Crusoe, who made his dwelling and his furniture for himself, because there was no one else to make them for him. I dare say his cave was anything but exactly square; and his chairs and tables were cumbrous enough; but they were wonderful, considering certain facts which he was quite entitled to expect us to consider." There are two points which this extract happily illustrates—the popular over-estimate of self-education, which is the source of the objection now before us, and which, in turn, owes its origin to the power of wonder and admiration to warp the judgment,—and the fact that those who belong to the first division deserve less sympathy and praise than is usually awarded them. We value especially its bearing upon the latter point. Few or none contend that it is folly to seek the benefits of the school and the college, save such as might have enjoyed them, if self-conceit or "a wrong-headed independence of disposition" had not moved them to a different course. We grant that they have accomplished much. Their house is decidedly better than shelterless exposure to the storms, winds, and night-dews. But after all, if one were compelled to live in it, how could he help wishing that its builders had condescended to learn their trade?

And we confess ourself too obtuse to see why self-education is not as likely to prove superior in house-building as in the ministry. Besides, so great at the present day are the facilities for securing a college course, that a large part—much larger than thirty or forty years ago—of those who neglect it, must be thought either to follow their inclinations, or yield to a lack of energy.

Of the other division, who, like Crusoe, have manfully met and conquered the difficulties they could not shun, we need not speak at length. Neither they, nor any who breathe their spirit, acknowledge the objector's right to bolster up his proposition by a reference to them. So far from despising a college education, they would be among the foremost to secure it, could they begin their life anew, under more propitious circumstances. Nor would they wait for every mole-hill to be levelled before them. Many a combination of circumstances which is an iron chain in the eyes of weakness and irresolution, would have seemed but gossamer to them. Nothing exposes the fallacy of the objector's claim more clearly than the experience and feelings of those who have been compelled to test it for themselves.

Are we still further pointed to the few of whom it is said that the weight they carry cannot have hindered them in the race, since there are none, or almost none, ahead of them,—men in whose presence every obstacle has seemed to vanish, or be transmuted into a stepping-stone to higher acquisitions? It may be that they have suffered less than common men, but, until one is found who is absolutely perfect, it will be hard to prove that a greater share of early advantages would not have added to his eminence and usefulness. Hugh Miller, for example, stood high upon the hill of science, despite the dizzy crags he scaled, and the tangled woods through which he forced his way. And yet his early progress might have been far more rapid in the smoother and more beaten path, and the zeal and energy of his maturer days have carried him, in consequence, far more nearly to the summit. He was not to blame for his choice of "schools and schoolmasters," but the world has reason to regret that it could not have been different.

But if all that is here claimed were granted, it would still be obviously unfair to compare college graduates in a mass, as is sometimes done with these few. Of the multitudes whom the college has made influential and useful, only here and there one, if left to himself, would have risen much above the common level. Of course there are many who will be outshone by those whose light no clouds could dim. To be just, the comparison should be limited to those of equal natural ability. Our opponents are welcome to all the aid they can derive from the result.

It is worthy of notice, in this connection, that college graduates form a larger part of our public men than many think. From the work of Prof. Tyler, already mentioned, we take the following facts: "The writers of the Federalist—who also bore a prominent part in forming the Constitution of the United States—Hamilton, Madison and Jay—were alumni of Columbia College and the College of New Jersey. The author of the Declaration of Independence was a member of Hampden Sydney College, and its advocate on the floor of Congress a graduate of Harvard University." "Of the thirty-five thousand graduates that were sent out of American Colleges prior to 1846, nearly two hundred have been governors, more than five hundred Representatives in Congress, one hundred and thirty Senators of the United States, and nearly four hundred Judges of Supreme Courts." "There have been, since the formation of our republican government, four Chief Justices of the Supreme Court of the United States, all of whom were college-bred men." "Of twenty-two Secretaries of State of the United States, from 1789 to 1861, seventeen had been educated in American colleges, also eleven of fourteen Vice Presidents and ten of fifteen Presidents of the United States." "Of twenty-six United States Senators sent from Connecticut to Congress, twenty have been college-bred men. Of twenty-eight United States Senators who have represented Massachusetts in Congress, twenty-three were alumni of colleges." "Of five hundred and ninety-six eminent clergymen whose lives are sketched in Sprague's Annals of the American Pulpit, five hun-

dred and thirty-six (more than seven-eighths) had been trained in colleges.

Perhaps we have glanced at all the objections worth naming. But it may occur to some that a collegiate course is well enough for ministers of other denominations, but in our own it would only rouse prejudice and do harm. Were this true, and destined to remain so, the fact could hardly be surpassed by the wishes of our bitterest foes. Were we, as a people, wedded to ministerial ignorance, with no hope of a divorce, our doom would be sealed. Half a century more would see us numbered with other fossils. But it is not true. Our churches are ready to welcome—and appreciate, too—ministers of thorough education. There are but two classes who would fail to do so, and each is growing "small by degrees and beautifully less." One class is made up of those who are too lukewarm or too miserly to relish the calls of our Education Society for funds, or the demand which educated ministers are even surer than others to make—that the church, when able, shall so support them as to allow their whole time and energies to be given to the work. The other class comprises those who still long for the "good old tone," and are better pleased with displays of fiery, unthinking zeal in the pulpit, than with clearness, candor and genuine earnestness—who, in short, are so anxious to be moved and melted, as not to care if they fail to be instructed. Neither class should be suffered to mould our policy.

Strictly speaking, our article has no further right to space in these pages. It has been our object to answer objections, and not to set forth the advantages of a collegiate course.

Of the three classes claiming to be self-educated, we regard the first as decidedly unfit for the ministry, and are ready to canonize any man who will contrive a mode of weeding them out at once. The second we believe to have mistaken either their calling or their duty in it. We wish they would closely examine which, and act accordingly. But we look upon the second division of the third class with widely different feelings. We yield to none in our reverence for the noble men that compose it. We envy neither the heart nor the head of

him who can stand without a tear beside the graves of ministers like Bunyan, Adam Clarke, and our own Randall, Hutchins, Cheney and Marks, or who thinks it would be easy to fill the place of many a one that might be named as still among us.

We do not ask that every candidate for the ministry should go through college. We know too well, and sympathize too deeply, with the struggles some of them are making to secure a merely academic and theological course. We wish, indeed, they could see their way clear to higher attainments, but we bid them heartily "God-speed" in their present work. Let each one go as far as possible. Were this the rule, we should soon see the number of college graduates in our ministry multiplied many fold. But, wherever its application may find a limit, we pray for the prosperity of all who adopt it.

We believe our Quarterly Meetings and ordaining councils are sadly at fault in encouraging young men devoid of literary and theological qualifications to enter the ministry, at once. It is very true that the cause needs laborers, but those who cannot write a decent letter or give a rational definition of sin, had better not hasten into the harvest-field, lest they waste more grain than they reap. The same remark will apply to every one, whatever his acquirements, who is still without a broad and thorough mental culture, provided it be possible to gain it. The basis of the highest ministerial success is twofold—high-toned piety and intellectual power. If either is wanting, or imperfect, the superstructure must be correspondingly narrow and weak. Forgetting this, our ministers and churches have, in too many instances, tried to discourage young men from a college course. The conditions, both of denominational prosperity and of individual usefulness require a speedy and complete removal of all such policy.

Finally, we believe that "do nothings" of every sort, whether they are lacking in ability, or lazily trust to past attainments or mere reputation, and whether they have been through college or otherwise, should be respectfully advised to enter some other profession.

Art. II.—GOD A HEARER AND ANSWERER OF PRAYER.

"What profit should we have if we pray unto him?"
"Yea, thou . . . restrainest prayer before God."

In an age of activity like the present, full of outward objective life, whatever wins the heart from the things of mere sight and touch, performs an important and needed service. The tendencies of the daily life about us make constant inroads upon faith and steadfastness in prayer. To a mind which tries to realize everything, and which counts that of little worth which it cannot grasp and hold in a material sense, there must result a gradual loss of communion with spiritual things. When a man's lower faculties are on the stretch after the gold and silver of this life, the heavenly treasures are forgotten; when his highest ideal of a home is one blessed only with earthly ease and plenty, the mansion of the soul loses its reality and lacks attractiveness. Action has taken the place of meditation; the cloister has yielded to the exchange and the market, and it would seem that, as regards man's appointments, the spirit might wander for rest, but find none.

With the developments and experiences of physical life we are all in some way familiar. We know that in that department certain acts and causes produce certain sure results. If a man would become strong, he must accept and obey the laws which are provided for gaining strength. No one desirous of such a result, would venture to ignore those laws. It is by accepting them, by acting in accordance with them, that power of muscle or of mind comes. If one would produce certain mechanical results, he must make himself acquainted with the mechanical arrangements which bring them. The steam-engine is the product of physical arrangements provided long before they were discovered and applied; and if a man is to make an engine, he makes it only by the appropriate use of those arrangements;—he must be guided by them. We speak, and thereupon certain effects follow:—our friend responds, acts are performed which would never have been done

except we had spoken. The outward world is real; we can touch it, move it, change it, control it; we become more and more masters of it. If we speak to it, there is a response; if we touch it, there spring into new and useful forms objects apparently useless before. These things, we say, are all before us, we understand them, we are sure of their existence and reality. Engrossed with these facts, satisfied with what seems so real and present, we lose our sense of things unseen, forget that there is a higher world with qualities *just as real* as those we have here; that the forces which we observe in action here are insignificant compared with those that, often unseen and unfelt by us, inhabit eternity, and make the unseen world full of activities. Many men can see nothing or feel nothing but the objects which bless or curse their daily lot. They feel above the earth, they tread nothing but the viewless air. They cannot see the workings of spiritual powers, therefore they believe there are none. They see the civil law in the person of its officers, and in its effects upon society, but they see no officers, no messengers sent to execute God's law, hear no voices that seem to come from him; therefore they believe there are no such laws, and that God never speaks to them. They declare that they feel the laws which bind them in the shop, when engaged with mechanical contrivances; on the farm, when planning a future harvest; in the study, where art and power are born; but that in the department of soul affairs, they feel no such binding, necessary laws;—therefore they cannot believe that such exist.

But what makes one recognize these physical laws? Is it not because he is exercising his physical nature, and exercising it, too, in a particular direction—in just the direction where he finds his recognized laws controlling him? Suppose a man who had wielded his pick-axe forty years, should say: "How useless for you to talk to me of the laws which I must obey, or which any man must obey, if he would make an engine; I never saw those laws, never felt them at all, and I don't believe there are any such. My pick-axe here is a real thing; I know that if I get my bread or do my work, I must use my muscles and wield it; there is a law about all that; but of the rest of which

you tell me, I know nothing;" we would certainly reply: "You must begin to use the powers and enter into the plans necessary for the production of a steam-engine, and then you will feel the laws which must govern you in its construction. While you use the pick-axe, you will only feel the laws which govern the use of the pick-ake, when you attempt to do any higher work, you must conform to, and so you must and will feel, the laws which govern that higher work."

Similarly to the laborer upon the highway do men speak in regard to things tangible and things unseen—matter and spirit —nature and God. If a man works his brain in the counting-house, plods over the routine of business, ploughs, sows and reaps his grounds,—no matter how well and faithfully he does these things,—he has as yet done little or nothing to put himself in contact with the laws and conditions of developing his spiritual nature. They form a department, they are upon a plane which he has never sought, and where he has never striven to act. Let him not complain, then, if spiritual things are not discerned, nor the laws which control soul-work, and soul welfare unfelt. "The things of the spirit are spiritually discerned." The most untiring and faithful conformity to the conditions of success in mechanics, in study, in agriculture, adds little or nothing to that quickness with which the ear of the spirit shall catch Divine utterances, or the heart swell with longings after a more extensive knowledge of God—little or nothing to the intelligence which feels in the higher department of our natures the workings of those principles, the force of those laws, which bring thither strength, beauty, and efficiency. Therefore, if men do not feel the existence nor recognize the reality of a spiritual world, nor acknowledge the poverty of the heart in the things of spiritual knowledge, there is an exhibition in it all of the blindness of those who profess that they see, the deafness of those who have ears, but do no not hear;—proof of that fearful separation of the creature from Him who made him; an exhibition of how loath the child is to speak with its Parent face to face.

We are taught by revelation, and we recognize, too, in our hearts, that God is and must be a spirit. He is the Maker of

worlds, the Father of our spirits. All his declarations are for the purpose of teaching us this lesson: the transcendent value of our spiritual natures, of our souls over the mere interests of the body —the worth of spiritual things far exceeding temporal schemes.

Men, even those most given to business and the interests of the present, cannot easily be brought to feel that the highest work of which they are capable, is to control the world of nature, to get from it certain material results, which reach no farther than our lives. But we are assured, and the word that assures us finds an echo within, that there is a spiritual world with its arrangements, contrivances and laws. For if there is a spiritual world, order and system reign there, for he who presides over it as its ruler, is never the author of confusion or discord. In that world, or rather in that department of the universe, if there be law, if system, if control, then in it, too, must cause and effect reign. Influences must produce results. God cannot be one who is not touched with a feeling of our infirmities, but he marks the fall of a sparrow, and in his plans makes arrangements for our good, and especially for the freedom of his government from any cause for complaint or distrust on our part.

Now, if there is such a spiritual world, with its arrangements, with its realities, then, as we are endowed with spiritual natures, there must naturally be some method of contact between us and the spiritual things of God,—contact with God himself. Else our natures are unadapted to the position in which they exist. The hand is fitted for the pen, for the labor of the artisan, for supplying the demands of its physical connections. So, too, in respect of all our physical organs, there is an adaptedness for needed uses. They reach out into the world of matter to do and accomplish. So the spirit has a fitness for works and duties higher than those which the body performs, in a sphere where the hand can have no power, nor the eye do service. God has assured us of the method by which the spiritual world may be, in a measure, subsidized by our spirits, how it may be brought under our control, how spiritual and unseen powers may wait our longing and come to our help and blessing.

What is this Divine method so bountifully given? Again and again he assures us that it is *Prayer*. He nowhere chills our desires to approach him in intimate communion. In no way does he signify himself as inaccessible. While there is no assurance that we shall receive if we ask not, there is every assurance that he who asks shall receive. This, God reïterates over and over again, shall bring to our aid his almighty power; this shall restore our souls; this shall give light in the midst of darkness, peace in the hour of terror, safety in peril—salvation waits upon its exercise. It is a means of power, while its absence is the strongest proof of weakness and spiritual dearth. Yet how seldom do we conceive of it *as a power*, as the means for accomplishing some real good for our souls, as an agency full of reality. Let us hear the apt expression of an eminent Christian scholar: "Christians often have little faith in prayer as *a power in real life*. They do not embrace cordially, in feeling as well as in theory, the truth which underlies the entire scriptural conception and illustration of prayer, that it is literally, actually, positively, effectually, a means of power. * * * Any unperverted mind will conceive of the Scriptural idea of prayer, as that of one of the most downright, sturdy realities in the universe. Right in the heart of God's plan of government it is lodged as a power. Amidst the conflicts which are going on in the evolution of that plan, it stands as a power. Into all the intricacies of Divine working and the mysteries of Divine decree, it reaches out silently as a power. In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. * * * * It is, and God has decreed that it should be, a *power* in the universe, as distinct, as real, as natural, and as uniform, as the power of gravitation, or of light, or of electricity."*

The heart that has not learned, in some degree at least, to look upon prayer as such a reality, as such a power, can feel no joy in devotion. There may be, indeed, the form of prayer; the soul may stimulate devotion because it is goaded to it by conscience, but the life of prayer has never entered and brought

* The Still Hour.—Chap. iv.

its designed blessing. Again and again that heart repeats its sad, faithless thought: "What profit should we have if we pray unto him," while from a Father's grace and mercy comes the rebuke: "Yea, thou restrainest prayer before God." "Before God!" As if he had said: "Before men who know little pity and love, whose wisdom is so small, whose power so limited, it is natural that the spirit of prayer for their favor, and their help should be checked, but how faithless to restrain it before Him who is the soul of wisdom, goodness, grace and power—*before God!*"

Our misconceptions of God and his works have much to do with this lack of confidence in prayer. No soul can be strong that does not entertain a firm belief in God's special providence. It is necessary to happiness and joy in religion. We are affected in this matter by the way we speak and think of God's laws. Practically many believe God to have set the world in motion, given it certain directions, fixed the future under the control of certain inflexible laws, and that, this done, he has retired from the scene, and dwells at a distance unmoved, and, too, without real control over what he has set in motion. In some way,—for thus we really reason,—we believe that God has done with the world, and that it is only law now with which we have to do. Then why are we not bidden to pray to laws? What is our Bible worth, what is Christ to us, if what we thus practically believe is true? God says: "Call upon me in the day of trouble; I will deliver thee." David, with an intimate sense of God's presence, cries: "God is our refuge and strength, a very present help in trouble;" "My soul thirsteth for God, the living God." Here, or elsewhere, is there no trace or shadow of thought that God is not active, near, ready to bless, and able to deliver. Nowhere are we commanded to pray to merciless laws, that cannot know pity, nor mark a tone of anguish, note the tear of penitence, regard our suffering. But our God "can be touched with a feeling of our infirmities." All thought that conceives of God as unable to hear, bless, and answer our petitions, is the product of unbelief, receiving no standing-place from the word of truth, founded upon the sands of human faithlessness.

Still we may ask reverently, are not God's laws fixed? is not God unchangeable? How can answer to prayer affect such a God, how change the laws he has made? But in what sense shall we conceive of God as unchangeable? When we are told in revelation: "I the Lord change not, therefore ye sons of Jacob are not consumed;" "the Father of lights, with whom is no variableness, neither shadow of turning;" what does this attribute here and elsewhere imply? Is it not simply this? That no matter how *men* may act, what assumptions, what misconceptions *they* may form; no matter how inconsistent, how fickle they may be; *how unlike men, true men,* they may act, yet, in contrast with all this, behold they shall always find *God* to be the same yesterday, to-day, and forever; *he will always be God, one and the same;* without fickleness, ever abounding in mercy; his counsels shall endure forever? He assures us that we shall look in vain for any law from him which shall be inconsistent with his holy character. *Whatever is done shall be done like God.*

God must be supreme. A controlled Deity is no God, for he could not grant a petition even if he desired to; we might suffer, and he might pity, but could not save us. O, no. God is the maker of all law, the controller of all law. He is in no wise restricted; his nature gives sure pledge that no law shall go forth which is not full of God,—in keeping with his great and holy character. In this sense is he truly unchangeable, proving to us that word which saith: "My thoughts are not your thoughts, neither are your ways my ways." Now, to assert that God is not able to change, suspend, or give new power to laws existing, is to say that there is something more powerful than God. *There is no law but by virtue of the God that is in it,* and we have seen that God's fixedness of character consists in the fact that he will always be God—*essentially and entirely;* that laws are at his command; that they will be so, and that he will make them and use them consistently with his nature, and the greatest good and highest happiness of those who love him.

Now, since God employs laws, governs by laws, why may he not, among other laws, declare this as one: that if his creatures

will ask, they shall receive? In other words, why might he not make laws concerning the phenomena of prayer? Might he not make spiritual provisions for attaining spiritual and temporal blessings, as well as make physical arrangements for physical results?

The truth is, that just such arrangements have been made. In these he is still God, gracious, tender, just and merciful to his creatures. The arrangement is so God-like, so glorious! it gives us more of a view of that all-abounding character, than the wonderful laws of electricity, or light, or of gravity when he assures us that if we will call, *he will answer.* We, in our weakness, may bring to our aid sure succor; we, in our ignorance, may lay hold of eternal wisdom; if we lack, we shall be supplied. Herein is the compassion of God shown by a provision, a law, full of grace, and sure unto the end.

So, too, we are led sometimes to ask, will God interfere, will he change and order law in answer to prayer from a creature? This he has promised, for all things *work together* for good to his children. He that fitted this earth by miracle for our abode, displayed constant control and direction in its preparation, shall he not care for the creature, weak and sinful though he be? All God's works which we know in nature, show his guiding, directing, appointing hand; surely he who was made in the image of the Creator, can but feel, "when he comes to himself," that in spiritual things there is a sure, guiding, all-wise control.

Another way in which we come to view the act of prayer is: that its chief benefit consists in the temporary influence which that act exerts over the heart that puts it forth; that in the calmness, the satisfaction, the relief which the soul obtains, there is the realization of all we may expect from prayer. But how cramped and withered this view is, need not be described to one who is familiar with the spirit and language of the Scriptures. It is solemn mockery thus to approach God on the bended knee, to ask for something for which we are bidden to ask, with the thought stifling our hearts that we never shall receive, that the prayer has no higher influence, no more important result, than that felt in the subdued feelings, the

sense of humility, and the silencing, for a moment, of the voices of worldly care and labor. It is superstition that causes one to bow before a God that cannot, in reality, help, yet with the feeling that help can come from him; but what shall designate aptly the act before an almighty, merciful, gracious power of one who asks, but yet does not believe that the request will be granted! God's word is against all this. Our Redeemer prayed, but prayer with him was no unmeaning thing. He taught his disciples to pray, not that they might be enabled to spend certain delectable hours in the exercise of prayer; not that they might have some solace for spirits fretted by contact with the world, some spiritual recreation, but because whatsoever they might ask, believing, it should be given them; because thus they should have power with God, summon mighty help in the hour of danger, and strength when human powers were leagued against them. What deeper, firmer reality than this, what more sure and abiding?

Many Christians find prayer a dull, uninteresting exercise. It is taken up more as a *duty* than as a joy. Prayer with them has lost its unction, for they know not whom they worship. There is something of a sense of the reality of prayer, but they dare not trust themselves to it. The infidelity of the heart often remains long after the intellect has been convinced. We read, for example, the promises which God hath given to bestow his guarding, guiding influences; "the righteous shall not be forsaken, nor shall his seed beg bread," is the spirit and matter of God's word. We are solicited by duty, and by the needs of a perishing world, to bestow our means for the spread of the gospel, we remember the word which declares: "Trust in the Lord, and verily thou shalt be fed," but we fear that we shall be left to suffer, that the word does not mean strictly what it says. So, right in the presence of such promise, we restrain prayer; the good we might accomplish, the rich delight of resting on the sure promise of Jehovah, is driven from the heart. The reason for being so timid, often, in prayer, is that we do not throw ourselves, without reservation, upon God's promises. We have little of the belief in prayer, because we have given up but little for Christ's cause and work.

We do not, in reality, permit God to verify his promises to us; we do not give him, so to speak, an opportunity to prove to us his word. We put ourselves in few positions where we actually feel prayer to be a vital necessity. We look upon our friends, we find them ministering abundantly to our wants, their kindness is without stint,—are we not in danger of ceasing to pray for God's ever-present care and love? We are surrounded with the comforts of home, they fill our hearts with gladness,—are we not therefore likely to feel increased in goods, and in a measure deny our Lord? 'Tis the bird that loses its hold upon its nest that soars toward heaven; the trust in the power of its wings will never come till it trusts to the air it cannot see. So, till the Christian can hold all things lightly which he may possess here on earth, till they are as dross to him in Christ's service, and only of value as they bring about the glory of God among men, the wings of prayer will be weak and unequal to their tasks, or else they will, after a few efforts, become folded in despondency or fear, and we shall exclaim, "Behold what a weariness is it!" Fearful as was the doom of the deceivers whose crime Peter disclosed, yet there is a more fearful experience in store for that heart which saith: "Behold, shall the Lord know?" and in some hidden recess of the heart harbors doubtful and selfish principles; prayer shall cease from its altars, and that spiritual death ensues, so awful, because, as to one who perishes from cold, its approach is never suspected.

According to our living faith in prayer will our lives be. Is it only a weak faith? then woe to the world when such feeble ones stand to tell it of duty and heaven. Woe to it when we offer it, as we must without intrepid faith in prayer, stones instead of bread. They who are girded for warfare with powers, principalities, foes insidious lurking without and within, are girded in the place of prayer, where angels come with swift wing to minister to the heart. We sigh sometimes for Christian heroism; O, it is the gift to him who has subdued his own spirit by the power which is given in prevailing prayer. A soul that feels prayer to be the business of its life, the key to the armory of God, that knows in whom it believes, will draw

men's hearts to the well of salvation, for they will feel that such strength could not be given except from Him who giveth the waters of eternal life.

Believing that God is a hearer and an answerer of prayer, our hands will not be idle, nor our lives cursed with inactivity. With an undoubting faith in God as our helper and giver in prayer, our responsibilities in the prayer-room, in the pulpit, in the Sabbath school, in private Christian labor, will not crush but stimulate us to fresh vigor and endurance.

Are we not often convicted of praying as if we were afraid our prayers would be answered, fearful lest God should hear us? But in whose hands are we? Can anything happen to us of which he is ignorant? Does he not know the secret before we conceive the thought of shutting our heart from him? But who is God; can we not trust him? If we cannot, then farewell to all trust, for we cannot trust ourselves. If God guides us, we may be sure it shall be well with us at the last. Can he choose any but the wisest, surest result for us?

In all our prayers, then let this be our frame of heart: "Lord, not my will, but thine be done." In praying for blessings, say not: "Lord, these must be," but, "Lord, if it be thy will, grant them." "Good prayers never come weeping home. I am sure I shall receive either what I ask or what I should ask." Such faith will give perseverance in prayer; we shall not give over our requests, but shall make them with earnestness and with tears. As we grow into a sense of the real nature of prayer, our indolence in its exercise will vanish, there will be no idolatry in our prayers, for we shall offer them through no other than Jesus.

Into what a presence, then, to what privileges, are we ushered by the power of fervent prayer? We shall be heard for the spirit and heart which are found in our petitions. The Spirit of God maketh intercession for us. Christ is our advocate with the Father, he knoweth our infirmities, comprehendeth our necessities, yet he bids us pray. Are we weak, he bids us pray; are we in trouble, in distress of body or soul, still he tells us to pray; are we in strength, and is comfort surrounding us, there are then fearful perils near, then, then he

commands us to pray. He knows our doubts, he recognizes our fears, he is touched with the feeling of our infirmities. All things are dependent upon him, and in the hands of a power so just, clothed with such tenderness and abounding in such care, that they may rest without an apprehension, who are at peace with their God.

In the assurance which God gives that he will hear and answer prayer, is the sinner's hope. There is only one beginning to the acceptable prayer of a seeking soul: "God be merciful to me a sinner." An unconvicted sinner, "an impenitent sinner never prays." His efforts to pray for other blessings are hateful in God's sight, while the iniquity that is rankling in the heart is not uncovered. What consistency to ask for worldly goods when not a thought or desire is bestowed upon what God most desires and earnestly demands! But the sinner's opportunity is a rich and glorious one, he is assured with all heavenly promise, that if with repentant spirit he calls for pardon, God will not turn away his ear. So he says to every sinner: "Call upon me while I am near," for what? for pardon; "Call upon me in the day of trouble, I will deliver," but what trouble so great as his that sees an offended, injured God, and a heart desperately wicked? "Whosoever shall call upon the name of the Lord, shall be saved;" call for what? for mercy and redemption. Truly the promise is sure and abounding. Who can reasonably refuse so great a provision, who be untouched by the depth of mercy here displayed. Seeking first the kingdom of God, the whole realm of spiritual good, the whole range of spiritual powers shall be open to the heart. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

All profit, all reward, are theirs of whom it shall be said at the last day: "They restrained not the heart in prayer before their God."

Art. III.—THE WAR AND SLAVERY.

March 4th, 1862.

Just one year ago to-day, Abraham Lincoln was publicly inaugurated President of the American Republic. There may be some impropriety in saying "President of the *United States*," for resistance to federal authority was even then prevalent and organized in the Southern States, and ordinances of Secession were treading on each others' heels. Since Washington, no President has entered upon his duties amid so much of anxiety, hope and fear. He had reached the Capital only by adopting a ruse to escape assassination. Whatever military force could be brought into requisition, was drawn up ready for instantaneous action, on the first symptom of the violence from which it was well known many desperate men would only be restrained by fear. The vast crowd, gathered in front of the steps of the Capitol, eager to catch every word of the Inaugural, were stirred by varied and conflicting feelings. Thousands of peaceable citizens, naturally shrinking at the idea of strife, stood through that eventful hour, with hushed breath, looking, listening, resolute, determined, almost fierce,—pressing their hands upon the deadly weapons concealed about their persons, ready to strike down the first open traitor who should dare lift an arm against the Republic in the person of the elected Chief Magistrate. In the intense life of that day, men seemed to have gone through years of experience. And as the closing sentences of the address fell deliberately and tenderly on the ear, and the tall, calm man laid his hand on the Bible and took the solemn oath which bound him openly to the maintenance of the government, now being madly assailed, there was a strange, deep silence in the motionless crowd, tears streamed down not a few faces, and then a murmur ran along through the multitude, which denoted here disappointment and there relief. "Thank God! we have a government!" was the spontaneous outflow of the loyal heart of the people. "Pray God this may be the first signal gun for the final assault upon slavery," was the petition which leaped to the lips of the Christian

men and women of the country. "Secession will not be a bloodless drama, but it shall be acted through at all risks," muttered the mortified but desperate leaders; but they spoke with bated breath, and covered their vengeance with the hypocrite's smile. And so the great day went by.

Since then we have passed through the most eventful year of our history. Its main events are too fresh in the mind to require a statement. We are in the midst of the strangest, fiercest, most extensive and significant civil war yet known in history. A million of men are in arms, not for holiday parade, but for the most desperate fighting. The civil household is divided against itself, and they who have lived for years in close alliances meet as deadly foes. Military enthusiasm has taken possession of the people who were but just now impatient of picturesque reviews. A new government has been set up, supplanting for the time the federal authority over nearly half the territory of the Union. The Administration is spending money for the maintenance of federal supremacy at the rate of five hundred millions of dollars per annum. The contest is becoming closer, the movements grow decisive, the assumptions of power by federal officers under the plea of "military necessity," become numerous and startling, and at last everything betokens the coming desperation which McClellan hinted would attach to the war, and which promises to bring us to some speedy and decisive issue. The Northern people have been wonderfully patient, generous, hopeful and confiding, but at length there is a demand that promise shall issue in performance, and preparation be followed by action.

We have no purpose to review the war from a military stand-point. We know nothing of strategy, and could not decide whether a commander with his maps before him were "organizing victory," inviting defeat, or courting disgrace. We do not stop to discuss the morality of war in general, nor attempt to point out the peculiar features of this war into which we are plunged. We have made little direct mention of it in these pages. We have watched it with the intensest interest, sought to comprehend the spirit in which it is carried forward,

tried to discover the objects it was aiming to accomplish, and asked most anxiously after its probable results.

The great overshadowing interest connected with the war is slavery. The great question, transcending in importance every other which is brought into direct issue in the strife, is that which respects the bearing which the war is to have upon the future of that system. The war is primarily one of ideas; only secondarily is it one of mere interests and passions. Freedom and Slavery, as moral antagonisms, long hostile, defiant, and repeating challenges, meet at last in a carefully planned duel. It is the "irrepressible conflict" culminating in a hand-to-hand fight,—taken at last out of the sphere of rhetoric and criticism, and transferred to naval vessels and bristling fortifications. Seward and Hammond no longer confront each other as representatives on the floor of the Senate; instead, Burnside and Wise meet at Roanoke; Grant and Buckner measure forces at Donelson, and McClellan and Johnston stand with uplifted arms face to face in front of Manassas, ready for such blows as will startle the nation when they fall. And as the issues become more decisive, and the final results of the war seem on the point of being determined and brought forward, the question which concerns the future of slavery is one of the most absorbing interest, and may become one of the highest practical consequence. The subject may have bearings which will soon be of vital consequence to us all, and courage, promptness, fidelity, and the employment of every available Christian motive and influence may be most imperatively demanded. Of the relation of the war to slavery, as seen in the work and experiences of the past year,—of its probable future, in view of the influences now or prospectively in operation, and of the duties which press themselves upon our attention, we propose to speak a few plain, frank words.

That, in a most important sense, slavery is the cause of the rebellion, and the animating spirit of the war as waged by the seceded States, is manifest to all classes of observers, at home and abroad. Few ignore its agency, fewer yet deny it, and the number who openly confess or avow it is daily increasing. To

say that the war is the result of "Abolition agitations" and victories at the North, or of an overweening ambition among Southern leaders, or of extreme doctrines respecting State rights, is only to state the same fact in another form and less directly. For unless there had grown up at the South a spirit determined to maintain slavery in defiance of the sentiment and tendencies of the civilized world, the spread of the very anti-slavery doctrines held by all classes of American statesmen eighty years ago, would have been welcomed and yielded to, until emancipation had entirely removed the evil from the land. These ambitious and reckless Southern leaders have fed and fattened upon the fruits of slavery, and climbed by means of it into their places of influence and power, and hence they undertook the rebellion as a means of strengthening slavery and retaining the prestige it had given them. These extreme doctrines of State Rights were brought forward at first, and they have been brought forward on each occasion since, only when Southern institutions were to acquire additional guarantees and vigor by the denial of Federal authority. When the Fugitive Law was wanted, and slavery had an eye to the territories, and the "right of transit" was demanded for slave property through the Free States, these same champions of State sovereignty were not at all frightened at the prospect of stretching Federal jurisdiction beyond the ordinary limits. It is only slavery in South Carolina that has been held as sovereign; Freedom in Massachusetts has always been set down as a subordinate, and flouted like a vassal. Mr. Stephens declares slavery to be the corner-stone of the new Confederacy; and the ignorant masses of the South have been appealed to on the ground that slavery was in peril, while the slaves have been largely frightened into continued submission by being told that Mr. Lincoln was designing them for a far more terrible servitude in Cuba. And every man at the North, sympathizing with secession, is a perpetual pleader or apologist for slavery. All this shows that slavery is the underlying force that heaves this rebellion to the surface of our national life, that stimulates its mischievous brain, and bares its red arm to strike against law and liberty.

Is the war likely to destroy American Slavery, either at once or gradually,—by a direct blow at its heart, or indirectly, by cutting off its supplies, removing its supports, making it unprofitable and loathsome? Should it do this, will the great task set us have been accomplished, and the great opportunity grasped? Should it fail to do this, would that fact establish our folly and unfaithfulness, and make the war an expensive, miserable and bloody blunder?

Slavery, as now organized at the South, might be destroyed by or in the war, and still very little be accomplished for the cause of Christian civilization. The Government, by civil enactment or military proclamation, might declare the slaves freed, and enforce its declaration by the power of its armies, and the coöperation of the slaves who would strike for their own freedom; and yet few desirable results follow. It might do it in a mean, narrow, selfish, revengeful spirit,—to silence the demands of philanthropy and the protests of justice,—to punish its enemies,—to win a victory which it feared would otherwise be impossible; and then it might leave the flushed, ignorant, impulsive millions without resources, sympathy, supervision, care, restraint, ambition, hope, or means of improvement. That could hardly be other than a folly and calamity. The rebel leaders might themselves proffer freedom to the slaves as a means of enlisting them actively in their desperate cause, and in that way protract the war, worry out our patience, tax our resources, and induce European interference and a recognition of the Confederacy. But in that event the new nation would almost certainly open its history with a struggle for a renewed subjugation of the enfeebled race, or an inhuman expatriation, that would lead in a long train of disasters. The spirit of the wrong would abide and show itself on new theatres and in new forms. Emancipation *per se* is not the gateway to the millennium, nor such a magnificent end of the war as would certainly overspread its page of horrors with glory.

But if emancipation can be decreed and executed in the spirit of justice toward the enslaved,—as a work needful to our national manhood and real improvement,—as a deed implying the acceptance of our high mission at the hand of God,

—in the spirit of a submissive and reverential following of God's Providence,—as a practical confession of and atonement for our years of selfish and sinful pride and devotion to gain, —then would it indeed be our honor if not our salvation. For the slave, pleading for justice and fraternity, is the touch-stone where our national character is tried and revealed. He is the guage of our moral sentiment,—the barometer showing the condition of our spiritual atmosphere,—the exponent of those higher and subtler forces from whose combination and cōworking our real character and life come forth. Slavery is the carbuncle where the bad humors in our body politic concentrate, and so show the real state of the system. The cure of the disease within would be shown by the disappearance of the eruption from the surface. When justice is allied with outward dignities, we may pay deference without any loyalty toward the principle,—the appendages may be purchasing our homage. He has a true reverence for right and duty who will stand by their side and serve them when they appear in the persons of the weak and despised,—when they are consigned to the prison and must be followed to the cross. When Louis Kossuth comes to us as the representative of Hungarian freedom in exile, and walks in a grief so majestic that all heads are spontaneously uncovered, and speaks such magnetic words as make every paragraph thrill a nation, we shout our curses at despotism, and sing peans over the most radical sentiments of liberty. But when the right cause is symbolized by a broken-spirited slave who picks the cotton that keeps our money-making spindles busy, or cuts the cane that brings luxury to our tables, not many stop to pity his sorrows, and fewer yet are ready to take risks in the cause which would overthrow the false principle that crushes him. It must be a true conscience, a genuine philanthropy, a heroic heart, and an unyielding fidelity to truth and righteousness, which insist that so weak a pleader shall be heard, and that so humble a sufferer shall in no wise fail of redress. It is not so hard to applaud noble sentiments issuing from the lips of an incoming Administration at the Capitol, or to be reverent before the exhortations to moral fidelity that come from the tomb of Washington after a silence

of sixty years; but only they who hear God's voice in the human, are stirred to heroic deeds by suppressed sobbings from the slave-pen, and feeble wails from the plantation. The moral manhood of this nation is tested to-day by Providence, not in asking whether we will swear by the Constitution and cheer the old flag, but in demanding whether we will use the offered opportunity, take hold of the sable race we have spoiled and then learned to hate, guard them by justice, soothe them by sympathy, and lift them to nobleness and power by hard and difficult labor. To refuse is to be weighed in the balance and found wanting, and at the same time to diminish our moral gravity. To accept the sacred trust is to show our redeeming loyalty to right, and be schooled by the service into something far better than we were. How shall the war affect slavery? is not, therefore a question of mere military strategy; rather, it concerns the integrity and honor without which a nation's life is a mournful tragedy, and its work an assault upon Christian civilization. Nations cannot buy true power and dignity cheaper than individuals; and such is the price we must pay for ours.

Besides, there is the lower consideration that, if slavery is allowed to retain its old status, and is offered the opportunity of regaining its old prestige, we can never be sure of escaping a repetition of our present experience. Slavery is constitutionally aggressive and audacious. Resistance may check its assaults, the fear of discipline may postpone its meditated violence, barriers in its way may lead to the choice of new and more circuitous methods, but its spirit abides unchanged. It is its nature to seek supremacy by desperate strivings, and its instinct is to destroy what it cannot govern. We can never reconstruct the Union on a basis which gives the old guaranties to slavery, and go on with half the promise, that Freedom shall root out the antagonism, that was given us when we began our Federal life. Slavery was apparently a weak and dying element then. The Christian conscience of the whole country protested against it, and the infidel philosophy of the time refused its alliance. Statesmen bewailed it. Economists fought it with facts and figures. Labor was burdened by it. Civil

society found it a disturbance, and domestic life felt its taint and answered its touch with agony. The traditions of the past frowned on it, and the hopes of the future sought to make it a forgotten thing. The expectations and plans of that period united for its removal. And yet it has gone on, waxing stronger, silencing opponents, winning allies, revolutionizing systems of industry, buying up statesmen or turning them into demagogues, revising creeds, interpreting the Bible, bribing the church, expurgating literature, subsidizing trade, and fashioning politics, till it felt itself thorough master of the nation, and had scarcely failed to make itself such. Give it the same legal guaranties now, with the ten-fold greater helps that are offered it, and there is no reasonable assurance that we shall not soon find it heading another movement more desperate and criminal than the present, if indeed iniquity can go deeper down. The reverses of to-day would only add to its sagacity and make its vengeance more terrible. They who sincerely and honestly ask for the Union as it was eighteen months ago, "know not what they do." And if this war ends only in saving us from national annihilation to-day, it will only give us national suffering and disgrace to-morrow, and a still more fearful national peril on the day after. Alas for the nation that is content to prove it could manage, with infinite effort, to throw its deadly enemy, and then leaves him unbound to plan a more skilful attack, and learn how to strike a truer and more fearful blow hereafter.

Are we on the way to the destruction of slavery as we follow in the track of war? Are our swords cutting the sinews of the system, and do the fortifications overthrown by our artillery weaken its defences? Are we really narrowing the territory which it may claim, and is the blood which moistens our soil drawn really from its veins? And is slavery likely to be removed in the spirit of justice to the victims, of loyalty to right, and of fidelity to God? Is the government,—the embodied majesty of the nation,—to undertake this work carefully, deliberately and conscientiously; or is it to yield only to the irresistible pressure of events, timidly connive at the humane heroism of individuals and subordinate military command-

ers, and be dragged reluctantly onward by the momentum of God's providence? It may be yet premature to attempt an answer to these questions. We do not claim to possess adequate data for any very reliable opinion, and we make no pretensions to such a gift of prophecy as enables one clearly to read the future, especially when, as now, the despatches of any hour may change the whole aspect of the struggle. Still, it may be well to observe the tendencies of the time, and thus endeavor to be prepared for the events and duties of the future.

Almost every thing indicates that the great rebellion,—at least so far as its military resistance is concerned,—will be put down by superior force and skill, and at no very distant day. There will doubtless be more hard and desperate fighting,—perhaps more severe and desperate than anything yet seen. The Federal arms may suffer reverses and local defeats; but victory seems likely to crown them in the field. And what of slavery, while our armies pass into Southern territory, take the strongholds of the rebellion, and possess the power to decide the future condition of the slave population? And what of slavery, after the war is over, and a separation is negotiated, or a reconstruction succeeds? A few facts and suggestions deserve noting; for they seem to signify much, and may point out new duties.

We say frankly that we believe the Government has not fulfilled its early promise, nor answered public expectation. The reason for that may be that it promised too much, or that the public expectation was too high. Or it may be that it has done all it could do with its resources and amid its difficulties; and, indeed, *it may be*, that it has done far more than we are yet permitted to see or anticipate. It is neither generous nor just to suspect unfaithfulness; and citizens in private life are likely to render strange verdicts over public men and public affairs. This administration, when put on trial, is most fully entitled to the benefit of every reasonable doubt.

But the fact remains as we have stated it. Even the Inaugural, admirable as it was in many respects, failed to rise to the occasion. Its pledge to the Fugitive Bill was a gratuitous

humiliation, its conciliation certainly ran to the very borders of concession, and its firmness lacked the quality which at once resolves doubt, cures vacillation, and stirs high resolve in others. That hesitating and anxious pause of six weeks, till the guns at Fort Sumter thundered "FORWARD," and the shouts of the nation answered the order, carried assurance to the race of plotters at the South, and brought us a whole harvest of compromisers, which sprang up like mushrooms in a single night. Proclamations and military orders wanted the fire and magnetism of energy. The early military commanders caught and returned slaves, not only without rebuke, but with at least a tacit approval from the Cabinet. Loyalty to the government on condition that the war should support slavery, passed current at Washington; the ears of border State men were openly stuffed with pro-slavery promises, without any disavowals from the Cabinet; and it was only when smarting under the defeat of July, that the slaves, who had been unwillingly or eagerly busy in building rebel fortifications, had a formal welcome within our lines. Butler treated the slave as "contraband," and lost his prestige and distinctions; Fremont spoke the word "Freedom," and was cashiered; Cameron plead for taking the offered help of loyal negroes, at an hour when the Government was owning its weakness, and betraying its fear, and he found his speech smothered and his successor nominated. McClellan spared his energy when slavery would have been smitten by it, and went up to the first military position; Sherman sent a shameful proclamation flying after the Port Royal traitors, trying by means of it, to soothe their fears, and when the nation muttered indignation, he was endorsed at the Capital; Halleck added military folly to pro-slavery cruelty, in sending every grateful and helpless slave out of his camp on the Southern side, and Washington rang with the praises of his genius.

We do not mean to pervert facts; and we very well know that this favoritism on the one side was not exclusively the reward of a pro-slavery policy, and that other reasons than the love of freedom operated to purchase the censures and interferences of the President. But that there has been a strange and

steady line of policy on the part of the Chief Magistrate, to avoid committing himself in any way to a decisive work for freedom, and to indicate a disposition to treat slavery as a delicate or sacred thing, nobody can doubt. It is the open regret of every large-hearted statesman at the North, and the boast and comfort of every semi-secessionist who is prevented only by his locality and interests from being an active rebel.

The President has appeared ambitious to be non-committal on this question of slavery. He issues no definite and uniform instructions to the several commanders of departments and expeditions. The proclamations of different leaders conflict, and no attempt is made to bring order out of the chaos. Here freedom seems to dictate the policy, and there slavery manifestly presides in the councils. Lane declares a "new set of books is opened," and adds that his purpose to march to the gulf under the banner of emancipation is applauded in the office of the Secretary of War; while Buell and Halleck and Hunter will yet allow no one to suspect them of any excessive leanings towards confiscation. The President appears waiting for Congress to make a declaration, and Congress wonders why there is no plain manifesto from the Cabinet. All feel that some definite and decisive line of policy in this respect is our one great want and concern, while the civil and military authorities, as though anxious to shirk responsibility, or ignorant of where it belonged, confront each other, and cry out,—"*Why don't you do something?*" and the only answer is, "*Why don't* YOU *do something?*" Meantime the war seems hurrying to its conclusion, and the one great question involved in the struggle seems as studiously ignored and as far from solution as ever.

All this we believe to be the simple truth, though we are glad to say it is not quite all the truth, nor the best part of it. The return of fugitives escaping within our lines is at last prohibited by act of Congress, though it comes after the practice is mostly abandoned through stronger convictions of its impolicy, and a deeper and growing shame over its inhumanity. The government is authorizing and providing systematic care and instruction for the growing number of "contrabands" at For-

tress Monroe and Port Royal, in spite of "Constitutional guaranties," and the statutes making it a penal offence to teach a slave the alphabet in Virginia and South Carolina. And the energetic spirit of the new Secretary of War, and the modified and better instructions given for the guidance of the more recent expeditions, indicate that if the movement is slow, it is both steady and in the right direction. But it must be confessed that, so far as the direct action or manifest tendencies of the government are concerned, it has tardily followed instead of promptly and resolutely leading the public sentiment and action of the people. It is, however, to be hoped that the purposes and plans of the administration go far beyond its execution, and that its movements in the right direction are hereafter to be more rapid, uniform and decisive.

But, leaving out of the account all direct action of the government, and making no attempt to decide upon what terms we shall hereafter stand with the seceded States, there are certain indirect influences set in operation by the rebellion and war that must have a very decided effect upon the future prospects and workings of slavery. To these we now turn for a few moments; for on these it now seems that our chief dependence is put by the circumstances and necessities of the hour. The Government may stagnate, but God's providence works steadily and mightily on; that may lend its aid to wrong, but this is forever the omnipotent ally of right.

Whatever form our political affairs shall assume hereafter, it would seem that slavery can never stand related to our public sentiment and life precisely as it has done heretofore. Many things will work against it, newly arrayed by the rebellion and the war. Among these may be mentioned the following:—

1. The "Barons of the South,"—who have ruled at home and at Washington very much as did the feudal chiefs of the middle ages,—and always in the special interest of slavery,—are permanently discrowned by the war; they can never again take their old places of power and influence; and many who have, through fear, suppressed, until they have nearly destroyed, their convictions in favor of freedom, will at length speak and act

out their real thought. The latent anti-slavery sentiment of the people will at length become open and operative. Freed from restraint, it will work and grow vigorous. There will be no power among Southern leaders to nurture haughtiness, no gifts wherewith they may buy supporters, no social prestige with which they may draw over the ambitious and weak, no tolerated defiance which will venture to beat down with bludgeons the intellect with which it dares not grapple. The men from the South who will abide at Washington and visit our watering-places hereafter, will be either humiliated traitors pardoned at the foot of the gallows, or the sons of these men who can never hear their fathers' names without blushing and begging to be spared the mortification, or true penitents seeking by a hard life of loyalty to atone for a year of silent acquiescence in treason at home, or genuine patriots who serve their States by laboring to cure them of their despotism. And whichever of these classes shall be met as representatives of the South, their coming among us will provoke or encourage the children of free commonwealths to speak their strongest words and do their bravest deeds for liberty.

2. This rebellion and war, too, are opening the eyes of many, long strangely blind, to the real character, influence and perils of slavery. What steady aggression for forty years, and frequent spasms of violence, and premonitions of evil days, have failed to do, this audacious rebellion has accomplished in a single year. Slavery is at last incarnated. It starts up into its own proper shape. Its mask drops off. Its plots are laid bare. Its purposes are seen to be as bad as its words. It is discovered to be a disorganizer, a despot, a pauper, a thief, a traitor, an assassin. Men confess that they have been lulled into a false security by "South-side" views, and philosophies, and expositions, and sermons. They confess to having been cheated and betrayed. They believed in the good faith and piety of those who plead for patience with the Fugitive Law as the salvation of the Union, and devoutly expounded Paul so as to make him the inspired advocate of the rights of American slave-masters. But they confess their mistake, now that they see the same statesmen warring upon the very Union they

glorified before, and behold the same religious teachers seeking to pray treachery and despotism into sanctity. They speak out plainly at last. They use the word *Slavery* instead of saying "*the industrial system of the South.*" The direct and ringing Saxon terms come back into use. Men talk about killing slavery; they begin to pity the negro as a man, instead of estimating his value as property. The pulpit prays at last that the slave may be free; that liberty may be everywhere proclaimed; that we may not be allowed to return to our old unjust ways and stupid state. The property we have lost and are losing, the sacrifices and bereavements that are endured and suffered, the towns that are sacked, the rioting of loosened passions, the desolate homes and hearts that are being multiplied, the increasing burdens of taxation which a century will hardly throw off;—all these things, seen and felt as the products of slavery, are opening the eyes of many among us, and rousing into life their resolute opposition. They will not soon forget nor forgive its wrongs, and it will be long before they can treat it with the old confidence and leniency.

3. And then we have six hundred thousand soldiers, young, ardent, independent, observing and resolute men, who are being brought into pretty direct contact with slavery in its varied phases, imposing here and loathsome there. They are studying it and are hereafter to aid in fixing its lot. They meet the sullen and desperate masters, the ignorant masses of whites whom it has degraded, cheated, and is destroying, the direct victims on whom it has laid its stripes and burdens; they see its fruits in society, and meet its symbols in worn-out plantations, in unskilful agriculture, in the divorce of power from principle, and in the inevitable mingling of squalidity with splendor. They are being rapidly and surely educated into an abhorrence of the whole system. To them the war is an anti-slavery school, and the lessons are forced upon them whether they would or not. Most of them who return must come back with strong anti-slavery convictions, and they will be likely to shape these convictions into words and deeds. Each one will be little less than an oracle in matters pertaining to the war in his own family and neighborhood. Their statements

and opinions will be heard by eager and confiding listeners, and they can hardly do otherwise than deepen and widen the convictions of the people against the impolicy and the wrong of slavery. Disbanded, our soldiers are likely to constitute still an army of freedom,—even more fully, perhaps, than while organized and fighting in the field.

4. And then there is likely to be a large number of contrabands on the hands of the Government, who will be practically emancipated by its authority, in spite of State Law and the Fugitive Bill. This number, daily increasing, may yet be large enough to weaken decidedly the slaveholding interest, and there will hereafter be less scruple about encouraging the escape of the bondmen, since the Government has so publicly set the example. And the character and capacity of these liberated slaves,—their docility, their gratitude for favors, their confiding spirit, their readiness to work under the ordinary stimulants, the real service they will have rendered the Government against the rebellion, the manifest possibility and opportunity of organizing their free labor so that they may be elevated, and that their presence may bring an addition to our wealth and power, instead of weakening and putting us in peril, as they have done and will do in servitude,—all this must operate to procure sympathy for the whole race in return, refute the objection that the negroes can only live among us as slaves, and simplify the problem of emancipation.

5. Besides, the rebellion will waste many Southern fortunes, impoverish, pull down, or expatriate many leading men, break up a large number of plantation systems, and greatly derange the whole system of industrial management over a large part of the Southern territory; so that a reörganization of slaveholding interests and slave labor will be a work of great if not of insuperable difficulty.

6. Southern planters will have lost forever the power to monopolize the cotton trade and control the cotton market. Neither New England nor Old England will be caught hereafter depending so exclusively upon any single source of supply for the manufacturers,—and especially will both alike take care that there is no exclusive dependence upon such a people as

those in the rebellious States are proving themselves to be. India, Africa, Central America, &c., will gradually blossom out with the precious fibre, under the stimulus of necessity and enterprise, and Yankee thrift will bear off the palm in the competition with Southern presumption, even in the docks of Liverpool and the markets of Manchester. And when plantation labor ceases to be profitable, the boasted beauty will soon fade out of the picture of slavery, the obligation to steal negroes in Africa and sell them in Charleston or New Orleans for their good will fail to be felt, and North-side interpretations of the Bible will speedily become lucid and conclusive.

7. Slaveholding will hereafter impeach instead of endorsing the pretended owner of men. Slaveholders and leading rebels are seen to be chiefly the same persons, and the general verdict is inevitable that the connection is legitimate and not accidental. Masters will be met hereafter with a suspicion that there is latent treason in the heart. To boast or confess that one is lord of an hundred negroes, will be accepted as a self-accusation, or as a glorying in one's own shame. And when slaveholding becomes a barrier to confidence instead of a passport to place and esteem, slavery must wither beneath the frown of society, and shrink away before the stern verdict of a strong and righteous public sentiment.

These are some of the influences that will apparently operate to weaken and finally to abolish slavery, even if the government consents to miss its golden opportunity, and fails to lead in Freedom through the gates flung open by the war. And yet there are other and opposite influences which will work, singly or in combination, to prevent any such result of the war as emancipation. We may not hope to allay them wholly nor prevent their active operation. If they are measurably quiet to-day, they only bide their time. They will spring into life at the first safe and opportune hour. They give symptoms of their presence even amid our victories; we never suffer a reverse or show a division in our councils, but they spring to their feet and begin their clamor. We cannot escape them; and as the war draws to a close, or as a more anti-slavery policy shows itself at Washington, or as the question of receiving

back the rebel States and rebel leaders comes up, they will make themselves heard and felt in their full subtlety and strength. Among them are these:—

1. There are the false notions of "Constitutional obligation,"—a phrase which is on many lips, freely bandied about, but seldom defined, and appears to be mischievous in proportion to its ambiguity. It would seem, from the use often made of this point, that the chief object of the Constitution was to give slave masters every possible opportunity to build up, extend and thrive on slavery, and that it puts all other citizens under special obligation to aid in the work. Many intelligent citizens have been in some way persuaded that, somewhere under the letter of the Constitution,—for that instrument is one of remarkable simplicity, and easy of comprehension,—there is a solemn pledge given in the name of the people, that slavery shall never be hurt nor hindered. Now nothing is more fallacious and unreal. Two or three sections only of that document can be construed so as to refer in any way to slavery, and these impose no such duties nor restraints as are frequently alleged and implied; while a legal method is prescribed for amending it to any extent. We cannot stop to discuss any constitutional question; we only say that this bugbear of "obligation" will be brought forward with almost desperate persistence, and used whenever it can frighten the timid, restrain the conscientious, or mislead the ignorant. It would be a great mercy if the whole Northern people would resolve themselves into a school for the study of that instrument.

2. Many border State men,—whose position in the twilight of freedom makes clearness of vision difficult,—whose life-long relations to slavery predispose them to judge it leniently,—and whose valuable and costly loyalty to the Union makes it seem hard and ungrateful not to defer to their opinions and wishes,—will very likely protest against any policy which aims directly at the overthrow and abolition of slavery.

3. Still worse, many Northern men who have been long in commercial and political alliance with slaveholders, but who have, nevertheless, taken a commendable part in putting down the rebellion, will insist that we can afford to be magnanimous

to a conquered, humiliated and impoverished people,—and that to strike down their industrial system when they are struggling under loads of debt, is to crush them and cripple ourselves, by taking away their laborers, and inviting to the free States the ignorant and offensive negro population of the South, for whom we can neither provide nor care. And with the prejudices against color so prevalent at the North,—showing itself even now in the pending legislation of Illinois to exclude and prohibit the immigration of all free negroes,—this appeal to generosity on one side, and to selfishness on the other, will not be without effect.

4. And the expense of legal emancipation will be freely employed as an unanswerable argument against such an aim and measure. Should Congress act in that direction, it will doubtless propose compensation,—in whole or in part,—for the pecuniary losses which emancipation would immediately,—not remotely,—bring. And, pressed down with debt as we shall be at the close of the war, our resources diminished and wasted, our industry disorganized, our trade interrupted, our credit possibly impaired, taxation staring us continually in the face, the necessity for larger military expenditures coupled with the plea for economy,—it will not be easy to get the nation's consent to undertake a long and expensive and self-denying enterprise of philanthropy, in behalf of a race we have not learned to respect, and scarcely consented to pity.

5. But, worst of all, there are not a few men waiting and watching for the opportunity to come forward and throw out the flag of "compromise," for the sake of a speedier and cheaper reconstruction, and especially for the sake of the political ascendency of themselves and their party, which they know is possible only by the aid of Southern alliance and coöperation. Those Democratic politicians,—who have always thriven upon concessions to the South, who have been semi-secessionists through instinct, disappointment, and the greed of spoils, during the whole past year, and whose hope of drawing the Free States into their train is dying out,—will make an effort of the most determined sort to get their natural allies back on the easiest terms, that they may climb to distinction and power by

the aid which they hope will be rendered them in payment for the merciful service. There is no hope of escaping such an effort to strengthen rather than remove Slavery by such an attempt at reconstruction; and it will appeal to such hopes and passions, and be brought forward with such pretexts and explanations, that it is not likely to fail in enlisting sympathy and procuring support. The very fiercest ordeal for our integrity, patriotism and loyalty to right, may be met when the war approaches its end, or when the question of reconstruction comes up for settlement on the farther verge of the battlefield.

All this suggests a reason why truly patriotic and Christian men and women should be studying the questions as they successively come up, and be judiciously but faithfully preparing themselves and others for the duties of the future. It seems obvious enough that the system of slavery ought to be put at least on the way to sure extinction, and that the pledges of security against another such rebellion as this should be thus unqualifiedly and plainly given, before we put the sword into the scabbard, and recall our sons and brothers to the homes where we are yearning to receive them. There is no worthy end this side of that result. We can consent to some delay if thus their coming may herald the slave's jubilee and the country's redemption. We look over the past with both gratitude and regret;—thankful that a true patriotism has so suddenly and gloriously wakened into beautiful and heroic action,—sad that so splendid opportunities for serving freedom and mankind have been already allowed to go by without being promptly and fully used. We look into the future with anxiety and hope;—fearful lest the nation may be deaf or reluctant amid the summons of Providence, and yet not without a trust that God may effectually rouse us to our duty, and find loyalty enough toward Him to employ us in nobly furthering some of his grandest plans for the world's regeneration.

Let each one of us beware of compromisers. To cure us of the disposition to make and trust in them, is manifestly the chief design of this Providential discipline. Our reckless commerce in principles has brought us to this door of bankruptcy,

and loaded us with fears and sufferings. We can escape only by the path of integrity, and throw off our heavy burden only in the act of submission to God. This year is the pivot on which our national destiny is turning. We are stopped in our path to be taught our errors, and receive our new commission. Listening reverently, and accepting the fresh trusts, our future path is an ascent heavenward, along which we shall walk amid the wonder and gratitude of nations; while resistance and recklessness will conduct us to a fate too sad to tell or anticipate. This Administration will go out with no ordinary glory or disgrace; and its position in history will be most enviable or terrific, according as it shall put an end to the rule of despotism, or shrink from inaugurating Freedom as the beneficent ruler of the whole land.

Art. IV.—SYSTEMATIC THEOLOGY: ITS RELATIVE POSITION IN A COURSE OF STUDY.

The impression prevails that any one is prepared successfully to enter upon the study of systematic theology. And yet, the impression is a mistaken one—arising, perhaps, from confounding things that are essentially different.

It is one thing to possess such a practical understanding of what one must do to be saved, as himself to attain heaven. But it is quite another, and a very different thing, to secure such a general and comprehensive knowledge of the genius and scope of the Christian system, as is involved in systematic theology. One may be saved; and yet, be but the veriest babe in Christ. One may know, and practice, enough of the gospel, to be accepted at last by the Great Judge; and yet, harbor the vaguest and most imperfect conceptions of the great plan of salvation—a plan which angels desire to look into, as having only imperfect conceptions of its grandeur and glory.

And such, indeed, is the limited sphere of one man's duty

and action, that he might know accurately *all* that is involved in *his* individual duty, and still have the most inadequate knowledge of the comprehensive whole of the gospel—in its bearings upon all men, and upon the government of God.

There is, therefore, a very wide and marked difference between what may be termed *practical* theology, and what is, or ought to be, intended by systematic theology. And so, one may be every way prepared to prosecute the one, while not qualified to enter upon the study of the other, in the most desirable manner.

But whatever may, or may not, be conditions for the successful understanding of practical theology, there are certain obvious preliminary attainments, that are very important to the successful prosecution of systematic theology.

Not to speak of the necessity of a fair share of intellectual ability, in order to grasp such things in Christianity as confessedly are "hard to be understood," it is manifest that not much progress can be made without an ability, for instance, to *read* one's native tongue. Oral instruction may aid him much. But if he cannot read the Bible, and the various "helps" to its elucidation, his progress, at best, must be tedious, and his attainments limited.

And, it may be added, there is not a little to be gained by reading the Scriptures in their original Greek and Hebrew, which cannot be attained otherwise. No translation, or commentary, can impart what may thus be acquired. There are, in the originals, idioms of speech, turns of expression, shades of thought, distinctions in statement, illustrating ideas, parallelisms and antitheses, analogies and derivations, that no merely English scholar can ever acquire.

It is useless to argue that this impeaches God's goodness, as giving us a gospel that many cannot fully understand. For, whatever the conclusion we draw from it, such is incontestably the fact—and it is facts, and not theories, that we are after. But this no more impeaches God's goodness, than it does to utter that other fact, that those who read the English language can understand the Bible better through our translation, than those who cannot read at all.

If it be asked what the advantage is of conceptions that we cannot directly impart, the answer is, (1.) That our own knowledge is thereby increased, and we are thus fitted the better to live, and to grow up into a larger stature of manliness. But, (2.) While we may not impart it directly, in word, we may impress the world the more powerfully and truthfully by our possession of it. For, after all, it is quite as much by the spirit-language of deeds, and the out-breathing of a large and forceful nature, that we move the world, as by the direct utterance of thought in language. It thereby not only gives us power, but a higher and better power—as well as increased esoteric knowledge.

But it is not enough to *read* the Bible, either in the English or its originals, or in both. An equally obvious and important requisite is *to know how to interpret it.* Nine-tenths of the diverse and conflicting theories, professedly based upon the Bible, grow out of diverse principles of interpretation. Could we induce all to *interpret* the Bible in the same way—that is, to adopt the same principles of interpretation, there would be but little difference of opinion as to its teachings. The watchmen —and all others—would speedily "see eye to eye."

Thus it is, that so little headway is made against errorists by quoting against them the texts that condemn them. Pelt them as heartily as you will, and, too, with the very passages that really overturn their theories, and they will parry the whole, by insisting that the passages *do not mean* what you say they mean, and what they do actually mean. And so nothing can be done with them, unless and until you can show them—or at least the people—that they practice a vicious method of interpretation. And as soon as this is made to appear, their whole fabric falls without an additional blow.

Now, as so much depends upon the manner, or principles, of interpretation—and as all the different theories of interpretation cannot be true, and, in fact, but one of them is true, and the rest false—it becomes of the utmost importance for us to understand and apply the right principles of interpretation, before endeavoring to deduce from the Bible a system of theology.

To acquire and apply the right principles of interpretation, may seem a small thing. In practice, however, it will not be found to be an easy task. Biblical interpretation is a science; and one by no means free from intricacies and difficulties. It requires, not only patient study, but a large measure of antecedent culture. The memorizing of a somewhat complex set of rules, is far from sufficient. It will not do, indeed, to discard the rules. But beyond and above them, there must be a cultured discrimination *to apply them.* The arbitrary application of any rules, however correct or good in themselves, without a discrimination that culture alone can impart, will almost certainly lead into absurdity and error. This is the reason why Biblical interpretation, as a science, is sometimes viewed with suspicion. The trouble, however, is not with it, but from the lack of brains and culture to use it.

More than almost any other study, interpretation depends upon a general appreciation of the laws and force of language, the philosophy of mind, the currents of contemporaneous thought, the correlations of conflicting opinions, the complemental significance of analagous ideas, and the workings of human nature. And beside, it deals with a manifested Divinity —the most accommodated form of which it is not easy for a finite mind to comprehend. Few understand their fellows—much less can understand the out-speaking of God.

The case, then, stands thus: Interpretation is preliminary to systematic theology, and a large and comprehensive culture is essential to interpretation.

Closely related to interpretation, in its bearings on systematic theology, and yet more or less diverse from it, is archæology. For instance, how much instruction could we get from the first part of the twenty-fifth chapter of Matthew, without some knowledge of the ancient, oriental customs of marriage? Or, how much significance would we find in Paul's description of the Christian life as a race, without some knowledge of the Grecian games? To how many is his impassioned exclamation: "Who shall deliver me from the body of this death!" a sentence without meaning, simply because they do not understand the custom to which he refers?

All through the Sacred Volume, its truths are conveyed to us through the medium of the customs, habits, and surroundings of those to whom they were first delivered. To think of appreciating their significance, with any adequate degree of correctness or accuracy, without acquaintance with those habits, customs, and surroundings, is sheer delusion and folly.

But a knowledge of the *Thought*, contemporaneous with the Biblical writers, is even more important. Paul's speech before the Areopagus is made up—except its conclusion—almost entirely of citations from heathen writers. And without some knowledge of the thought thus made unwillingly to do service for Christianity, his master effort is to us only the simple record of a triumph, the reasons for which are not perceived. So the commencement of John's gospel stands correlated with the philosophy of the Alexandrine school, and is hardly half intelligible without a knowledge of that philosophy.

And he who leaves out of his estimate of systematic theology the relations of Biblical teachings to the blended, but worn out and decaying mythology, and civilization of Greece and Rome, and the lifeless theocracy of the Jews, leaves out one of the most important conditions of a right estimate of it. He may pride himself on his knowledge of it; but he is only one that boasts because too ignorant to perceive how unfounded his boasting is.

After having passed over the ground we have alluded to, our theological seminaries and teachers generally recognize the student as prepared successfully and properly to enter upon the study of systematic theology. And yet, there are other obvious preliminary steps.

One is the proof of the Divine existence. Manifestly enough, there can be no theology to study, unless there be a God; and hence the very entering upon the study at all presupposes that the Divine existence is received as a settled point. All, therefore, that pertains to the Christian evidences, is preliminary to theology proper. And the same is true of the authenticity and substantially uncorrupted preservation of the Scriptures, as the record-book of Christianity.

There is no more reason why the Divine existence, the authenticity of Christianity, or the genuineness of the gospels and epistles, should be incorporated with systematic theology, than that a treatise against the Southern rebellion, and sustaining the rightfulness and authority of our Government, should be incorporated into a course of United States statutory law. The very nature of systematic theology *assumes*, at the outset, that you already believe in the existence of a God, and that the Christian Scriptures are a transcript of his will. Unless these *are* assumed, there can logically be no such thing *to study* as systematic theology. Its very existence depends upon the previous admission of them; and the sole office of systematic theology is to ascertain what the Bible and nature reveals as the will of God.

Christian evidences and Biblical criticism, therefore, constitute no proper part of systematic theology; but are necessarily anterior to it in character, and should be in the order of our course of study. And yet our own Butler, whose work we propose to use,* in common with many others, incorporates them with systematic theology.

It follows, hence, that the relative position of systematic theology, in a course of study, is an advanced one. Even the special preliminary preparation—aside from the training and culture important for other purposes—requires quite an extended previous period of study; a period fully equal to the half of the time to be devoted to special theological study.

If it be asked why we now enter upon it, without all this preliminary culture, the answer is, that necessity knows no law. If it be impracticable to secure all this previous training, it may be better to trust somewhat to the guidance of teachers and books, and acquire the best knowledge we can of the subject—even though it be imperfect—than to have none at all. It is better thus to grasp what we can of the subject, than to attain neither it nor its logically antecedent acquisitions. And, too, when we have attained it, we may perhaps be quite

* This article was originally delivered as an introductory Lecture to the theological class in the Minnesota Seminary.

as disposed and earnest to seek those preliminary attainments, as we should otherwise have been. But, whether this be so or not, it is well to keep in mind the disadvantages occasioned by any lack of previous preparation.

Having pursued the subject of systematic theology—the most sublime and elevating of all the sciences—there then remains all that concerns the proclamation and enforcement of it, to and upon the world. This embraces the questions of the composition and delivery of sermons, homiletics or sacred rhetoric, pastoral theology, or the personal enforcement of the gospel; together with a review, in the light of sacred and Biblical knowledge, of mental and moral science.

It will thus be seen that the proper attainments for the most successful prosecution of the ministerial office, are neither few, nor of rapid or easy acquisition. He who thinks to become a workman "approved of God," with less preliminary study than is essential successfully to prosecute the profession of law, or of medicine, has simply made a most egregious mistake. Let pettifoggers and quacks deal with purse and body. But let the *soul* be safe from shallow and conceited empiricism. At least, let each one who feels that God has called, or is calling, him to this sacred work, understand, and feel, that he is to omit no single opportunity to reach, as nearly as may be, the highest goal.

Of course, nothing impossible is required. God only asks of us what we are able to do. But he *does* require what we *are* able to do. And if we fail of improving our largest opportunities, and of securing the highest possible development of power, our responsibility will be most fearful.

Art. V.—THE FREEWILL BAPTISTS FOR HALF A CENTURY.*

Within a few years our Printing Establishment has issued the Psalmody and Choralist, excellent works in their way, and all we need just at present, unless it be something for Sabbath schools, and that need is not very pressing. More recent works from the same source are the Minutes of General Conference and Butler's Theology. The publication of these four books indicated to the thoughtful mind that the denomination had taken a decided and not slight step in the direction of permanency. But the History of the first half Century, just from the same press, is still more suggestive in the same line. A denomination with such a written history must have a future history to be written—a history of deep significance. Such a people cannot easily die. Such a people cannot greatly decline immediately from ordinary causes. Under ordinary circumstances, the prospect of a desirable culture, of vigorous growth, and of perpetuity, is by no means discouraging.

This history, on the whole, so well planned and executed, will, in many ways, give a new stimulus to the denominational life, but, chiefly, by the increase of ministerial efficiency. As our denomination sprung up in this country without any such Transatlantic history as most denominations of this country have, one of the forces that give to the ministry of other denominations some of the greatest incentives to culture, dignity of character and persistently maintained effort, has been necessarily absent from us. But for this very reason our history is to exert upon us a greater influence than it would were our circumstances like those of others. The great light for the present, in all practical matters especially, is the result of past experiences which history discloses to us.

* The History of the Freewill Baptists for Half a Century, with an Introductory Chapter. By Rev. I. D. Stewart. Vol. I. From the year 1780 to 1830. Dover: Freewill Baptist Printing Establishment. William Burr, Printer. 1862.

Nothing can, in the nature of the case, be more necessary to prepare the ministry, and, indeed, the laity, for efficient, successful efforts, than an intimate acquaintance with the history of their own denomination. In no other way can the preacher so well learn to touch the denominational heart and stir the churches to take proper interest in denominational enterprises. In no other way can one so well learn to understand what is genuine reform, denominationally considered, as distinguished from those plausible theories which utterly fail when attempts are made to reduce them to practice.

At any time, therefore, the publication of our history would have been of peculiar advantage to us. The general blessing in this case is rendered more specific by the peculiar circumstances of our nation at this time. Our life as a denomination, beginning, as it did, with the closing years of the revolution, and its polity, in its main features, being formed under the influence of the period that completed and set in operation our national government, it was simply natural that our denominational government should imitate the type of our national government. This was rendered the more natural by the fact before stated, that we were entirely destitute of Transatlantic history and denominational alliance. It is very easy to trace the correspondence between each part of our organization and a definite part of the national. From these facts, it is natural for us to feel *denominationally* a very deep interest in the present struggle of the nation. This interest is increased from our denominational tenacity to stand as Christians by the principles of our national Declaration of Independence, while the influence of the black power was fast leading the nation after strange gods. This departure of the nation from the principles of the Declaration has been one of the chief hinderances to our denominational progress. While we were welcomed over the northern boundary of the nation, it was impossible for us, except through martyrdom, to plant a single church south of the Free States. The result of this struggle we expect will be to open all the Slave States to us. We live in the hope that we are soon to cease to be a "sectional" denomination. Though very small as a religious body, we felt the

confinement, and have materially suffered in our numbers thereby. But the chain against which we have chafed in sympathy with the poor slave, we trust is now to be broken forever.

Just at the time the Lord is opening to us new fields in which we are to plant churches, under the superintendence of his Providence, we are ready with our Hymn-books, Theology, Minutes and History. We can at first, through these, make ourselves known in new fields as we are, instead of wasting so much strength as has often been our misfortune hitherto, in removing unjust and injurious notions, so natural to arise against a people without a history. In this view, the appearance of this volume is most opportune.

The national fathers understood themselves to be laying the foundations of a nation. Their own views in this respect became the written constitution of the land. The people acted as a nation; but not self-consciously. Very few of us ever knew any difference between a *nation* and *a confederation of sovereignties* till now. The present struggle makes us self-consciously a nation. Secession views will never seem to us hereafter anything else than treason in the bud. Our next great danger will probably be from the encroachments of centralized power.

The straits through which we are likely to pass as a denomination, at least for awhile, by reason of the derangements to business, brought on by the war, may bring us more completely to denominational consciousness. As the nation just begins to apprehend the full meaning and worth of its Constitution, we may learn to prize more the denominational organization which we have inherited. We are most likely to understand the practical wisdom of our denominational fathers, as embodied in our denominational constitution, better than we have in the past. At least, one would hope, we may learn how to make our organization more efficient for the training and multiplication of our churches and the prosperity of our denominational enterprises. The organization which, in ordinary times, has often been too much like machinery for the sake of machinery, rather than machinery for work, may become as important to us as muskets and cannons have become to the nation. In no other

point of view is the publication of this history more important and opportune. This we can better understand, if we reflect upon certain peculiarities in our early history and progress; peculiarities disclosed in the volume before us, and peculiarities, too, which are likely now to be felt as a source of weakness and embarrassment. In addition to the evils and burdens which are common to denominations by reason of this war, there are some considerable ones we must bear. We have already alluded to some blessings to come to us in the results of this struggle, and now, by the reader's permission, we desire to direct his attention to some of the evils to which we allude. All, or nearly all, which we propose to notice at present, may be traced to the fundamental practical, if not theoretical, error of the founders in relation to the temporal support of preachers. It is certainly a relief to find, as this history discloses, that there was a greater evil against which those fathers contended, a godless religion supported by governmental taxation, and that our error was from the reaction of that greater. But, glad as we are to find such a palliation, we are to remember none the less that it is an evil of great proportions. We are to remember that in our day the evils resulting to us are as purely evil, as if we found no apology at all for their great error.

If a people, converted by the unpaid and unappreciated toil of a self-sacrificing ministry, does not become *religiously penurious*, that people must be trained to better doctrines and practices by those preachers themselves, or God must work a special miracle to prevent the sad result. If a people does not learn to share temporal blessings with those from whom they reap spiritual, it is very difficult to make them appreciate obligations to raise pecuniary means for anything of a religious nature. If they themselves have received the gospel from self-sustained preachers, "why not," they reason, "all others have it in the same way? Why not the gospel be carried to all destitute places at home, and to the distant heathen, in the same way?" What need can such people perceive of giving money to build institutions of learning, especially if that learning is to be turned to the promotion of religious interests?

Such an error saps the hopes of missions, home and foreign, of an educated ministry, and of benevolent enterprises in any way connected with the propagation of religious truth. But these things are too obvious to require argument, and in our whole denominational history there are illustrations in profusion.

It is painful to contemplate how an error in the beginning of a denomination perpetuates itself in manifold ways after the theoretic heresy is completely expelled. After the tap root is eradicated, how the side roots become the germs of a thousand noxious plants, every one of which it costs a struggle to root out. Among us, for instance, eighty years have not sufficed to overcome, in its practical effects, the error named in its influence upon the ministry itself. There is no people on this continent among whom the principle of ministerial support is generally conceded, that is so neglectful of its ministry. The churches are unusually exhorbitant in their demands upon their preachers. It is required that the preachers spend most of their time in visiting, and yet afford great variety in their sermons, and still deliver the sermons in an extemporary manner. It is true, manuscripts are barely tolerated as an indulgence to a voluntary weakness of the preacher. All this time, too, it is painful to remember that no other people with the same ability pay their preachers so small salaries, as a rule. Our preachers who succeed the best in their profession, and do the most work, are, generally, the most destitute as to property, and even the means of a respectable livelihood, to say nothing of the means to procure libraries. Besides, we believe it is true, that no other religious denomination, admitting the principle of ministerial support, is so utterly destitute of all provision for relief, to say nothing of support, for superannuated preachers, their widows, and their orphaned children.

While our ministry and their families are so poorly provided for, it is a strange and striking fact that the ministry can safely challenge the world to produce an example of a ministry with so small salaries giving so liberally to benevolent objects. No other ministry, at least on this continent, with such stinted salaries, has given so freely to missions and institutions of learning, especially the latter. This is a fact, perhaps, more

indicative of their struggle to compensate for their faults, than of their extraordinary benevolence, as we may directly remark.

Far be it from us to charge the blame of this state of facts to the churches as distinguished from the ministers. Indeed, we believe the blame is to be chiefly laid upon the ministry, and yet their blame is to be diminished by the unhappy inheritance of the perpetuated influence of the pernicious error previously noticed. The influence especially to be noticed, manifests itself in a sort of repugnance, or at least neglect, on the part of the ministry, to urge home upon the conscience of hearers as the claim and absolute demand of God's Word, that they who preach the gospel should live of the gospel. The apostles, however self-supporting, did not neglect this duty. Another way this influence manifests itself, is in a similar neglect to insist upon anything like system on the part of the people in raising the salaries of the ministers. In this they imitate not the apostles. It is hardly regarded, in many places, as disreputable to subscribe on the minister's salary, and never pay the subscription, though the preacher lose a part of his stinted salary thereby. Few churches have the fortitude to discipline and exclude members guilty of this grievous offence. If it were any other sort of debt that such offenders declined to pay on so flimsy excuses as they often make for the neglect of their subscription to their pastor, they would not be tolerated in the church a single month. But now they only defraud God's ministers, a slight offence, by the blinding effect of the pernicious error in regard to ministerial support.

This repugnance to insist upon regulation and solemn obligation in reference to ministerial support stops not here. It shows itself in every attempt to raise money for missions in any stated and regular way. The people easily fall into the habit of feeling that religion declines in the inverse ratio as liberality and system to raise money for God's cause appear. The people, under this neglect of preachers, if we call it by its most gentle name, easily come to feel that they are spiritual in the ratio that they neglect to bring their tithes and offerings, or bring them in some fitful way, under the influence of mere

emotions. They thus become covetous by system, even *religiously covetous.* They come to regard religion merely as a certain condition of emotions, and as wholly confined to emotions. Their religion does not work outwardly. It bears no fruits. It induces no culture. It prompts to no systematic duties.

The influence of this error can be traced in its operations among the laity, in the fact that a little observation will disclose to most observers, that a few are much more benevolent and self-sacrificing than the average in other denominations. This benevolent few grow more and more benevolent and self-sacrificing till their burdens crush them, while the more numerous class take less and less interest in the support of the church and benevolent objects. The burdens fall upon the few who come to understand the sacrifices the preachers are compelled to make through the strange neglect of the duty on the part of the churches. They come forward to share their burdens. These men who thus sympathize and labor with the preachers under the sacred obligation of religious duty, are not usually the wealthiest class of our church members, but a certain class of enterprising spirits, whose resources are often largely dependent upon the activity of general business.

From the fact that so few carry the burdens in most of the churches, results another fact exceedingly detrimental to our progress as a people, viz.: a lack of a denominational attachment on the part of a great portion of our membership. Those who are never trained to do anything for a cause, never form strong attachments for it. The great mass of membership that goes to cities from our country churches, care nothing for the prosperity of our churches in the places of their new homes. They may be lavish even of money among other people, while they are guilty of neglecting their own church. The people who find out and support the church of our denomination, when they go to new homes, belong, almost without exception, to the class who were accustomed to do much for the cause at their old homes. This obstacle is the chief one to the progress of some of our city churches to-day.

When the first forty years of the denomination had passed,

the churches were few and far between that even promised any thing like an adequate support to their pastors. The distinction between the settled pastor and the itinerant preacher had just then appeared. Before that period, perhaps the great majority of the preachers had not been what we now regard as settled pastors. Since that period, most all of the preachers who devote much attention to their professed calling, are settled pastors. It strikes one strangely that a people whose ministry was almost wholly itinerant the first forty years, at the end of the second forty can hardly point to a single specimen of itinerant ministers, who go from place to place raising up churches.

Consider another fact: Our Quarterly Meetings seemed much more efficient in an early day, in the care of the feeble churches, than they do now. Before the preachers were accustomed to receive any pecuniary returns for professional labors, the Quarterly Meetings voted for the ministers to go on important embassies to feeble churches and destitute places. Sometimes they even paid the travelling expenses on these useful missions. There is now much less work done in this way than in Randall's time. As before intimated, our Quarterly Meetings can show much more in the way of machinery than of work planned and executed. Aside from a single session which is necessary in the way of collecting statistics, electing delegates to Yearly Meetings, and the examination and ordination of candidates to the ministry, the benefits flowing from the sessions of Quarterly Meetings are now *chiefly of an incidental nature*, as distinguished from work planned and executed. No doubt the incidental benefits are, in most cases, sufficient to justify the four sessions instead of having simply the one which is absolutely necessary to our form of organization. Still, it is perfectly manifest to one reading this volume, that the Quarterly Meeting does very little of what was intended to be accomplished by it by Randall and his cōlaborers.

A similar remark is applicable to our Yearly Meetings. Two out of three of our Yearly Meeting sessions are not absolutely necessary to maintain our form of organization. The chief benefits of these two sessions are incidental. On the whole, however, they are far more important than the three partially

superfluous sessions of the Quarterly Meeting. Yet it is sad to think that scarcely one of the Yearly Meetings has a single, well-defined object, commanding the sympathies and coöperation of the Quarterly Meetings, the members of the body.

There is not the same ground for complaint in reference to General Conference. Its objects are more definite and imperative, aside from its necessity to preserve the nature of our organization from essential change.

Now, if one sets himself to inquire what has caused the itinerant minister to disappear from among a people that a half century ago had scarcely any other—what has caused three sessions of the Quarterly and two sessions of the Yearly Meeting to become more and more like something superfluous, he will not search long till he traces back, by inevitable steps, these evils to that abundant fountain of our misfortunes, the practical heresy on ministerial support. This causes our limping efforts in every measure to secure funds by regular and unfailing contributions for any and every religious object, however important.

What sadness comes over the spirit of one's dream, when he thinks what the denomination certainly would have been, had it not been for this great practical heresy! Had it not been for that, there would not have been the failure by the fathers in their strenuous attempts to create a Quarterly Meeting fund by stated contributions, at a regular rate, from the churches. With such a fund, each Quarterly Meeting would have had a board, under whose superintendence at least one itinerant minister would have been kept in the field to strengthen weak and destitute churches, and to preach the gospel in destitute parts within the bounds of the Quarterly Meeting, and even to enlarge the boundaries. Under this arrangement, many churches would have been saved that have disappeared; others, now weak, would have been strong; many preachers with good gifts for this sort of work, would have found their congenial sphere, and have been highly useful in the ministry, instead of turning from it to secular callings; and the denomination in number would have been three-fold what it now is, and its force in other respects ten-fold.

With regular supplies to the Quarterly Meeting fund, and with such a Quarterly Meeting board to superintend the work of itinerant preachers, there is not a particle more approach to Episcopal power, than there is in any kind of mission board. Indeed, the relation of such a board to its constituents is more direct, and the doings of such a board are more under the observation of the contributors, than in any form of missions, unless it be that of the individual church. It is a board so entirely the creature of the Quarterly Meeting that the abuse of power is easily restrained or suppressed. The report can be called for at each session of the Quarterly Meeting. The appointment of such a board to manage the Quarterly Meeting mission business, is of practical importance, even if the fund be small, as even a part of a minister's time devoted to missionary objects, would accomplish much good in any of our Quarterly Meetings.

With a Yearly Meeting fund, this body might undertake what would be too difficult for one Quarterly Meeting, as the planting of churches in important places within the bounds of the Yearly Meeting, coöperating with the weaker Quarterly Meetings, or sustaining some educational enterprise adapted to meet local wants. But without systematic modes of raising funds, nothing efficient can be done, and without some work to plan and execute, any organization will ere long lose its vitality.

Contributions to a Quarterly Meeting fund ought to be after a specified rate. Each church, upon entering under Quarterly Meeting obligations, should understandingly assume the duty of so contributing. It should be so essential a part of the bond between Quarterly Meeting and church, that the latter should become subject to discipline for neglecting it. The rate of contribution of course should be easily within the capacity of the church. But constant contributions, however small, inevitably become in time a great power. We here especially insist upon the Quarterly Meeting fund, because the preservation and growth of the individual church are, by the nature of our organization, committed to the Quarterly Meeting, first and of right, the moment foreign assistance of any form is needed.

The author of this volume justly names as among the chief hinderances to our progress, the failure to perfect a "system of itinerancy. Each minister travelled wherever his convictions of duty directed, and thus were many churches undesignedly left with only occasional ministerial labor." That result was almost inevitable when the minister had to travel at his own expense, and pay his own salary. With the failure to secure the Quarterly Meeting fund, the feeble church failed of regular supervision and stated preaching.

Very justly does the author mention, also, as a great hinderance to our cause, the failure to establish churches "in large towns and cities." "These centres of influence were neglected, while rural districts received attention; and thus was reversed the primitive order of things; for Neander says, 'Christianity was diffused, for the most part, from the cities into the country.'" Randall did not overlook the importance of establishing churches in such centres. His attention was drawn especially to Portsmouth and Boston. He could not, with all his influence and power, in his best days, induce the churches to sympathize with him enough to coöperate practically in a step so manifestly important as thrusting the leaven into the lump. The great practical heresy on the vital point of ministerial support, rendered even his efforts vain, for churches cannot be planted and sustained in cities by a self-sustaining ministry.

A city cause cannot long survive, if it lacks regular ministrations from Sabbath to Sabbath. In a country place, if a church be without preaching for months, it may rally again. But not so in a city. Irregularity for a single Sabbath will not unfrequently injure a city church more than an entire destitution for months will, the ultimate prosperity of a church in a rural place, especially if there be no other church there to act as a rival. Hence Home Mission funds were necessary for Randall or any other person to plant churches in cities; but, the people that had never been trained to pay cents to sustain preaching at home, were the last to pay dollars to support preaching for persons they had never seen.

The apparent lack of interest in the subject of education in the early years of the denomination, is to be attributed more

to the repugnance to raising funds, than to any other cause. It was not the lack of interest in education, so much as the lack of inclination and discipline to raise funds for any benevolent cause whatever. Any educational efforts, until the duty of sustaining ministers was acknowledged and partly performed, would of course result only in failure. Not till people learn to make pecuniary efforts to supply themselves with preaching, will they bestow their money for education, missions, or the circulation of religious reading, whether it be the Bible or periodicals or tracts.

Thus the one great practical heresy is almost everywhere present, to paralyze every arm raised for the salvation of men, and defeat every systematic effort to accomplish benevolent objects. It has caused church after church to disappear; it has greatly depressed the vitality of our denominational organization in every department, especially rendering the Quarterly Meeting the next thing to valueless as to the chief good contemplated by its founders; it has driven thousands of preachers to secular employments; it has prevented us from being a power in the cities; it has delayed our educational enterprises more than half a century; it has delayed our Foreign Mission work nearly as long, and diminished it more in force than in time; it has delayed our use of the press nearly as much both in time and force. To-day, owing to the pernicious influence of that great error, many of our churches are ready to die, and our Foreign Mission is beginning to decline, and our Home Mission is perhaps declining still more.

But we come now to contemplate more specifically how the influence of this great error unfits us for "the hard times," the result of the present war.

When hard times press our churches, as they have left the minister's salary so much to chance, or to the care of a few generous brethren, that salary will be the first pecuniary obligation to be neglected. Better go without preaching than anything else that costs money in hard times, those persons who have not been trained to regular duty this way will at once *feel* and *practice*. Put this fact with another, that in good times the salaries are all at the minimum point. The slightest

falling off is, therefore, sufficient to drive many pastors from their present fields of labor. It is not, as it would have been if our pastors had been permitted to share the prosperity of their people. They could then suffer considerable diminution of their salaries, and still remain at their posts. Still add the fact, that the brethren upon whom the chief burdens usually fall, belong to the very class of men who suffer most in their pecuniary interests from interruption of the business of the country, and it is plain that many of the churches must suffer, if indeed they do not perish altogether, from the pressure in pecuniary affairs, which is to come upon the country by reason of the war tax, even after the war is over. The danger is to be increased by the inexperience of this generation in war and in bearing the burdens it imposes. Many churches will too readily dismiss their pastors for a few months, as they suppose, till hard times pass by, and returning prosperity enables them to sustain their pastors almost as well as not; but that time will not so soon come as most expect, and many a church that dismisses its pastor will never have another. Its prayer meetings and Sabbath school will soon adjourn without date, and general declension and moral desolation take the place that once bloomed as the garden of the Lord.

Our best and strongest churches will be likely to be so pressed with home affairs that the funds for Home Mission purposes will fall off just at the time the struggling churches most need a little help. Of course this weakens the Foreign Mission, and diminishes the circulation of all our publications. If many of the churches thus lose their organization, the prosperity of our institutions of learning must also suffer material detriment. The picture we draw for our near future is not flattering; indeed, it is full of gloom. We incline to hopeful views when such views are possible. But we greatly fear not only that in general the trials just stated may be drawing near, but, still more specifically, that several of our feeble city churches may not survive the times now fallen upon us.

Our prospective losses may, however, be greatly mitigated, if not wholly prevented, by taking precautionary measures in due time. Among the first things for the preachers to do is to

sound the alarm. Let the people know that the sword is coming. Stir them up to watchfulness and fortitude. Impress their minds with the vast importance of sustaining public worship. Let them fully understand how even the property interests are to decline if the rum shop is to take the place of Divine worship. Urge upon them their duty to the souls of the brave volunteers soon to return to our midst, though, as we have reason to fear, more than ever needing good influences to preserve them from everlasting death, after escaping death on the field of battle.

If our churches could be thus warned and impressed, the chief danger would be passed. He that is forewarned is truly forearmed. Nor should the preachers think it impossible to wake the churches to the sense of danger and to the exertions necessary to ward it off. Nations not unfrequently, in times of extreme peril, renew their courage and energy, inspired by the history of past achievements. It is thus the heroic spirit renews itself. The same principle has a similar influence on denominational life. Our origin was in the times that "tried men's souls." The nation was then born; it is now to be redeemed, to be born again. Randall and his cōlaborers carried the heroic spirit of the age into the religious sphere. If men about them would dare so much to destroy life, they felt it a shame to be behind them in saving their fellows from everlasting death. If our nation in this struggle gathers an inspiration from the self-sacrifice and courage of the times of Washington, have we not in the life of Randall and others in the times of Washington, as self-denying and courageous daring to raise up our denomination? If by such deeds they could raise it up, can we not, if we catch their spirit, by similar deeds, by the blessing of God, save it? Not only is the publication of this volume at this time opportune, but highly providential. It comes at the time we need its influence and inspiration to save what others were permitted to build. It is hardly an exaggeration to say that one, in this view, is thrilled by reading this History at this time.

Our national fathers, with all their courage and great deeds, had their faults, after all. They left slavery in such relation

to the nation they founded, that the latter is now passing through a life and death struggle to get rid of the former. If the national fathers had possessed the wisdom and courage to throttle slavery, we should have escaped the present war and its burdens. Perhaps, however, without our present trials we should have much sooner perished as a nation; perished of sloth and effeminacy, the most ignoble of deaths. Our denominational fathers, in like manner, left an evil for us to cast off. It is not the hard inheritance to us that slavery is to the nation. Our inherited evil has been growing less for several years. Still we need an act, not of gradual emancipation, but of immediate, from the bondage of our old error; at least from its influence, which, as we have seen, is evermore renewing itself in various forms. If the preachers properly consider this matter, they, perhaps, will say to themselves on this wise: "The early preachers fastened on us this evil of neglecting system in money matters, as related to sustaining the ministry and carrying forward benevolent enterprises; but, despite their error, they did a noble work; despite their error, they raised the denomination in harder times than are likely to fall upon us. Pity if we cannot, with their example before us, when the times are easier than theirs, and when only the lingering remains of their great error are left to us as an evil inheritance, be as brave to save the denomination as they to win it from the world. Not only will we cast out the last of the bad leaven, but actually so stand by our cause as not to lose a single church. If we but half imitate them, we can actually bring to pass results so desirable." But to succeed, the preachers must understand the responsibility is theirs. They must not wait for the people to lead them, when the people have selected the preachers as their leaders. If our fathers, by a mere error, so led the people in one wrong step, can we not have energy to lead them back, when they are already two-thirds of the way back? By God's blessing we can.

Right here the example of the early preachers, as their practice is revealed to us in this volume, furnishes the preachers of to-day a most excellent hint. In those early times the preachers consulted and planned much more than the preachers of the

present time. They understood that what they agreed upon was to be executed by the most persistent and united efforts. They stood together, and the work was thus usually done. They were the last men who passed resolutions at their meetings, and went away and acted as if the resolutions would execute the work proposed. They relied much more upon personal work than upon the machinery by which resolutions can be passed. They understood if their plans were carried into effect, the preachers must either do the work themselves, or see that others did. How little ministerial association is there now as compared with what they managed to have, even if they sat up all night in council! How little, as compared with them, do the preachers stand by and assist each other till the plans agreed upon at the sessions of Quarterly Meetings, Yearly Meetings and General Conference are actually accomplished! How many times, for instance, these meetings resolve in the most solemn manner to follow out proposed plans of collection for benevolent objects, and yet not a cent more money reaches the various treasuries for a thousand of these resolves! The fact is, these farces, (for how can one keep back the word?) will be acted over and over till the preachers themselves understand that the responsibility rests upon themselves to see the resolves carried into practice.

When the early preachers went home from their Quarterly Meeting sessions, the churches heard a complete account of the transactions of the session. The resolutions touching the duties of the churches were especially brought to the notice ot the churches. Now a notice of the proceedings is made in our weekly organ, and there the matter rests. It is well, so far as giving information to the different parts of the denomination goes, that these notes so appear, but they should never be relied upon as between the Quarterly Meetings and the churches; but a written formal statement of those transactions ought to be taken back to the *churches*, and read and acted upon by the church, if action is required. By the neglect of a matter so obvious and simple, the Quarterly Meeting session has lost much of its usefulness. Without this practice of communicating to the churches the transactions of the Quarterly Meetings, the

churches feel but little their connection with the denomination. The relation comes to be a mere matter of form, except that certain incidental benefits are enjoyed by the few who are in attendance at the sessions.

The fathers, under God, were able to overthrow the doctrine and practice of State support for the ministrations of religion. They failed, however, to reduce the heaven-ordained system to practice, that they who preach the gospel should live of the gospel. But they cleared away the rubbish, and made the site ready for future building. To raise that up is the duty committed to us. The God who helped David to conduct wars, assisted Solomon to build the temple. The God who helped our fathers to do their work, will not desert us if we go forward with the trust and fortitude their example exhorts us to practice. If they raised up the denomination in war time, we can preserve it in war times; if they destroyed the human modes of sustaining the ministrations of religion, we can lead the people to understand, love and practice the Divine.

That Divine mode is simple but efficient. It is simply this, that *every* disciple of the Lord Jesus is to lay by him in store as God has prospered him, week by week, on the first day of the week, the means for the support of the gospel and benevolent objects in general. Each is to assess himself as the Lord's day returns. This practice furnishes each disciple with a fund out of which he can present weekly offerings to the support of the gospel at home. He never need, if he observe this rule, appear empty before the Lord. The preacher, where this rule, given by inspiration, is practiced, always shares with the people. God promises, where the tithes and offerings are thus presented with prayerful hearts, to pour out his blessings copiously. Where this rule of *weekly storing* is practiced, the people are always ready and even forward to accompany their prayers with alms. Without distraction and unwholesome excitement, the ministry is supported, and all other legitimate calls are met according to the ability of the people in a way to receive spiritual blessings.

It was by this simple, Divine mode of storing and giving in the primitive church, the commission of the Saviour to preach

the gospel in all lands was, to such a wonderful extent, carried into execution. It mattered not that the early Christians were, for the most part, so poor; obedience to this rule of the Holy Ghost enabled them to supply the pecuniary resources necessary to the wonderful work they performed. Pity it is, that we are willing simply to admire that wonderful work, and still neglect the means, so simple, so easy and efficient, by which alone the church can ever repeat that first work. History informs us that the practice of this rule continued in full force into the second century; it declined somewhat in the third century, monthly offerings taking the place of the weekly; still, it did not wholly disappear till into the fifth century.

Our denominational fathers had "a passion for souls." It was their chief joy to see souls turn unto God under the preaching of Bible truth. They trusted the Bible, and God gave them power to do his work. We must love the salvation of sinners as much as they; we must work for it as zealously as they; we must arise and put all obstacles to the outpouring of the Divine blessing out of the way; the people must be taught not to expect the Divine blessing, while they rob God; the preachers must repent of their failure to teach and impress this Divine rule upon the people; they must insist upon it till it is reduced to practice; this must be done if we love souls as did Randall and his coadjutors; they did their work well; let the future see that our work is equally well done. It is now imperative, if, through the war times, we preserve even the work of the past.

This storing and offering, week by week, would, in a single year, clear every cause we have on hand from pressing embarrassment; in that short time it would make our churches and Quarterly Meetings feel the pulsations of a nobler life; the feeble churches would be resuscitated; the converted heathen would not look in vain for the return of our former missionaries and the coming of new ones; hundreds of preachers adapted to do a worthy work in itinerating and pioneering, would be active in their congenial spheres; our publications would all begin to extend their circulation; and our institutions of learning receive many anxious to prepare to proclaim

the gospel to perishing souls. In a single year, the practice of a single verse of the Bible (1 Cor. 16: 2) would produce, in war times, such glorious results, and many others that we can now but dimly discern. It would be, in fact, the revival of primitive Christianity. All these results would be reached, and every Christian meanwhile have less perplexity and anxiety than he has in the old system, or rather than he has without any system at all.

Now, what ought to be done, can be done. It is probable, that, by the united and persistent efforts of all our preachers, this rule could not be reduced to practice, to any great extent, in a year. But enough could be done to begin to afford relief to the most pressing necessities, and encourage the great reform. So much, at least, ought to be done, and may we not trust, will be done? This rule is so manifestly according to the Bible, that preachers can make the children of God feel its claims upon them. It is so manifestly God's way, as distinguished from all human contrivances, that the more the people of God are led to contemplate it, the more they will rejoice in the revealed wisdom of God. They will see that by obedience to it they can send the gospel to all heathen lands as well as bring their own lands, year by year, nearer to the Redeemer's feet.

We have said, if we could come to the weekly storing and offering plan, it would gladden our eyes with the sight of primitive piety come again. We do not wish to be understood that piety consists in *tithing* alone, but that if piety should take the Bible way of spreading the knowledge of God, we would soon rejoice to see that the Bible is as mighty through the Spirit now as in any past age. We believe the neglect of the pecuniary means requisite to the efficient operation of our forces is peculiarly grievous to the Holy Spirit, and prevents the outpouring of His power upon us. The apparent weakness of our cause is no inherent defect in our organization, but it is a lack on our part in administration.

In reading this work, one greatly rejoices that so great Divine blessings attended the labors of our people in early days. He also rejoices that in so many things great improvements have been made upon former times. All these

pleasures, resulting from contemplating past usefulness and great improvement, only make one the more regret that all the good things of the past are not retained with the improvements that have come. We trust that the trials even of "hard times" may, under God, be blessed to the turning of all our hearts unto God in the bringing in our tithes and offerings, the thing essential to self-preservation and future greatness in Christ's service.

Our history has been well begun. This beginning causes us to look for the forthcoming volume with much interest, and not without solicitude, lest the more difficult task before the author may lead some to attribute a possible falling off in their entertainment to a failure in the author to sustain himself rather than to the difference in circumstances under which he will henceforth be compelled to work.

We had marked various other points upon which to offer some suggestions, but we omit our remarks, at least for the present, and, also, the extracts showing the attempts of the founders of the denomination to create a church and Quarterly Meeting fund from stated collections, according to a rate determined by the amounts of property belonging to members of the churches. But we must turn the reader's attention to the volume, a perusal of which will fully convince him that we have not herein set forth notions unapproved in principle by those who shaped our organization.

Art. VI.—PECULIARITIES OF ENGLISH LAW.

The laws of a country constitute its most truthful history. The outward, formal, general life, is set down in the books of history; while the currents of every-day personal life are scarcely suggested. But the laws which govern, regulate, protect and encourage a people, unlock the inner temple of personal life, and reveal their principles, motives, and general spirit, in social, business, monetary and political circles. They also show the general character, ability, enterprise, breadth of culture, versatility of business, liberty, and security of person and property, the prevalent crimes and social abuses; the educational facilities, and degree of intelligence; the wisdom or folly, the justice or injustice; the honesty or duplicity, the strength or weakness, of the government and its ministers. Laws to punish certain crimes and abuses, open a chapter of recognized rights, and suggest prevalent occupations. Laws touching manufactures, commerce, education, the family, courts of law, penalties, show what enterprise, forms of industry, and social life, prevail. The same is true of all laws. They speak directly of the every-day life, of the inner forces of a people, their customs, moral state, and general spirit and tone. When one becomes familiar with the laws of commerce, for example, he gets an insight into the rules, customs, dangers, abuses, responsibilities, and necessities of commerce, that he cannot derive from any general history, tables of statistics, or bills of particulars.

Hence the study of law is profitable to all professions, as it gives specific and truthful views of the course of life in whatever nation, and marks very accurately the stage of civilization to which they have arrived. To citizens of a free country, where every man is a politician, it is useful to be familiar with law, since the history of law is the history of oppression and freedom, reveals the struggles through which humanity has come to its present state, and the disabilities which still restrain, oppress, and prevent the development of his powers and resources,

and the attainment of a true and noble freedom, and glorious civilization, and joyous manhood.

To Americans, the study of English law is especially interesting and profitable. Its windings, variations, and contradictions, its complicated history, its conflicts, growth, and vital force, all have to us an intensity of interest, and we explore its long, tortuous course, with the emotions of reverence, curiosity, and delight, that would mark a journey up some classic, turbulent, uncertain, mysterious, yet grand and mighty river, which pours its flood of waters from unexplored forests and mountains. The source of English law is vailed in obscurity, but its influence upon our liberties and civilization is potential.

We propose no general history nor philosophic statement of English law, but rather a synopsis of peculiar features that have stuck to our memory, and having proved of interest to us, we fancy may be readable to others.

The ancient Britons, tradition states, were ruled by the Druids, their religious teachers, but as neither people nor rulers possessed the knowledge of letters, their laws were unwritten, and no definite record of them has come down to us.

Alfred the Great was the first compiler of English law. He drove out the Danes, who had conquered and oppressed the people of the island, and then united the whole people under one government, with uniform laws; he gave them a written constitution, a code of laws which guarantied liberty of person and security of property; he established schools and colleges; wrote books for popular educational use; encouraged commerce and manufactures, and set the nation fairly upon the highway of civilization. Alfred was a great and good man, and merits reverence, and a place in the annals of fame, above all the monarchs who have worn the crown of England. The government, under the constitution and laws which he established, was very simple, economical, energetic, and just; the people enjoyed security, liberty, the speedy administration of justice, and every encouragement to enterprise, industry, virtue, and the culture of intelligence and arts of civilization. Happy would it have been for the nation and the world, if this state of affairs had not been interrupted by the avalanche of

tyrants, which came in from the continent, and trampled law, order, justice and humanity under their feet. Alfred provided for a Parliament, elected by the free suffrage of the people; a set of magistrates in convenient districts, who also were elected by the people; for the distribution of land to actual cultivators, and the distribution of estates among all of the male offspring of deceased parents; for trial by jury; protection against malicious prosecutions, and in every possible way guarded the liberties of the citizen.

In the tenth century, the Normans overturned this order of things, crushed this fair child of freedom, and inaugurated a reign of cruel oppression, which has clung as a leprous curse to the nation, crippling her resources, and suppressing the liberties of the people. Gradually this oppressive yoke has been thrown off, but the scars, and not a few of its unequal and selfish features, still linger and burden the present generation of Englishmen.

The legal developments of eight hundred years, show how intense has been the struggle of tyrants to extinguish every impulse and indulgence of liberty, and centre all power and privilege in the hands of a few, at the expense of the many; and how persistently the people have cherished the memory of their rights, and earnestly contended for them, until much of the Norman tyranny has been thrown off, and many of the privileges of the ancients' liberty restored. The jealousy and strife which grew strong and bitter between the nobles and the crown, in the sixteenth century (each party being so greedy of power as to strive to proscribe the other), was of great service to the liberty of the commons, and the resurrection of the principles of personal security and liberty.

It is a fundamental principle of the English government, that all rights, all authority, all power, all privilege, are in and flow from the crown. The idea of primary rights and privileges in the people, is obnoxious to the whole system of English law. They enjoy what the crown grants unto them. All of their rights and privileges are *derived,* are the subject of charter, gift, concession, benevolence from the crown. It is assumed that the title to all lands is primarily in the sovereign; that

the sovereign can do no wrong; that he cannot even purpose to do a wrong; that his care of the people, and his right to rule them, is paramount; that all officers of the realm, members of Parliament excepted, must derive their authority from the crown; that all courts of justice, all magistrates, must be appointed by the sovereign; that all forfeitures of land or property of other kind went to him, or to those to whom he has granted it; that he is the head of the church, and the dictator of all ecclesiastical privileges, and the supreme guardian of religion. This doctrine, that the sovereign is the fountain, the source of all rights and privileges, is the key to the whole English system, and must be kept in mind, if we would understand the customs and odd features of their legal polity.

For centuries after the Norman invasion, the land of the kingdom was held in fee by the king, and the nobles to whom he had issued grants, and was practically inalienable. The noble, or whatever landholder, was not at liberty to deed, give, or bequeath his land to whom he would; nor was it permitted to be divided among his children at his decease; for it was against the policy of the rulers to allow a distribution of land, and they guarded especially against the elevation of a laborer from the condition of a serf to that of a landholder. The oldest son was the sole heir, all of the other children were disinherited, so that large and powerful estates might be perpetuated, and all of the laboring class be held tributary to the lords of the soil. The laborer could not even leave the land which he was cultivating for another, and his children forever were bound to abide in the same lot, serve the lords of the same manor, and were effectually prohibited from rising from their low estate by their own energies. Since England has become so largely devoted to commerce, the restrictions to the alienation of land have been relaxed, so that land becomes liable for debts, and may be alienated in fee. But in Ireland, up to this day, it is all but impossible to change the title of lands, and distribute an estate, and the poverty, hardship, and hinderance to progress in civilization resulting therefrom, constitutes a tale of sombre hues, disgraceful to the English name.

Alienation by Record was invented to avoid the arbitrary

laws against the liberty to deed one's land at will. When a person wished to deed his land to another party, by agreement the second party set up a claim to the land on some fictitious pretence, and sued for it in the courts. The first party joins issue, files in his answer, and agrees to come to trial, so that the case may stand fairly before the court. But when the trial comes on, the second party, who really owns the land, does not appear, and lets the case go by default, and judgment is rendered in favor of the party who wishes to buy the land. This judgment is put on record, and the plaintiff receives an order to possess and hold the land under the verdict of the court; the former owner of the land responds to the order, gives possession, and the title is perfected. In this way landholders succeeded in selling and giving title in spite of the illiberal policy of the government. This invention is still in use where the title to land is in dispute, and some one party proposes to pay off all claims and take a title under decree of the court. A suit is made, the several claimants do not contest, judgment is rendered in favor of the party who sets up the claim of ownership, and if the judgment is not contested within three years, the title becomes perfect. The parties can arrange the pecuniary interests at stake privately, and the titles which have become burdened and tangled by incumbrances which cannot be legally removed, are, by this *fiction*, unravelled and released. It is impossible to secure a good title to much of the land in England, without resorting to this expedient, which at first was invented to avoid the severity of the law, and now is useful to escape from the remnants of that maze of absurd and oppressive laws, which formerly so jealously guarded the nobility, and trampled on the rights and liberties of the poor, and thus secure good titles when otherwise impossible.

Where the inalienableness of the right to life and liberty was denied, it is not surprising that rulers should have been reckless of human life. The poor man's life was respected less than the life of the nobleman's horse or dog. For every trifling encroachment upon the prerogatives of the king, or the aristocracy, the poor man's blood must flow; while the lord could encroach upon the rights of the poor and humble, and at

the most be but tenderly rebuked. For more than sixty offences, the penalty of death was decreed; and in most cases, the execution was attended with inhuman cruelties. The most of these bloody laws are now repealed, and life is quite secure, though the poor man is by no means properly respected.

Another branch of the same unnatural and unjust dogma, that all rights exist in the crown, was the *Game Laws*. All game, i. e., wild animals and fish, were assumed to belong to the king, and no one could hunt or fish without a license from him, or his subordinates. The farmer was prohibited, under fearful penalties, from killing a quail, a rabbit, or squirrel, though they were destroying his grain, while the lord could ride through the farmer's fields, with hounds and horses, and sport to his heart's content, and the farmer's ruin. The lord, the gentleman, whose hands were not hardened by toil, whose brow was never moistened by honest labor, was esteemed a favored being, to be gratified and honored; but the man of toil must stand aside with his hat in hand, and be content to pay his tithes, and renounce all claim to the free heritage which God has spread out in common for all men. *Humanity* was not supposed to enjoy any rights; those upon whom the royal smiles had fallen, or who had inherited a title of nobility, were the only privileged ones of earth.

This same spirit burns in the bosoms of the English aristocracy now; and for this cause they hate our free institutions, and pray that disaster and ruin may overwhelm us.

By statute it was enacted that any farmer or laborer who should kill a deer, partridge, rabbit, or other game, should be punished with fine, or imprisonment, or transportation for not less than seven years; and for the second offence, the penalty was death. No one was exempt from these penalties, unless he was possessed of a freehold estate worth at least one hundred pounds per annum, or a lease for ninety-nine years, worth one hundred and fifty pounds a year; or *was the son and heir of a squire, or person of superior degree,* or the owner and keeper of a forest, chase or warren.

The commoner was not allowed even to keep a gun or other gaming weapon in his house. This prohibition, and indeed one

reason for the oppressive game laws, was to prevent the lower classes from becoming accustomed to the use of firearms, and thus becoming dangerous to tyrants. For if they should become skilful in hunting wild animals, and breathe the free air of the chase, it would very likely suggest ideas of liberty, and inspire courage to strike for it. Before *Magna Charta*, the commoner was subject to fine and flogging if he was found in company with two or three of his class, wandering through the forests, under suspicion that some conspiracy or insurrection was brewing, or at least might be suggested or incited by such leisure and freedom.

The jealousy which arose between the powerful nobles and the king, induced the crown to desire the elevation of the commoners, and king John relieved them from many disabilities, and secured to them important privileges by *Magna Charta.* But these inhuman game laws continued in full rigor until Henry the Third, when, after a violent struggle, the *Charta de Foresta* was granted, and their severity was somewhat mitigated. And yet they continued to be very exacting and unreasonable, until quite recently, when, for the most part, they were entirely abrogated, only giving exclusive privileges to the king and certain nobles, in reserved forests and hunting parks.

Growing out of the assumption that all power and all rights exist primarily in the crown, and that he deals it out in *benevolence* to whom he will; and that the king can neither do nor think any wrong, and that his prerogatives are peculiarly sacred, we have the singular notions of the English law respecting treason. A long catalogue of offences against the crown, and against those whom the crown delighted to honor, were classed under this head. To attempt to overthrow the government, or subvert the authority of the crown, of course was treason, as it is under all governments. But this was only the beginning of the numerous offences belonging to this class. It was treason to utter any words unfriendly to the reign of the king, or in any way to dispute or question his right to the crown; it was treason to counterfeit the kings seal, or by any fraudulent means to secure its impression upon any document, grant, or assumed decree, to counterfeit the king's money, or the lawful money of

the realm; to take the life of the chancellor, treasurer, or any of the justices of the assize, as these officers were esteemed as the representatives of the king. It was treason for a servant to kill his master, or for a wife to kill her husband, or for an ecclesiastic to kill his superior. These crimes were called treason, rather than murder, because the idea that the rights of the crown, and the security of the privileged classes, were more sacred than mere life, and hence, as treason was considered a higher crime than murder, these particular murders were adjudged treason, that they might stand in more odium than the mere taking the life of a common man. So everywhere in the English polity, the superior sacredness of all persons who are recipients of any honors from the crown, is apparent, and the rights and privileges of *gentlemen*, totally overshadow the rights and privileges of *humanity*. The punishment for treason was hanging, quartering, being dragged through the streets in shameful exposure, and to be insulted, dishonored, and despitefully treated in various ways.

At one time it was treason to profess allegiance to the Pope, or to contribute in any way to the support of the Papal authority. But these disabilities have been for some time annulled; and indeed the general laws of treason have been much molified during the progress of civilization in England.

Stealing was generally treated as a capital offence, especially where the crime was repeated a second time. But branding with a hot iron, cropping of the ears, cutting off a finger, or hand, were at one time popular penalties against stealing.

The severity of certain penalties for theft, suggests the ruling policy of the government respecting manufactures and commerce. The English are now the champions of free trade, but they were not always so. When the manufacture of linen was in its infancy, it was protected with great care and by severe laws. Any person who stole a piece of linen from the manufacturer, was put to a most fearful death; and those who might receive the stolen linen, were also consigned to a felon's death without benefit of clergy.

There is a crime known to the English law books by the name of *Owling*. This offence consisted in transporting sheep

or wool out of the kingdom, and was probably called by this name, because it was usually done in the night. He that transported a live sheep from the kingdom, or put it on board of a ship or boat for that purpose, was punished with loss of goods, one year's imprisonment for the first offence, and at the end of the year was to suffer his left hand to be cut off, which was nailed up in some public place for a warning to all others. The second offence was punished by death. Moreover, the ship upon which the sheep or wool was carried or attempted to be carried, was confiscated, and all of the officers and men imprisoned and fined for the offence. Similar laws were enacted against the transportation of machinery used in the manufacture of wool, and the emigration of persons skilled in manufacturing. The object of all of this was of course to prevent other nations from profiting by the skill and ingenuity of the English, and as far as possible to monopolize the trade in woollen goods. The same policy has always prevailed in England in regard to all classes of manufactures; wherever there was a chance for monopoly, they have struck for it with determination and skill; and when they were sufficiently established to compete with other nations, they have advocated free trade.

Religion fills a large place in English jurisprudence. The clergy have played an important part in this interesting history.

After the Norman conquest, the clergy, who were mostly foreigners, introduced the Civil, or Roman law, and were zealous in subverting the old Saxon common law. And being the only educated persons of the realm, they very naturally assumed a leading position in the legal organization of the kingdom under the new rulers. They were the only lawyers that were then in the country, and they officiated in that capacity, and were also the judges in all cases of civil litigation. They were always opposed to the existence of another class of lawyers, and procured many curious laws against laymen, who presumed to a knowledge of law. Lawyers were for a long time excluded from Parliament, and from any place in the Universities, and found it very difficult to gain any recognition in the churches, or even to receive any spiritual comforts. Every where they were proscribed, and held under suspicion. But by

degrees the clergy retired, either by force or from choice, from their high pretensions, and surrendered to the secular lawyers that branch of the business which is especially temporal; but they hold jurisdiction, to a large degree, until this day, over causes which are in any way connected with religion. Among these are included the settlement of estates, wills, bequests, and the like, assuming that the property of deceased men bears a near relation to religion. And it was true until recently, that a portion of every man's estate must go to the church, and all property not otherwise appropriated, reverted to the church.

The case of matrimony has always been held in England to be a religious rite; they call it a religious sacrament, and nearly all matters pertaining to this relation, the rights of dower, inheritance, orphanage, and divorce, are subject to ecclesiastical courts. Liberal provisions are made for compensation to the clergy for all their services in these cases.

It was the policy of the religious houses to secure large endowments, and they succeeded in persuading many dying men, and some living ones, to leave their lands in mortmain to these establishments. After the emancipation from Papal rule, the civil authorities became jealous of the wealth of these corporations, and prohibited any gift, bequest, or transfer of lands to their possession. Then came on a legal struggle of curious interest. The first expedient which was resorted to, to creep through this law, was to have the party who wished to give the land to the religious body, deed it to the body, and immediately take it back, without giving possession. Then the first party agreed to occupy the land as tenant of the religious body, and so far recognized the validity of the first conveyance. After a period of such acknowledged tenancy, the society claimed possession in fee, which not being resisted, the title became perfect, because not questioned. To prevent this evasion, it was especially enacted that all such transfers of land to religious organizations were void. Then they had the land deeded in trust to the bishops, as sole corporators, for the use of the corporation, and as these persons could not be held to be organized houses, the work of enriching these bodies went

or wool out of the kingdom, and was probably called by this name, because it was usually done in the night. He that transported a live sheep from the kingdom, or put it on board of a ship or boat for that purpose, was punished with loss of goods, one year's imprisonment for the first offence, and at the end of the year was to suffer his left hand to be cut off, which was nailed up in some public place for a warning to all others. The second offence was punished by death. Moreover, the ship upon which the sheep or wool was carried or attempted to be carried, was confiscated, and all of the officers and men imprisoned and fined for the offence. Similar laws were enacted against the transportation of machinery used in the manufacture of wool, and the emigration of persons skilled in manufacturing. The object of all of this was of course to prevent other nations from profiting by the skill and ingenuity of the English, and as far as possible to monopolize the trade in woollen goods. The same policy has always prevailed in England in regard to all classes of manufactures; wherever there was a chance for monopoly, they have struck for it with determination and skill; and when they were sufficiently established to compete with other nations, they have advocated free trade.

Religion fills a large place in English jurisprudence. The clergy have played an important part in this interesting history.

After the Norman conquest, the clergy, who were mostly foreigners, introduced the Civil, or Roman law, and were zealous in subverting the old Saxon common law. And being the only educated persons of the realm, they very naturally assumed a leading position in the legal organization of the kingdom under the new rulers. They were the only lawyers that were then in the country, and they officiated in that capacity, and were also the judges in all cases of civil litigation. They were always opposed to the existence of another class of lawyers, and procured many curious laws against laymen, who presumed to a knowledge of law. Lawyers were for a long time excluded from Parliament, and from any place in the Universities, and found it very difficult to gain any recognition in the churches, or even to receive any spiritual comforts. Every where they were proscribed, and held under suspicion. But by

degrees the clergy retired, either by force or from choice, from their high pretensions, and surrendered to the secular lawyers that branch of the business which is especially temporal; but they hold jurisdiction, to a large degree, until this day, over causes which are in any way connected with religion. Among these are included the settlement of estates, wills, bequests, and the like, assuming that the property of deceased men bears a near relation to religion. And it was true until recently, that a portion of every man's estate must go to the church, and all property not otherwise appropriated, reverted to the church.

The case of matrimony has always been held in England to be a religious rite; they call it a religious sacrament, and nearly all matters pertaining to this relation, the rights of dower, inheritance, orphanage, and divorce, are subject to ecclesiastical courts. Liberal provisions are made for compensation to the clergy for all their services in these cases.

It was the policy of the religious houses to secure large endowments, and they succeeded in persuading many dying men, and some living ones, to leave their lands in mortmain to these establishments. After the emancipation from Papal rule, the civil authorities became jealous of the wealth of these corporations, and prohibited any gift, bequest, or transfer of lands to their possession. Then came on a legal struggle of curious interest. The first expedient which was resorted to, to creep through this law, was to have the party who wished to give the land to the religious body, deed it to the body, and immediately take it back, without giving possession. Then the first party agreed to occupy the land as tenant of the religious body, and so far recognized the validity of the first conveyance. After a period of such acknowledged tenancy, the society claimed possession in fee, which not being resisted, the title became perfect, because not questioned. To prevent this evasion, it was especially enacted that all such transfers of land to religious organizations were void. Then they had the land deeded in trust to the bishops, as sole corporators, for the use of the corporation, and as these persons could not be held to be organized houses, the work of enriching these bodies went

on as before. Then it was enacted that all gifts, or alienations to organizations or *persons*, for the *use* of such corporations, should be void. This law terminated this resort of deeding the land to one party, and the *use* to these prescribed bodies; but the convenient principle of distinguishing between the *fee* and the *use*, which these greedy clergymen invented, continues to this day in full force in English and also in American jurisprudence.

This resort cut off, another was invented, which also has been in great use in the English courts ever since. This was the title by *record*. When a party wished to convey land to the corporation, the officers set up a fictitious claim to the land, on some pretence, and a suit was commenced in court to enforce this claim. The party owning the land would make his appearance, and propose to defend, and an entry on the records of court was made to that effect, and a day set for the trial. But when the day of trial came, the defendant would not appear, and judgment of course was entered against him, and the title of the land was henceforth in the corporation which set up the fictitious claim.

After the dissolution of the monasteries, and the firm establishment of the Protestant religion, the rigor of these laws was greatly abated, and now any person may bequeath a portion of his estate to any benevolent or religious purpose, provided the bequest is made at least twelve months before the decease of the party making it. But the law will not allow the heirs to be stripped of a decent provision for them, and a will which proposes an unreasonable bestowal for charity to the injury of heirs, may be set aside.

It was provided by the laws, that all clerks, or clergy in orders, all lords, peers, and members of Parliament, might enjoy *benefit of clergy* when convicted of any crime, without being burned in the hand, or whipped. And that all commoners of the realm, not in orders, both men and women, who had committed felonies which were clergyable, (the more aggravated felonies were not clergyable,) might be remitted from capital punishment, for the first offence, upon being burned in the hand, whipped, or fined. *Benefit of clergy* did not signify the enjoy-

ment of religious counsel and prayer, but a form of trial by appeal from the civil to the ecclesiastical courts. When a clergyable person was convicted of felony before the civil courts, he appealed to the "Benefit of clergy." Then he was removed to the ecclesiastical court, where he was put under oath, and required to purge himself of the crime; if he did so, then twelve ecclesiastics were called to testify, that they believed the statement of the prisoner. If both of these requirements were complied with, and the prisoner was a peer or a clergyman, he was discharged without further trouble or distress; but if he was a commoner, he was burned in the hand, or whipped, or all his property was confiscated at the discretion of his judges. So, when a man was convicted in a civil court of any capital offence, and the judgment was guilty, *with benefit of clergy*, the prisoner might appeal if he chose, and if he did, in any event he saved his life. But if the judgment was guilty *without benefit of clergy*, then there was no appeal, but the penalty of death became inevitable. The partiality shown to the *higher orders*, in this provision, is perfectly characteristic. Of course gentlemen, aristocrats, deserve more leniency than vulgar commoners, who toil and sweat for a living, mere "mud sills" of society!

The laws make the clergy a privileged class. They are all supported by tithes which are levied upon the property of the realm; their persons are more sacred than that of other parties; an assault upon them is punished with more severity than when committed against a common person; slander, or irreverent and abusive words, spoken against them, are considered a very grave offence; the higher orders of them enjoy a princely income, and the archbishops hold a seat ex-officio in the House of Lords. They derive their honors and living, directly or indirectly, from the crown, and the ruling sovereign is the earthly head of the church, and the source of all its powers and emoluments; from him, through the officers of his appointment, the clergy received license to teach, and are bound to inculcate such doctrines and ceremonies as are dictated by the sovereign power, and to preach from time to time in defence of the assumed right of the king to exercise these prerogatives over the

church. Thus the church is a part of the state, and the state a part of the church, the unity of the civil and religious is so perfect, that every part of each seems in some way to depend upon, or to be connected with, the other.

Very careful laws are ordained for the government of the clergy. They are forbidden to pray or preach, except when clothed in a surplice, with divers other appendages; and it is very solemnly decreed that they shall not "wear coifs, or wrought nightcaps, but only plain nightcaps of black silk, satin or velvet," and that they are not to go out among the people "in doublet and hose, without coats or cassocks," and that they should not wear "light-colored stockings;" and they were prohibited from attempting to cast out the devil without *special* license from the king.

We will pass now from the clergy to a few miscellaneous laws, of minor importance.

There is a roving class of persons in Europe, (and indeed the same class have appeared in this country within a few years,) composed of beggars, thieves, fortune tellers, and deceivers in general, who are called Gypsies. It was declared by law to be a capital offence for any Gypsey to remain two months in England; and any citizen who should be seen in company with Gypsies, for one month, was to be punished with death. This severe penalty is not now in force.

Drunkenness finds no encouragement in the administration of English law. A man who commits a crime while intoxicated, is punished just as severely as if he was not crazed by the maddening poison. "A drunkard," says Sir Edward Coke, "who *voluntarius demon,* hath no privilege thereby, but what hurt or ill soever he doeth, his drunkenness doth aggravate it; *nam omne crimen ebrietas, incendit et delegit.* It hath been observed that the real use of strong liquors, and the abuse of them by drinking to excess, depend much upon the temperature of the climate in which we live. The same indulgence which may be necessary to make the blood move in Norway, would make an Italian mad. 'A German, therefore,' says the President Montesquieu, 'drinks through custom, founded upon constitutional necessity, a Spaniard drinks through choice, or out of the mere

wantonness of luxury; and drunkenness, he adds, ought to be more severely punished when it makes men mischievous and mad, as in Spain and Italy, than where it renders them stupid, as in Germany and more Northern countries.' And accordingly in the warm climate of Greece, a law of Pittacus, enacted that 'he who committed a crime when drunk, should receive a double punishment, one for the crime itself, and the other for the ebriety which prompted him to commit it.' The Roman law, indeed, made great allowance for this vice; *per vinum delapsisca pitalis, pena remittitur.* But the law of England, considering how easy it is to counterfeit this excuse, and how weak an excuse it is, (though real) will not suffer any man thus to privilege one crime by another."

Persons whose curiosity is too strong for their sense of propriety and respect for good manners, and who venture to listen for secrets under their neighbor's windows, are indulged with no favor. Eaves droppers are liable to be indicted and imprisoned as public nuisances, which the peace of community demands should be abated.

Then certain limber-tongued persons, who are reputed as *common scolds,* are also indictable as nuisances, and may be punished by a unique instrument called a *treebucket, castigatory, or cucking stool.* These names are applied to this instrument, because the object of confining the poor sinner in it, was so that she might be conveniently ducked in a pond or river, to cool her temper and quiet her nerves. All of the pronouns in this law are in the feminine gender, and the strange idea may have prevailed in former days, that women generally did the scolding! That a good plunge into cold water should check one's disposition to scold, we can readily perceive; and yet we should regret to see some fair experts in this ancient, if not honorable, indulgence, legally ducked.

For several hundred years, the trial of the accused conformed to the spirit of the Roman law, as it does now mainly in all European countries. The trial was secret, the judges examined the accused in some lone room in his prison; the witnesses were all summoned by the court, and examined privately and apart, and the testimony committed to writing. This done,

and the accused and accusers, and witnesses, were, for the first time, brought face to face, their testimony compared, and explanations allowed; and then came the verdict. This administration of justice placed unlimited power in the hands of the rulers, the officers of court, and men of wealth and power, who might cherish malevolence towards the defenseless. But since *Magna Charta,* the accused in England must first know his accuser and the charge alleged against him, and be committed; then he must be formally indicted by a jury of more than twelve and less than twenty-four; then he must be tried in open court, by a jury of his peers, and confront his witnesses face to face, and summon rebutting testimony at will. This affords large protection to liberty, and shields many a poor fellow from persecution and unmerited sufferings.

Under king James, the witches received special attention. Many severe and inhuman laws were enacted against these unfortunates, and the ordeal of fire and water were believed to be eminently fitted to test the validity of the accusations brought against them. But these trials by ordeal were by no means confined to those accused of witchcraft; many other accusations were put to these tests.

The ordeal by fire was as follows: The party accused was obliged to take up in his naked hand a red hot piece of iron of one or two pounds weight; and if he succeeded in doing this without being burned, he was discharged as innocent; but if he was burned, he was condemned as guilty. Or he must walk bare-footed and blindfolded over nine red hot plowshares, laid lengthwise at irregular distances, and if he escaped without being burned, he was innocent, but if burned, he was guilty.

The water ordeal was administered in two ways. The accused must thrust his bare arm up to his elbow into a kettle of boiling water; if he was not burned he was discharged, if burned he was punished. The other trial was by throwing the accused into a deep pond or river. If he floated without any effort to swim, he was considered certainly guilty, but if he sunk to the bottom, he was pronounced innocent.

Still another trial was sometimes made, by consecrating a piece of cheese or bread, of about an ounce in weight, at the

same time praying that God would cause it to produce convulsions, paleness, and choking, if the accused was guilty, but health and nourishment if he was innocent. Then he proceeded to swallow it; and it is recorded that many persons were fatally choked by this ordeal. Most persons, however, would prefer the ordeal of the cheese or bread, to fire or water, and risk the choking. It was supposed that these ordeals were perfectly fatal upon witches; and it is more than likely that they have proved fatal to many innocent persons.

It is really marvellous that such laws as these should be gravely written in the law books of a nation; a people blessed with the least culture and limited common sense, ought to know better than to enact such folly. When legislators and kings decree such absurdities, we may well stand amazed.

Speaking of these ordeals, suggests the fate of the poor fellow who might refuse to plead, or speak in court, on being accused. He was removed from court into a low, dark chamber, stripped of all his clothing, laid flat upon his back, and a weight of iron laid upon his chest, and then his only sustenance was, to be supplied with three morsels of the worst bread that could be found for one day; the next day he was to have three draughts of standing water that should be found nearest to the prison, and no bread, and so on each alternate day, the bread, and then the water, until he confessed or died.

The judicial system of England presents the aspect of an immense block of buildings without architectural proportions, order, or symmetry; here a lofty temple, with splendid towers, colonades, and hanging cornice, with spacious halls, fresco, pilasters, alcoves, and all the wealth of ingenious combinations; and by its side a rustic hovel, a sty, and a dungeon, and then wings, and leantoes, and additions, crowded together in heterogeneous style, a wonderful congeries of the good, bad and indifferent, the ancient and modern, the convenient and cumbersome. A brief notice of some of their courts and their rules of administration, will verify our suggestion.

There is the *Court of Dusty Feet,* which is held by the clerks of markets, and has jurisdiction over all petty cases of difference between those who resort to these places with their

wares. This court is very ancient, and very convenient, as it affords opportunity for a speedy settlement of these disputes, at a trifling expense.

The *Court Baron* is a feudal institution, has jurisdiction over local troubles among the tenants of any particular manor, and is held by the steward or general overseer of the plantations.

The *Hundred Court* has the same general character as the *Baron Court*, only it has a wider jurisdiction. King Alfred divided the kingdom into districts containing a hundred persons each, and this division nominally continues; and though the population has changed very essentially, these districts are still called "The Hundred." In every such precinct there is a court, which has jurisdiction over all civil cases where the amount in litigation is not above forty shillings. There is an appeal from Court Baron and the Hundred Court, to higher courts.

The *County Courts* are held by the sheriff of the county; a jury of freeholders is impanelled, and all causes of less than forty shillings are tried by them; but from their decision there is an appeal to the court of King's Bench.

The *Court of Common Pleas* is held by a judge and three magistrates, all of whom must be *gentlemen*, and receive their appointment from the crown. They hear all causes of a civil nature, where the prerogatives of the crown are not called in question, i. e., where the interests of the citizen are alone at stake.

The *Court of King's Bench* is held by what they call a *Chief Justice*, attended by three magistrates. These, of course, must all be *gentlemen*, and receive their commission from the king; and they are reputed to represent the king, to be his voice, and to utter his judgments. This court tries all cases where the crown is in any way concerned, or the safety and order of the kingdom in any way affected. It possesses great power and latitude of jurisdiction, and is devoutly attached to the ancient rules, customs, and mode of procedure, when the king and aristocracy were in the glory of their power. Hampered by these rules, the progress of justice is usually very slow, and often entirely defeated. The expenses of

prosecutions in this court are enormous, and the difficulties to surmount numerous, and woe be to the poor man who seeks relief at its portals.

The *Court of Exchequer* is one of law and equity. It presides over the interests of the royal revenue, reviews all accounts of financial officers, money bills, and delinquencies in any department of the revenue service. By a kind of legal fiction, a very common affair in English courts, any money case can be brought before this court, on the pretence that the king is interested in the pecuniary prosperity and security of all of his subjects, as the basis of revenue and tax bills.

The equity jurisdiction of this court, and that also of the Court of Chancery, is very extensive. Equity trials in England are very numerous, and often of great importance. The character of these cases, and the mode of trial, is frequently misunderstood. It is often supposed that equity suits aimed at justice without regard to written law, contracts, or rule of court. But this is not so. Law and agreement, and rules of court, are just as much respected here as in any legal causes whatever. Their chief difference is found in obliging the fulfilment of contracts, the carrying out of the letter of agreements, where the law courts would decree damages and release from the agreement, and in holding that loaned money still belongs to the loaner, and the property given as security still belongs to the borrower, which gives each party the right of possession of his own property at the end of the contract without legal process; and the examination as witnesses of the parties interested in the suit. This last item is the most important, as it is often the case that the parties to a suit are the only ones who know anything of the essential elements of the case or facts in dispute. But in law courts, in England, a party interested in a suit is never allowed to testify, but in equity courts he may.

The *High Court of Chancery* has a world-wide reputation. The intricacy of its rules, its enormous charges, its everlasting delays, its complicated machinery, have given to it the reputation of being the labyrinth of English law. It is under the direction of the Chanceller, who is a very high and powerful

officer in England, holding the king's seal, and enjoying many important prerogatives. This court tries all causes which arise respecting the charters, grants of lands, and whatever honors, privileges, or immunities are given by the crown. It also holds guardianship over all infants, idiots, lunatics, and all property devoted to charitable, educational, or religious uses.

Then there is the *Court of Bankruptcy*, and the *House of Peers*, which is also a court; the *Court of Assize*, which is held by travelling commissioners, who visit every county to take evidence for the Court of Common Pleas, and the Military courts, Marine Courts, and a dozen or more special courts of special Jurisdiction, all of which derive their authority from the crown, and are amenable only to the sovereign for their official conduct.

The *Ecclesiastical Courts* are a unique institution. Their functions have been very much restricted by modern improvements, but they still enjoy a wide and varied jurisdiction. The connection of the Church and State is so intimate and complex, that these courts have more or less to do with civil concerns of necessity. They are not hampered by rules and usages as much as the civil courts are, do not empannel juries, and are more absolute and arbitrary in their decisions. They hold jurisdiction over all testamentary causes, settle estates, and do a general probate business, on the assumption that man's death, and the disposal of his estates, have a close connection with religion, and properly come under the supervision of the church.

There is a host of these ecclesiastical courts: the Archdeacon's Court; the Consistory Court; the Court of Archers; the Court of Peculiars; the Prerogative Court; Court of Delegates, and the Court of Final Resort.

There are many excellencies is this legal system of England. Since *Magna Charta*, which gave security to the citizen in life and property, and against unreasonable and unlawful arrests and punishment, at the mere dictum of the crown, or titled lord, there has been a gradual improvement in this system. *Magna Charta* itself was a great step of progress. The king's decrees were no longer law; the people who were possessed of a moderate fortune, were permitted to vote for members of

Parliament; these representatives of the people had the prerogative of initiating all laws, and money, or tax bills; trial by jury was secured, and vexatious prosecutions prohibited.

The *Charter de Foresta*, given under the reign of Henry the Third, after a long and severe struggle, added very largely to the privileges of the people, and annulled many cruel and unequal laws which had hindered their prosperity and liberties for centuries.

In the 17th century, the *Habeas Corpus Act* marked another important step in the progress of justice. This forbids the restraint of personal liberty, by king, or noble, by mere prerogative, or in any case, until the party had been duly apprised of the charges set up against him, and a lawful examination of their validity. About the same time, essential improvements were made in the mode of alienating lands; in the theories of estate-toil; in liens upon land for the payment of debts, making land liable for debt; in the limitation of aristocratic privileges, and the enlarged privileges of the commoners; in encouragement to commerce and manufacturing, and in divers improvements favorable to enterprise and the growth of personal merit, and the recognition of that merit which pertains to high character and noble deeds, though not gilded with the fiction of noble birth.

On the accession of William and Mary to the throne, wisdom and liberty took a more advanced position still. The Divine right of kings was set aside for the doctrine that the king received his crown from Parliament; religion was mostly emancipated, though tithes were still to be paid by all parties for the support of the national church; a more general and equal distribution of the property of deceased persons to their heirs was established; the septennial election of members of Parliament; the extension of the franchise; and the exclusion of ex-officio members, such as peers and bishops; the restriction of treason cases, and other capital crimes; the allowance of witnesses for the defence of accused persons, who before were not allowed any witnesses; the introduction of a paper currency, bills of exchange, and negotiable notes; the cheapening and simplifying

of trials in courts, are some of the improvements which signalized this period of English history.

Liberty has enjoyed a gradual growth for hundreds of years, and though resisted, laden with intolerable burdens, hated by a jealous and sensual aristocracy, the common people have arisen more and more in importance, power, and enjoyment; and cannot now be treated with impunity, nor trampled on by the harsh tread of tyrants.

There is yet call for radical changes in England, before humanity will receive due honor, and justice hold an undivided sceptre. The union of Church and State is an unmitigated evil, a sin against God and the consciences of men. The fictitious distinctions of birth and position are another burden and wrong. The whole tribe of aristocrats ought to be thrown down to a level with other men, and honored for merit only, and not for the mere accident of birth.

A popular system of education is also a serious want. Every child should enjoy the blessings of a free education in his mother tongue, and the rudiments of science. But aristocracy and national churchism will allow no such a democratic reform as this, until they are forced to it by the roll of strong waves of free and vigorous life from the common people. That surge of power will come ere long, and the stilted grandeur of nobility will then be compelled to yield.

Upon the whole, the past of old England is full of hope for the future. If she progresses slowly, it is, nevertheless, surely, and comparing her present with her ancient character, we are inspired with emotions of admiration more than of censure, and feel high hopes of her increasing freedom, excellence of character, rational and just administration; eradication of the poisonous roots of old and wicked laws and customs; the elevation of the common people; the diffusion of the brotherly and pure spirit of Christianity, until her glory and honor and usefulness in the world shall overshadow the past as bright morning throws a veil over the stars of night.

Art. VII.—POSTURE IN PRAYER.

All systems of religion have their devotional postures. Every emotion of the heart seeks some manner of utterance through the medium of the body. Indeed, we know nothing of the actions or presence of the soul in others, only as it expresses itself through the organism of its dwelling-place, the body. Hence the necessity of employing the body in some manner to indicate the soul's presence and condition.

The importance of proper bodily exercise, as an index to the state of the heart, is nowhere more clearly seen, than in the proper devotional services of our holy religion. Were none but our Creator to be affected by us in our worship, all external forms of devotion might have been dispensed with, and possibly never would have been instituted; but ourselves, our associates, and the world about us, are to be impressed by our devotions. Our interior religious life is in every way to manifest itself for the moral elevation and salvation of men.

The principal mode by which the soul reveals itself is by speech, but it is far from being the only medium of its expressions. Through modes of communication, other than the voice, the soul often speaks with more distinctness, and even with less possibility of deception. Thus, joy and sorrow, hope and despair, melancholy and triumph, love and hatred, peace and perturbation, confidence and fear, pride and humility, veneration and haughtiness, all have their distinct modes of expression, through the eye, the face, or the various movements and attitudes of the body.

In this paper we propose only to call attention to the various devotional postures which the body should assume in prayer, both as to those who are called to lead in this solemn and precious service, and those who are present at such religious exercises.

If observation is any guide to a correct conclusion, there is a growing, and to truly devout minds, an offensive neglect of the Divinely recognized postures of prayer, even among Christian people. This culpable neglect among both the ministry and laity, is so irreverent, and withal so detrimental to the

true spirit of worship, that a permanent protest should be entered against it by every lover of the worship of God in the order and beauty of holiness.

The theme of this article is preëminently Scriptural, and is therefore worthy the attention of all true Christians, who desire a *Thus saith the Lord,* as authority for every religious doctrine and action.

From the word of God, we are taught that it is the duty of all who engage in prayer to place the body in a different posture from that assumed on ordinary occasions. Such is the intimate connection, and so strong the sympathy between our mental and physical organization, that the proper postures which the body assumes during our devotional exercises, will produce a reflex influence on the soul, thus perceptibly aiding the mind in detaching itself from external objects, and in coming in a more appropriate manner before God in prayer. The tongue, for instance, when used in prayer and praise, seldom fails to set the heart on fire. Hence the additional blessing which the Christian receives, when so situated that in secret devotion he can pray audibly, and still be in secret. In like manner many Christians have found that postures of the body denoting humility during such exercises, as prostration, produce a corresponding effect on the heart. To secure this important end, no doubt, the Divine mind has intimated, or at least approved, the use of those postures of the body, best adapted to produce the most desirable impression on the mind, both of those engaged in prayer, and of all present when these services are of a more public character.

It becomes us, therefore, to inquire what God has said on this subject, and having learned it, to be in no way indifferent to that authority.

We find, as already intimated, examples in the Scriptures for several different postures of the body in prayer. Standing erect, standing with the head bowed, kneeling, kneeling and sitting back on the heels, and prostration upon the earth, are all distinctly set forth. To these postures may be added still another, that of spreading out the hands, though not, perhaps, as a distinct posture in itself, but the supplement of several

others, as kneeling and standing. In order, however, to bring them all clearly before the mind of the reader, each will be regarded as a distinct posture.

Standing erect is the first posture to which attention is invited. This is the most ancient posture mentioned in the Scriptures. When Abraham prayed for Sodom, he "*Stood* before the Lord." Gen. 18: 22. Job says, "I cry unto thee, and thou dost not hear, I *stand up* and thou regardest me not." Job 30: 20. When Hannah brought her son Samuel to Eli, to fulfil her vow to consecrate him to God, she said, "I am the woman that *stood* by thee here praying." 1 Sam. 1: 26. Nehemiah tells us that the Jews, after their return from captivity, on a day of fasting and prayer, "*Stood* and confessed their sins, and the iniquity of their fathers." Neh. 9: 2. The same posture met the Divine approval in the case of the publican, mentioned by our Savionr, who, "*Standing* afar off, smote upon his breast, saying, God be merciful to me a sinner." Luke 18: 13.

Probably this was the usual public posture in the time of Christ, for in his instructions to his disciples on prayer, he said, "When ye *stand* praying," &c. Matt. 11: 25. From these quotations, it is very plainly seen that we have not only very ancient examples of this posture, from the Old Testament Scriptures, but in two instances, at least, in the New Testament, our Saviour himself gives it his direct sanction. From ecclesiastical history, we also trace this usage in the early Christian church, subsequent to the time of Christ and his apostles. Neander, in his History of the Christian Religion and Church, Vol. i., p. 288, says, "On those days which were especially consecrated to the remembrance of Christ the risen, the Christians were accustomed to pray *standing erect,* to signify that Christ had raised up to heaven those who were fallen and sunk in the mire of earth." Again, speaking of the Sabbath, ib. p. 295, he says, "Prayer was offered on this day in a *standing* and not in a *kneeling posture,* as Christ, by his resurrection, had raised up fallen man again to heaven."

Further testimony, corroborating the above quotations, is found in other authors, but these are sufficient to show the

authority claimed for this posture, both from history and the Bible, and, also, the frame of mind indicated by it. From its great convenience, it is well adapted to the use of entire congregations in the public worship of God, and from all the quotations given above, it seems to have been thus employed. It will be a better day for the church, when this Divine arrangement shall be again unanimously and cheerfully resumed, with hearts fully impressed with its significance. While the construction of our modern places of worship offers some apparent excuse for a congregation to omit kneeling in time of prayer, while pride and the inconveniences of the present fashion of female dress are, in many cases, the real hinderances, there is no excuse that can be raised against standing, except indolence or infirmity. Inability is always a valid excuse, but pride and indolence never.

No other posture is in all cases so well adapted to the person leading a congregation, in ordinary times of worship, in the administration of the ordinances, or in solemnizing marriages. At the rite of baptism it is sometimes entirely unsuitable to kneel, while in a pulpit adapted to kneeling, some elevation must be supplied for that special purpose; and unduly punctilious in its discriminations must be that conscience which condemns standing in prayer, while it is fully satisfied with kneeling on a stool.

Standing with the head bowed is the second posture in the order chosen. This posture is said to be still in use in oriental countries, by the lower classes, when they come into the presence of persons of rank and power. The posture is indicative of great fear and veneration, and is therefore well adapted to the use of finite beings, when they approach the presence of the infinite Jehovah. When Bath-sheba came before David, the king, she "Bowed, and did obeisance." 1 Kings 1 : 16. Joseph's brethren "Bowed themselves to him to the earth." Gen. 43 : 26. When the women at the sepulchre of Christ met the two angels, they "Bowed down their faces to the earth." Luke 24 : 5. Thus, in doing homage to superiors, the head was often bowed nearly to the ground. When this posture was assumed for the worship of God, it seems probable that the body was

bent forward with the hands usually resting on the knees, when an attitude was taken beyond merely bowing the head.

A few passages, as examples, will suffice. When the servant of Abraham went to Padanaram to find a wife for Isaac, on meeting a hearty welcome at the house of Bethuel, the father of Rebecca, he "*Bowed his head* and worshipped the Lord." Gen. 24: 26. Moses and Aaron and the elders of Israel, on hearing that God was about to favor their nation, then in the bondage of Egypt, "*Bowed their heads* and worshipped." Ex. 4: 31. In a number of instances, we find entire congregations taking this posture. When David delivered his dying charge to his son Solomon, he said to all the congregation, "Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and *bowed down their heads* and worshipped the LORD and the king." 1 Chron. 29: 20. When Hezekiah purified the kingdom of Israel, the Levites "Sang praises with gladness, and they *bowed their heads* and worshipped." 2 Chron. 29: 20. When Hezekiah purified the kingdon of Israel, the Levites "Sang praises with gladness, and they *bowed their heads* and worshipped." 2 Chron. 29: 30. When Moses instituted the passover, "The people *bowed their heads* and worshipped." Ex. 12: 27.

While this posture is well adapted to a congregation in a time of great solemnity, it seems peculiarly adapted and appropriate for short and silent, or ejaculatory prayer; a kind of prayer too much neglected, and a weapon with which every Christian should always be armed, to overcome the sudden and fiery temptations of Satan.

The next important posture is *kneeling*. Daniel, in his devotions "*Kneeled* three times a day on his knees, and prayed and gave thanks before his God." Dan. 6: 10. When king Solomon prayed at the dedication of the temple, he "*Kneeled down upon his knees*, before all the congregation of Israel." 2 Chron. 6: 13, and 1 Kings 8: 54. Stephen, in his dying prayer, "*Kneeled* and cried with a loud voice." Acts 7: 60. Peter, when Dorcas was raised to life, "*Kneeled down* and prayed." Acts 9: 40. Paul, when about to part with the elders of the church at Miletus, "*Kneeled down* and prayed

with them all." Acts 20: 36. Also, when parting with the disciples at Tyre, he "*Kneeled down* on the shore and prayed." Acts 21: 6. Our Saviour, at Gethsemane, "*Kneeled down* and prayed." Luke 22: 41. Matthew says he "*Fell on his face* and prayed." Matt. 26: 39. Barnes, on this passage, says, "He did both. He *first* kneeled, and then, in the fervency of his prayer, and the depth of his sorrow, he fell with his face on the ground, denoting the deepest anguish and the most earnest entreaty." This is probably correct, for in Mark's mention of the same transaction, he says, "He fell on the ground and prayed," which, while it specifies neither posture, may embrace both. This posture, then, fully taken, was kneeling, with the addition of bowing the head to the ground. The same posture was taken by Elijah on Mount Carmel, when he prayed for rain, where he "Cast himself down upon the earth, and put his face between his knees," or knelt and bowed his head to the ground. 1 Kings 18: 42.

The kneeling posture, from the occasions and character of the prayers on record when this attitude was assumed, indicates not only great humility and veneration, but intense earnestness also. The tenacity, however, with which some cling to this posture, repudiating all others, and especially standing; together with the uncharitable aspersions which they lay upon other Christians who practice standing in prayer, finds an emphatic rebuke in the direct sanction which the Saviour gave the standing posture, as already quoted in the case of the publican, and one or two other passages.

The kneeling posture seems to have been adopted by comparatively small congregations, and in social and private devotions. There are but two instances where it was assumed by an administrator or leader on public occasions. Once by Solomon at the dedication of the temple, as already quoted, and again by Ezra, before a congregation which "trembled at the words of the God of Israel," where he says, "*I fell upon my knees*, and spread out my hands unto the Lord my God." Ezra 9: 4, 5.

No other posture is better adapted to the prayer meeting, and to family worship, than this. What scene is more lovely,

than a whole household kneeling around the family altar, in their morning and evening devotions. There is no better indication of a well-directed and properly cultivated Christian family, than the interest which each member manifests in all the exercises of this profitable and interesting service. What exercise is more impressive, or better adapted, in all respects, to bring the minds of all present in the social prayer meeting, into the most desirable frame, than every Christian, at least, kneeling in prayer at the commencement. When, as in former times, among us as a denomination, it shall come again to be generally adopted, we shall look for a higher type of spirituality, and a greater abundance of heavenly places in Christ Jesus, in our social meetings.

Kneeling, and at the same time *sitting back on the heels*, is another posture which we find mentioned but twice, and in both instances referring to the same case, and then spoken of as *sitting*. In 1 Chron. 17: 16, and 2 Sam. 7: 18, we are told David in prayer "Came and *sat* before the Lord." From this instance, some have supposed they have found authority for what has been justly stigmatized as "a lazy and irreverent habit," of sitting on their seats and praying. If David had done thus in but a single instance, it would have been a poor precedent upon which to build such a practice, since this case stands alone in all the Bible. But an examination of these passages shows us that David's posture at that time was not the ordinary sitting posture. A note in the comprehensive commentary on 2 Sam. 7: 18, fully explains it to have been *kneeling* and sitting back on the heels. Dr. Pococke, an eminent oriental and Hebrew scholar there quoted, says, "After this manner inferior persons sit at this time (in the East) before great men." Praying figures, slso, on the most ancient Egyptian monuments fully corroborate his statement, showing this posture, expressive of great humility, to have been extant at a very early date.

The entire prostration of the body is another posture which seems to have been taken on occasions of deep humiliation and sorrow. At the time of the rebellion of Korah, we find Moses and Aaron *falling on their faces in prayer*. Num. 16 : 4, 22. When the Israelites were defeated at Ai, on account of the

covetousness of Achan, Joshua and all the elders of Israel "Fell on their faces and put dust on their heads. Josh. 7 : 6.

When the Lord stood with a drawn sword over Jerusalem, "David and the elders of Israel clothed in sackcloth, *fell upon their faces.*" 1 Chron. 21 : 16. The Revelation has, in a few instances, transferred this posture to heaven. In Ch. 5 : 14, it is said, "The four and twenty elders *fell down* and worshipped Him that liveth forever and ever." In the most of instances, this posture seems to have been assumed by small assemblies, or in private devotion, but not in all; for on one or two occasions we find an entire congregation prostrate before the Lord. Lev. 9 : 24, and 1 Kings 18 : 39.

Lastly, spreading out the hands, or lifting them up in prayer, is frequently spoken of. At the dedication of the temple, Solomon kneeled "with his *hands spread up to heaven.*" 1 Kings 8 : 22, 54. When the plague of hail mingled with fire was falling upon Egypt, and Pharaoh besought Moses to entreat the LORD that there be no more mighty thunderings and hail, "Moses went out of the city from Pharaoh, and *spread abroad his hands* unto the Lord." Ex. 9 : 33. Ezra says, "I fell upon my knees and *spread out my hands* unto the Lord my God." Ez. 5 : 9. The Lord, in reproving the Jews for their unrepentant prayers, says, "And when ye *spread forth your hands,* I will hide mine eyes from you." Isa. 1 : 15. Paul wrote to Timothy, saying, "I will therefore that men pray everywhere, *lifting up holy hands* without wrath and doubting." 1 Tim. 2 : 8. In some instances, as in the case in one or two of the above quotations, this posture is, in a figure of speech, spoken of as prayer itself, from which we infer that this was a common posture of supplication anciently. Dr. Clark, in his commentary on Ex. 9 : 29, says, "Four things were signified by this lifting up of the hands: 1st. It was a posture of supplication, and expressed a strong invitation, *Come to my help.* 2d. It expressed the desire of the person to lay hold on the help required, by bringing him who was the object of his prayer to his assistance. 3d. It showed the ardor of the person to receive the blessings he expected. And 4th. By this act he *designated* and *consecrated* his offering as a sacrifice to his God."

From the foregoing investigation, some suggestions very naturally present themselves. No one will doubt, after having given the subject under consideration a careful examination, that some specific and reverential posture of the body in prayer is Divinely approved, if not appointed. This admitted, it follows that the wilful neglect of all these postures is displeasing to God and of bad tendency in ourselves. A refusal to render to God the service of the body, is a heart-rebellion against him. We are altogether too finite to presume to deviate at will from arrangements known to be pleasing to God, and to set at nought what we may deem little things in his worship. There is no safety in treating as nonessential what the Divine mind has deemed of sufficient importance to give a place in his revealed will to man. "Behold to obey is better than to sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness as the sin of iniquity and idolatry." 1 Sam. 15: 22, 23. The neglect of the simple and impressive postures of devotion, and the proper order which belong to the house of God, by the members of Christian churches, are bearing their disorderly fruit in multitudes of congregations in our country. Many members of churches deport themselves with no more reverence or solemnity in the house of prayer, on the holy Sabbath, than on other occasions, as at a literary lecture, or other purely secular gathering, on any day of the week.

The time and place where God is worshipped, are not to be regarded in an ordinary way. Now, as in ancient time, we should bear in mind the thought of the prophet, "The LORD is in his holy temple; let all the earth keep silence before him." Hab. 2: 20. Solomon's records, too, are worthy of our prayerful attention. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven and thou upon the earth; therefore let thy words be few." Eccl. 5: 1, 2. David distinctly calls for an outward expression of reverence and devotion, when he says; "O come and let us

worship and *bow down;* let us *kneel* before the LORD our Maker." Ps. 95 : 6. Not the minister alone, but all in the congregation, are invited, and supposed to unite in the devotions, when he says, "*Let us pray.*" In no Christian congregation should the minister be regarded as the only one who prays. His duty is not to do the praying which belongs to the people, but only to lead them in their devotions. With his lips they vocally offer their invocations, thanksgivings, adorations, confessions and petitions.

If all thus join with their leader in the prayers which he offers, let them with him assume some praying posture. Let all stand on their feet, or all kneel down, or, which is the least they can do, bow their heads before the Lord. For the sake of uniformity, let some one of these postures be adopted as the rule of each congregation. Where no devotional posture is assumed except by the minister, he is often depressed with the apprehension that he is the only person praying, and to all appearance such is often the case. A whole congregation sitting in the ordinary manner during prayer, some gazing about the room at their neighbors' faces or clothes, and if the day is warm, swinging their fans rapidly to and fro, is not apt to impress one as being very devout and prayerful, or as listening closely, with intent to follow the minister in his earnest petitions in behalf of the people.

Nor is this disrespect for the solemnities of prayer less offensive, as it is often seen in the devotions of the social and private circle. In the family, where all its members should be taught to venerate all true religious services, and where, if children are not taught this, they will become careless and disrespectful, a most culpable disregard of even common courtesy is often found. The minister is not unfrequently put to a severe trial of his faith and patience, when praying in a Christian family or social circle, to find himself the only person kneeling, while all others present, members, perhaps, of his own church, remain carelessly sitting, as if saying, "What is the Almighty that we should serve him? and what profit shall we have if we pray unto him?" Job 21 : 15. Various excuses are given in justification of this irreverent practice, such as, customs have

changed,—the prevailing fashions in dress render it inconvenient, &c., &c. To such a reason given by a professed disciple of Christ, we say in the words of Elijah to the people, "If the LORD be God follow him; but if Baal follow him." I Kings 18: 22.

The blessed effect of an appropriate posture in time of prayer, is forcibly illustrated by reference to certain devotional exercises which multitudes have witnessed, when, by the request of the minister, the whole body of Christians in the congregation has knelt for a few moments in silent, earnest prayer. How solemn has been the occasion. How impressive the scene, sending conviction to the heart of the impenitent, while a profound sense of the immediate presence of God has rested on every mind. In many instances, prayer thus offered has been more fruitful in its immediate results, than almost any other manner of petition. Is it said, that was the answer to the prayer, and not to the posture assumed? It was doubtless in answer to prayer that the power of God fell upon the congregation, but posture helped the prayer, and it can hardly be supposed that a similar blessing would have been received had the entire audience, the minister included, remained like upright statues on their seats. At proper times and places, the approbation of God has repeatedly rested on a congregation thus bowed in silent prayer, as the history of our churches may fully attest.

Before closing this article, already longer than was intended, it may be necessary to throw in a caveat against a wrong impression.

While the Divine authority, and therefore importance, of proper postures in prayer has been urged, let no one suppose for a moment that anything can take the place of the *spirit* of true devotion. Forms are only insisted upon as channels of God's appointing, through which the Spirit is to communicate itself. We want in prayer both the form and the power. It is a mischievous and licentious error, fraught with many evils, to neglect the use of the forms of godliness; while to make them paramount, is a mistake fatal to piety. Mere forms are an empty and transparent hypocrisy, alike offensive both to

piety and good sense, while the religious observance of both in their place, with the least neglect of neither, is the true path to the greatest measure of true Christian usefulness and the entire approbation of God and our Saviour.

NOTE TO THE ARTICLE ON THE WAR AND SLAVERY.

April 1, 1862.

The events of years are now crowded into a single month, and one who writes on the great topic needs to have the latest telegrams on his table when reading the revised proof of his essay. Two or three things have occurred since the article above referred to was written, which suggest a few words that should go out to our readers in company with the words penned a month since.

On the 6th of March, two days after the date of the essay, the President took both Congress and the country by surprise, in forwarding a brief message, which opens as follows:

"*Fellow Citizens of the Senate and House of Representatives:—*

"I recommend the adoption of a joint resolution by your honorable bodies, which shall be substantially as follows:

"*Resolved*, That the United States ought to coöperate with any State which may adopt a gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State in its discretion to compensate for the inconveniences, public and private, produced by such a change of system."

That is something in view of which we may indulge gratitude and exercise hope. It may be said, indeed, that a proclamation from him, as Commander-in-Chief, or a military order to be executed by the Commanders of Departments respectively, would have been more in keeping with his position, and more immediate, direct and effective in its operation. It may be said that the message is manifestly put forth as a *feeler, and an experi-*

ment; whereas the country wants independence, resolution, energy and deeds. It may be said that the proposal is somewhat likely to give us debate, wrangling and division, with no valuable practical results at the end; whereas the results (emancipation) should have been secured by some positive act, leaving the country nothing to do but to acquiesce, as it does acquiesce in other necessary stretches of power. And there is force in all these suggestions.

But we accept gratefully what is afforded by the message, and still more gratefully what seems to be foreshadowed by it. A President formally recommending emancipation is a marvel of progress, which will act with great effect at home, and with still greater effect abroad. It differs somewhat from the Dred Scott decision of 1857, from the apology and semi-approval of secession sent by Buchanan to Congress in December, 1860, from the Fugitive clause of the Inaugural, and even from the order modifying Fremont's proclamation. The general approval of the recommendation by even the conservative portion of the Northern people is truly encouraging. And the following sentences, taken from the latter part of the message, *seem* to indicate that at length the President has determined, by one line of policy or another, to strike the rebellion at its vulnerable point, effectually and soon. It sounds as though he meant to make generous offers, and if they be not accepted, to have done forever with temporizing. We hope the following words really mean what they have generally been understood to imply:

> "If, however, resistance continues, the war must also continue, and it is impossible to foresee all the incidents which may attend, and all the ruin which may follow it. Such as may seem indispensable, *or may obviously promise great efficiency toward ending the struggle,* MUST AND WILL COME."

We hope Mr. Lincoln will not allow the promise which these words carry to the people, to remain unfulfilled. He suffers no lack of sagacity, ability, nor independence in his thinking and plans. He is really Commander-in-Chief of the army, as his recently published orders for an advance plainly show. He has reörganized the departments, and thus divided and localized responsibility. He has made some confession and atonement

over the wrong done to Fremont, by giving him an important command. He seems to be heartily aiding the new Secretary of War, who manifestly has no fear of hurting slavery; and whose ideal of the true soldier is a prompt and brave and uncompromising Christian, storming a fort in the name of God and the country. He is not hasty, but careful, and of few promises. If he will give us deeds, we will spare his words, and forgive his hesitation in the past, if we may have his prompt service in the future.

The telegraph brings us this morning the first clear, distinct, and specific military order, issued in accordance with the act providing for the confiscation of slave property, which has yet been given to the public. It is from Gen. Curtis, commanding in Southwestern Missouri and Arkansas, and dated March 26. It shows that the hero of Pea Ridge, (unless FRANZ SIEGEL be really *the* hero,) can do something else than fight. As a John the Baptist, heralding still greater successors, it deserves a record here. Thus it runs:

"Charles, Morton, Hamilton, Kennedy, Alexander, and Lewis, colored men, formerly slaves employed in the rebel service, and taken as contraband of war, are hereby confiscated; and not being needed for the public service, are permitted to pass the pickets of this command northward without let or hinderance, and are forever emancipated from the service of their masters, who allowed them to aid in the efforts to break up the government and laws of our country."

The bill abolishing slavery in the District of Columbia, now before Congress, it is said is certain to pass both Houses by large majorities, after the members shall have sufficiently talked about it, and kept it hanging till the slaves can be mostly sold or removed South. The country is getting impatient of this waste of words and time; but as the discussion is sure to come up at some time, it may be quite as well to have it over the initiatory step of emancipation as anywhere. That first step taken, aud though it be a short one, it will serve to make the successive ones both easier and more natural. The government will have turned "ABOLITIONIST," and will then be fairly committed to the policy of emancipation. We can afford to hear the opposing arguments now, when we are sure they

will be voted worthless at the end, and thus be stripped of their force and terror when they reäppear in the future. It promises to be the beginning of an end glorious and sure. Future acts of emancipation cannot frighten Congress, after this has been allowed to haunt the Capitol for a month, and there to display its terrors and invoke the gods of despotism in vain.

Two other things deserve to be noted, in view of their bearing upon the subject we are considering. The first is the evacuation of Manassas, and the whole line of fortifications on the Potomac, by the rebel army, and the consequent movement southward. What that movement really signifies we are not yet certain; but it appears as though there was a determination to avoid any such general engagement with the Federal forces as would render a defeat decisive, and at once crush the rebellion; and that the plan is to retreat, step by step, under compulsion, fighting only when assured of superior advantages, tearing up railway tracks, burning bridges, desolating the country, necessitating the detachment of force after force from the army to keep down secession in the conquered territory, and thus drawing the Union troops farther and farther into the interior, in the hope that the people will get weary of the war, and demand a recognition of the Confederacy and a cessation from strife, or that some opportunity may be afforded to conquer or cut off our weakened forces. If this is really the plan, Mr. Lincoln's determination, expressed in his message, will be likely to come into play. This desperate protraction of the war will create an obvious "military necessity" for striking at the system of slavery by a direct blow, and inviting the negroes to rally for the old flag, which at length will probably be unfurled before them as the banner of emancipation. "If the war were to end now we should compromise," is the remark said to have been recently made by a leading Cabinet officer. If it continues on such a plan as has been suggested, emancipation is likely to make compromise impossible. A long Red Sea thus stretches before us, crimson with our noblest blood; but the song of negro deliverance swells sublimely on the farther shore!

The other thing deserving notice is, that the last and worst of the indirect influences against Freedom mentioned in the article of March, is already springing into formal shape and action. Under the lead of Vallandingham of Ohio, the Democratic magnates at Washington are said to be rallying, and making up a factious or partisan issue against emancipation as foreshadowed in the message of the President, and using as a positive rallying cry,—"*The war policy of McClellan!*" For the honor of our young General,—who has shared the generous and patient confidence of the Republic as few men have done—as well as for the sake of the country, we trust the Commander of the department of the Potomac neither assents to this use of his name, nor is privy to the plans of these plotters. If he has a "policy" which opposes or thwarts that of the President, honor should compel him to a prompt resignation of his command; and, failing in this, he should be at once notified of the appointment of his successor. He is too strongly suspected already of lacking enthusiasm for Freedom, and of an excess of pity and sympathy for rebel generals and masters: instead of consenting that any other testimony against his fair fame go abroad among the people, it were well for him to hasten and purge himself from the taint of distrust. Consenting to be the leader and symbol of these allies of the slave power, his generous country will give him tears instead of plaudits, and history will build a gibbet for his memory!

But the movement toward a reconstruction on the basis of another miserable compromise, or toward a separation more disgraceful still, is not only foreshadowed, but begun. It is whispered at street corners, fairly broached in caucuses, and covertly or openly brought forward in papers which find immunity in their insignificance or hereditary vices. Whatever craft, subtlety, money, ambition and persistence can do to rally a party and effect a serious division for the sake of power and spoils, will be done. We say again, let us beware of compromisers; and let us have faith in the truth, and hope in the omnipotent, the ever watchful and just providence of God.

Art. VIII.—CONTEMPORARY LITERATURE.

Text-Book of Church History. By Dr. John Henry Kurtz, Professor of Theology in the University of Dorpat, etc. Vol. II. From the Reformation to the Present Time. Philadelphia: Lindsay & Blakeston. Smith, English & Co. 1862. Octavo, pp. 454.

Students in ecclesiastical history have now little reason for complaint over the lack of sources or facilities to encourage their labor. During the last fifteen years, a new impulse has been given to study in this department, and the field has been explored by some of the most eminent minds of the age. And church history is no longer a mere record of dates and facts, of personal struggles and doctrinal controversies. Events are grouped and systematized, phenomena are studied with reference to the philosophical evolution of law, and the providential work and plan are sought amid all the seeming chaos of events and the throes of revolution. Neander, Schoff, Milman, Guerricke, and others are opening to us mines of great richness, and offer large rewards to the earnest and devout inquirer.

But as a text-book it would be difficult to find anything superior to this manual of Kurtz. The first volume was noticed at some length in these pages, its plan was unfolded, and its peculiar excellencies pointed out. The second volume is, in some respects, superior to its predecessor. It is a direct American translation from the original, and not the mere revised republication of a foreign work. The last chapters have been added by the translator and other hands, preserving faithfully, however, the author's plan and working always in his spirit. The work being conceived and written from a Lutheran stand-point, it naturally exhibits here and there the theological predilections of the author; it confines itself very largely to European church life, and leaves the history of the church in Great Britain and America to be disposed of in comparatively few pages. But the scholarship of the work is eminently thorough, the history is faithful, the statements careful and free from all narrow partisanship, and the spirit is catholic and every way admirable. The work deserves a most cordial welcome, and will thoroughly justify itself as a real contribution to our ecclesiastical literature wherever it shall find its way.

The City of the Saints, and across the Mountains to California. By Richard F. Burton, Author of "The Lake Regions of Central Africa," etc. With Illustrations. New York: Harper & Brothers. 1862. Octavo, pp. 574.

Mr. Burton's volume on Central Africa is one of the most readable and pleasant to be found among the large and growing list which recent explorers are furnishing. He sees things with his own eyes, which are always open, describes in his own way and according to his own impressions, caring little for the opinions of previous writers, and stamps his own individuality upon

every page. He has a muscular mind, great self-reliance, a cool nonchalance in his intercourse which crops out in his composition, with very little of the sensitive refinement which makes him at once repel the lower elements of life instead of studying them, and no squeamishness which prevents him from speaking familiarly on topics which some other men would carefully exclude from their pages. There is a bold, honest, free-easy way with him, which wins a reader's interest at once, and there is also merit enough in his books to hold it even to the end of his longest and most detailed narratives.

The narrative of his trip across the plains to the city of the Mormons, the lengthy accounts given of life among these denizens of Salt Lake Valley, the efforts he makes to eliminate the real truth from the contradictory statements of travellers and residents, the occasional discussions which he indulges over the principles and tendencies of Mormonism, and his account of the subsequent journey across to California, combine to give us a really attractive and instructive volume, which, however, needs to be read with an independence and criticism as decided and as free as he himself is constantly exercising. Indirectly his book contains a protest against what he regards the unfair treatment and unjust suspicions that the Mormon leaders and disciples have received at the hands of Gentile authors and the general public; and while he says nothing in defence of Mormonism, he presents it in a light less repulsive than it has generally appeared. He allows its apologists an opportunity to speak through his book, and justify or extenuate their system if they can. Other travellers have passed over and described the same regions; and if his narrative contains little that is really new, it has the merit of being a recent, fresh, original, instructive and vigorous story, told by a shrewd and independent observer.

PRACTICAL CHRISTIANITY. A Treatise Specially Designed for Young Men. By John S. C. Abbott. New York: Harper & Brothers. 1862. 12mo., pp. 302.

Mr. Abbott is too well known as an author to need an effort to exhibit his characteristics. With a mind well stored, versatile, abounding in illustrations, eschewing all profound and abstract thought, seizing upon truth in the concrete form, and at its salient points; writing in a style that is simply picturesque and attractive; always aiming at practical results, never led away by enthusiasm, though sometimes exaggerating one side of a truth at the expense of another; genial and catholic in spirit; having a reverence for real human goodness such as life may really and readily yield;—he is a pleasant writer and an excellent and wholesome counsellor. The volume before us exhibits all these qualities, and promises to be of great service to the class of persons for whom it is designed, if they can be induced to read it with attention. It meets just those objections to Christianity which are superficial and yet widely operative, and presents just those positive views of it which appeal to the good judgment and conscious necessities of ordinary minds. It is dedicated to the young men who have gone, in the spirit of true patriotism, into the Federal army, and will prove a valuable work for general circulation throughout the camps.

YOUNG BENJAMIN FRANKLIN; or the Right Road through Life. A Story to show how young Benjamin learned the Principles which raised him from a Printer's Boy to the first Ambassador of the American Republic. A Boy's Book on a Boy's own subject. By Henry Mayhew, etc. With Illustrations by John Gilbert. New York: Harper & Brothers. 1862. 12mo., pp. 561.

Benjamin Franklin's Biography is somewhat embellished in this volume; scenes are introduced and conversations reported, plans are unfolded and policy set forth, which have their origin, in part at least, in the author's imagination. Yet, in a high sense, the story is really true, and most admirably told; and the volume is a gem of its kind. The theory of life which it incidentally but clearly unfolds is one which a boy could hardly have before him continuously without profit. The volume is almost magnetic,—boys will read it over and over as they read Robinson Crusoe, and it can hardly fail to nurture a love of honor, industry, straight-forwardness and noble living. The author has not forgotten his own boyish experiences, nor does he fail in his attempt to show the generation of boys that succeeds him the way to an attainable honor and a genuine success.

MEMOIR, LETTERS, AND REMAINS OF ALEXIS DE TOCQUEVILLE, Author of "Democracy in America." Translated from the French by the Translator of Napoleon's Correspondence with King Joseph. With large Additions. In two Volumes. Boston: Ticknor & Fields. 1862. 12mo., pp. 430, 442.

De Tocqueville is best known in this country through his "Democracy in America;"—a work which surprised our own statesmen and economists by the clear insight which it exhibited into our political and social life, by the profound philosophy which ran through his estimates of our system, by the hearty and intelligent appreciation of whatever was excellent in American character which an eminent foreigner exhibited, by the clearness with which he pointed out our dangers and their sources, and by the rapidity and accuracy with which he interpreted and generalized the facts which his comparatively brief stay in this country brought to his eager observation.

The memoir, with which these volumes open, was written by Beaumont, his travelling companion in America, and his intimate companion, associate and friend for many years, who also takes the general editorial supervision of the volumes. His work is truly one of love and reverence, and not less one of delicacy, skill and wisdom. The selections from De Tocqueville's writings, which appear here, exhibit him in the various phases of his life and character, and afford the amplest and most desirable means of guaging his rare and cultivated mind, and of understanding his spirit, principles and character. He was at once the warm friend, the genial companion, the diligent student, the careful observer, the profound philosopher, the broad-minded statesman, the accomplished *literateur*, the enthusiastic poet, who needed not to indite rhymes to exhibit the hidden fire, and the devout and reverential worshipper of God. Besides the memoir, these volumes contain his "Tour in Sicily," "Visit to Lake Oneida," "A Fortnight in the Wilderness," "France before the Revolution,"—an article originally contributed to the *Westminster Review*, and here republished, two chapters of a work which he

never lived to complete, entitled, "France before the Consulate," and a large number of "Letters," so miscellaneous and characteristic that they photograph every side of his nature. The work is eminently welcome, and the publishers send these memorials of our author out to the American public in a style well befitting his character and service.

JOHN BRENT. By Theodore Winthrop, Author of "Cecil Dreeme." Boston: Ticknor & Fields. 1862. 12mo., pp. 359.

These two works left by Winthrop in manuscript, when he left to defend Washington in the famous 7th Regiment, and which were brought out by friends after he fell at Great Bethel, take the public by surprise. But for the beautiful memoir of him furnished by Curtis, we should hardly be able to account for the successful hiding of such varied and effective power as he displays. Cecil Dreeme awakened surprise; John Brent may well excite astonishment. This last work is pitched on a different key, it deals with other scenes and characters and phases of life, but it has even more of throbbing vitality of mind and heart, exhibits more power in the young literary artist to conceive and portray, and brings out the fineness and elasticity of a spirit whose physical symbol is a Damascus blade. The story is laid among the plains, mountains and defiles of the great territory stretching from Missouri to Sacramento, and there is a free, wild, dashing quality in it which captivates or conquers at once. Some theological crotchets and maledictions are flung out now and then, which were better when put under restraint, or ventilated with more quietude and modesty; but the work is the marvellous product of a rare and gifted mind, whose loss is another of the costly sacrifices by means of which we are to buy a worthy future for the nation.

LEISURE HOURS IN TOWN. By the Author of "Recreations of a Country Parson." Boston: Ticknor & Fields. 1862. 12mo., pp. 437.

The Country Parson steps out frankly from behind the screen at last. Fronting the title-page of this volume is a steel-engraved portrait, and beneath this is the autograph, "A. A. H. Boyd," while references here and there will indicate clearly enough to any reader that he is exercising his clerical functions in the far-famed city of Edinburgh. But these essays show that the change of locality and experience produce no very striking differences in the tone of his mind, the style of his thinking or the qualities of his rhetoric. He is a man to put himself almost at once into real and vital sympathy with whatever phase of life stands out before him, and with almost every grade of mind with which he comes in contact. His essay "Concerning Veal: A Discourse of Immaturity," is one of the most admirable things which he has yet done in his whole literary life. His essay "Concerning people who carried weight in life," exhibits his real sympathy with those whose life is a perpetual battle against circumstances; while the paper "Concerning the sorrows of Childhood," shows how he spontaneously bends in love and reverence toward the little ones, and how the tyranny which makes them its victims, stirs up his indignation till his geniality is overwhelmed by his fierce-

ness. His review of Caird's sermons, with his analysis of the preacher's power, and his general suggestions on the subject of preaching, make us desire to see more fully the critical and muscular qualities of his mind. But it is enough to say that the volume is every way worthy of its predecessors, and of the author's wide reputation as one of the most genial and pleasant essayists of the day.

MARGARET HOWTH. A Story of to-day. Boston: Ticknor & Fields. 1862. 12mo., pp. 266.

This book is reprinted from the *Atlantic Monthly*, and the story is much better continuously read, than when given to us in monthly instalments. There is great power, and decided originality in it. The author's grasp of mind is both vigorous and tenacious; there are some fine indirect analyses of character; the descriptions of nature are full of color and suggestiveness; the heights and depths of life are sketched with a fearless hand, and the heart-life of the personages comes out like the movement of a tragedy. The style of the book wants calm and quiet strength; it is intense and nervous almost to spasms, and for that reason it sometimes appears unnatural, and becomes occasionally tiresome. There is here the promise of something higher and better,—a promise which we hope may yet be fulfilled.

THE TRUE STORY OF THE BARONS OF THE SOUTH; or the Rationale of the American Conflict. By E. W. Reynolds. Boston: Walker, Wise & Co. 1862. 12mo., pp. 240.

To those who have carefully watched the process by which the antagonistic elements in our political system have been brought, step by step, into manifest competition, hostility, and finally into desperate conflict, this volume will unfold nothing really new; though it would be difficult to find elsewhere a clearer presentation and happier arrangement of the leading facts belonging to the history of this conflict, than on these pages. The work will do good at this crisis in our affairs, because it *seems* to be a new attempt to evolve the philosophy and significance of our present national struggle, and because it will find eager and candid readers in many circles where it would formerly have been spurned without examination, and where the old expositions of precisely the same import would awaken prejudice. It contains just the facts which especially need to be circulated in order that our national problem may be solved as speedily and as accurately as possible. They who are least inclined to the author's theory, are just those who need the clear statements and conclusive reasonings of this little treatise.

TRACTS FOR PRIESTS AND PEOPLE. By various Writers. Boston: Walker, Wise & Co. 1862. 12mo., pp. 372.

The volume of "Essays and Reviews" has not yet brought forth its entire harvest of results. They continue to appear, now in one form and now in another;—here in congratulations and there in protests and prophesyings of evil;—to-day in a eulogy from some ardent apostle of "Religious Progress," and to-morrow in some volley of "Resolutions" from an ecclesiastical coun-

cil, which discerns in it the advance-guard of the skeptical forces that are always planning or advancing to a fight against the bulwarks of the Christian faith. This volume of Essays, or "Tracts," as they are called, represents a party in the Anglican church, which refuses to join either of the extreme wings of theology which mark the limits of opinion in the Establishment. While objecting to the destructive criticism and disorganizing tendencies of the notorious book, the writers favor a liberal interpretation of Scripture and of the "Thirty-nine Articles," and claim a large freedom in sentiment for the English clergy, which they insist should be both allowed and encouraged. The book may properly be said to represent what may be described as the "Broad Church" party,—a party believing in the Establishment, loving the ritual, admiring the prestige and dignity of their ecclesiastical household, accepting its doctrinal standards when interpreted by a philosophic and flexible exegesis, and holding to religion as a needful element in life, and a great boon to society. The several tracts are of very various degrees of ability and merit. The subjects are quite diverse, the differences in style are striking, and there are manifestly quite decided differences in the religious opinions of the several writers. Some of the "Tracts" have positive and others negative bearings: some have definite opinions which they aim to define and establish, while others cover a broad territory with general or specific criticism. Most of the writers are strong, clear, independent, critical thinkers; the essays are forcible in style, direct in reasoning, and act on the reader's mind as a strong stimulus. Hughes, Maurice, Gorden, Davies, Langley, Ludlow, &c., are among the contributors; "Religio Laici," "The Atonement as a Fact and as a Theory," "Terms of Communion," "Revelation," "Miracles," Dialogues on "Doubt," "Laws of Nature," &c., are among the subjects discussed. Whoever wishes to keep apprised of the struggles, tendencies, and changes of religious thought across the sea, and which are being reproduced at home, will find this volume aiding to answer his inquiries, and preparing him for the conflicts and issues which are sure to mark our religious life hereafter.

Christ in the Will, the Heart, and the Life. Discourses by A. B. Muzzey, Boston: Walker, Wise & Co. 1861. 12mo., pp. 371.

This volume contains thirty-two sermons, preached in the course of the author's ministry at Newburyport, and dedicated gracefully, in a few simple words, to his parishioners. There is nothing peculiarly striking in the topics chosen or in the treatment which they receive. They are meditative and yet practical discourses, dealing with the questions of life and duty in a way at once direct and judicious, avoiding technical theology, abstruse criticism, and radical theories. The spirit is reverential and calm, the style pleasant, easy and tastefully ornamented, the counsels wholesome and wise, and the teaching manifestly conscientious and affectionate. Delivered by a Unitarian, orthodox readers may miss what they deem essential to thorough and evangelical preaching, but no fair-minded reader could well fail to profit by the presentations of truth which give the volume its value.

PRAYERS; By Theodore Parker. Boston: Walker, Wise & Co. 12mo., pp. 200.

There are collected here forty-two of the public prayers "delivered" by the great heresiarch of New England, at the Melodeon and at Music Hall, caught from his lips by the reporter. We have been greatly interested in reading and studying them, as indices of the spirit of the man whose religious status it was so perplexing a thing to define. They are, of course, unique and characteristic, yet reverential, aspiring and often childlike;—there is less of variety than might have been anticipated, and far less of "Parkerism" probably than in the Sermons that followed them. The volume is dedicated to Mrs. Parker, and contains a very excellent steel engraved portrait of the man who had stronger friendships and deeper prejudices than almost any other man of his time.

THE NEW AMERICAN CYCLOPÆDIA: A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. XIV. Reed—Spire. D. Appleton & Co., New York. (Bailey & Noyes, Portland, Sole Agents for Maine.)

Another volume will complete the American Cyclopædia. It maintains its permanent worth through its whole course. In this volume are many articles of great interest to general readers, and some articles that will be read with profit by those occupied with special topics. We have here "The Reformation," by Prof. Schaff, and "The Roman Catholic Church," by Archbishop Kenrick. Another class of articles, of rare excellence in themselves, are invested with a new interest for our readers, as they are the last work of the talented and lamented Symonds; Smollet, Socrates, Spinoza are among these.

We believe all those who have furnished themselves, volume by volume, as it has appeared, are so well satisfied with the Cyclopædia, as to recommend the complete work to all who can, even through inconvenience, manage to possess it.

We have also received the prospectus from the publishers of a volume devoted to topics connected with the present war. In some sense, we suppose it to be a supplement to the Cyclopædia.

THE SUPERNATURAL IN RELATION TO THE NATURAL. By the Rev. James M'Cosh, LL. D., Author of "The Method of Divine Government," "Intuitions of the Mind," etc. New York: Robert Carter & Brothers. 1862.

Those who have read the previous volumes from the pen of M'Cosh will not need to be told that he is an author of peculiar gifts and qualifications to treat subjects like the one to which this volume is devoted. It is said that comparisons are invidious, but we think it nevertheless safe to say that we are better pleased with the technicalities of this work than we are with those of Bushnell's Nature and Supernatural. The former work makes the distinction between nature and the supernatural clearer and more according to facts.

M'Cosh deals very heavy blows, and not a few of them, against the fallacies of "The Recent Theological Inquiries." He is skilful as well as pow-

erful. He puts his spear point to the very joints of the mail in which the great errorists have clad themselves, and, lo, their armor is gone and they stand before you as vulnerable as the humblest opposers of Divine revelation.

ETHICAL AND PHYSIOLOGICAL INQUIRIES, Chiefly Relative to Subjects of Popular Interest. By A. H. Dana. New York: Charles Scribner. 1862.

Perhaps we can give the reader a glimpse of the nature of this book, as well by giving some of the captions of the chapter as in any way: Races of Men, Compensations of Life, Identity, Necessity, Authorship, Influence of Great Men, Lawyers, Hereditary Character, Sensuality, Health, Narcotic Stimulants, External Religion, are the titles of the first dozen chapters. The chapters can hardly be called essays; they are too fragmentary for that. It is, however, a sort of reading quite attractive and profitable.

We commend to the tobacco using fraternity, and especially to the Doctors of Divinity thereof, a prayerful reading of the author's chapter on Narcotics. We hope it may induce on the part of some the repentance not to be repented of. Another chapter of peculiar interest is that of Hereditary Character. Some excellent thoughts are in the chapter on External Piety.

While the author keeps to the physiological as related to the ethical, his remarks are, in the main, just and valuable. But when he enters the purely metaphysical, he manifestly stumbles,—like many other authors who have given their chief attention to physical law in any department. They carry their analogies too far and fall into the error of regarding the human mind in the chain of physical agencies and under the same law of necessity. We commend to the attention of such that wider view which is to be found in M'Cosh and others like him.

HEALTH: Five Day Sermons to Working People. By John Brown, M. D., Author of "Rale and his Friends," etc. New York: Robert Carter & Brothers. 1862.

A very readable and useful little book. It is full of good hints for the benefit of the health of man—of both body and soul. The author is almost free from the shackles which most of his profession wear. Only here and there do you see any of the inherited prejudices. Buy the book; it is both cheaper and more agreeable than drugs. Prevention is better than cure.

THE

FREEWILL BAPTIST QUARTERLY.

No. XXXIX.—JULY, 1862.

ARTICLE I.—THE ENGLISH BIBLE IN MANUSCRIPT, AND ITS TRANSLATORS.*

The relative history of the Bible is a history of human civilization. It is written in the biographies of those heroic spirits who are chosen of God to endure suffering, toil and death for the elevation of their race. Every truth that becomes a quickening and propelling force in the world's progress, commences its action on the race through an incarnation; through the witness of a life, through the loving obedience of some soul that clings to it, though wrung by suffering; lives to make others hear it, or dies rather than deny it.

It is an infelicity of the word martyr that, while we make prominent the idea of suffering and heroism it suggests, common use has obscured the primary thought that a martyr is simply a witness. This may be no loss, however, since the human mind never can fail to feel for the convincing and attractive power of suffering for truth's sake. In this respect, as well as in its higher relations, the incarnation and martyrdom of Him who

* The authorities relied on for the statements in this article, besides the ordinary English histories and books of reference, are "Townley's Scripture History," and the careful and exhaustive "History of English Bible Translation." By Mrs. H. C. Conant. New York: Sheldon & Co. 1859.

is the truth, was in adaptation to the nature and want of humanity. In no other way could his truth reach through the reason and take possession of the emotive forces in man. For this reason it has been the high privilege of holy and believing souls in every age and nation to share in "the afflictions of Christ."

The English race had a church, and a Bible, from the beginning of its existence; but it can hardly be said to have had Christianity, till the Bible had not only its students, but its martyrs. In still earlier times, among the aboriginal Britons, perhaps before Paul ascended, the light of the Bible dawned on Britain, preceded by the gleam of the Roman eagle, and the light of Roman civilization. But these were extinguished when the pagan Saxons and Angles, welcomed at first as protectors by the Britons, overspread the country and treated the latter as their descendants have since treated the Indians on this continent. There was this to distinguish the colonization of old Angle-land from that of New England—the former was the spread of paganism. The true God was known only in Wales, and a few other districts, where the original Britons retained, and still retain, a footing. The conversion of these Saxons began about A. D. 600, at which time Gregory, Bishop of Rome, sent thither the pious monk Austin, with forty companions. They brought the Bible and some other books, for in that early day Rome had one pontiff who favored the universal study of the Bible. He had already adopted the policy of the papal church in other respects, for he instructed his missionaries that, in order to secure a ready reception for Christianity, they should disturb the prejudices of the Saxons as little as possible. Heathen temples, altars and festivals, were to be retained and converted to Christian uses. Even human sacrifices have been heard of as offered by those who had accepted the teaching of the monks. And Bede declares, in the history of his times, that there were still temples having one altar for the sacrifices of idolatry, and another for the services of Christian worship. A memento of this marriage with idolatry still remains in the name of the festival called Easter, which resulted from the attempt to supplant the annual festival of Easter,

the Saxon Venus—by giving to a Christian one the same name. There was little of the letter, and less of the spirit of the Bible, yet that little inoculated the veins of idolatry with slow but sure death. Some acquired skill in writing, and diligently used it to multiply copies of books. Egbert, a bishop in the north of England, had, with great industry, collected a library whose excellence was celebrated on the continent as well as at home, though it contained no more than a score and a half of manuscripts.

Adhelm, a pious bishop, whose Christian hymns were in use for two hundred years, and who had few if any equals in learning during that time, endeavored, by poems and other writings, to call the minds of his countrymen to the Holy Scriptures. He translated a part of the Bible into the vulgar tongue, and persuaded Egbert to engage in the same work. There is preserved in the British Museum a copy of the gospels, written in Latin by the latter, with a Saxon version between the lines. It is elegantly written, with illuminated headings and capitals, with pictures of the cross and the evangelists; and the whole book is overlaid with "gold and silver plates and precious stones."

The man of that age best known to later times, and perhaps the most honored for piety and learning in his own, was Bede, called the wise Saxon. To his history of Christianity are we indebted for the most that is known of England, from the time of its appearance in history, till near the time of his death, which occurred in 735. He was engaged in translating the gospel of John into the language of the common people when seized with his last illness; but he continued the work during many weeks of sickness. Even when struck with death, his amanuensis said to him, "My beloved master, there remains one sentence unwritten." "Write it, then, quickly," he replied, and summoning all his energies, he translated it, and when the scribe said, "It is now done," he repeated, "It *is* now done," uttered a brief prayer—and expired.

Darkly as the light of Christianity had yet shone, it was dimmer during the next two centuries, owing to the irruptions and desolating wars of the Danes and and Northmen. In the

midst of this confusion, there arose, thanks to his noble mother, one Christian scholar who, both as heroic exile and as patriot *prince,* was an honor and a blessing to his race—good king Alfred. He declares that, at his accession to the throne in 871, "knowledge and learning were extinguished in the English nation." Nobly did he labor for their revival. "He was constantly occupied, not only in governing, but in constructing government, being much of his time involved in war, fighting in more than fifty battles by land and sea, yet few men, in more fortunate times, with lives of uninterrupted literary industry, have produced so many books as were sent forth by his prolific pen. All his compositions and translations were for the enlightenment of the common people. He also established schools by law,—endowed the University of Oxford, and obliged the wealthy to educate their children. The seal and monument of his wisdom remains to this day in that "glory of the English constitution, the right of trial by jury," and in the English common law. The source of his wisdom, and the inspiration of his labors, was the Bible. He constantly carried portions of it in his bosom. In his private devotions he used the Psalms.

He also translated them into the Saxon language, that his people, instead of a litany in unintelligible Latin, might have the same help in their devotions, which he daily employed in his own. It is said by some, that he translated the whole Bible, but most believe that he died before it was completed. The work was resumed by a grandson and successor, who employed some Jews to make a translation of the Old Testament.

One hundred and seventy years after the death of Alfred, Saxon history ended in the invasion of the Normans, who brought with them the French language and the feudal customs. All the Saxon priests and bishops were ejected, to give place to Norman ones. The Saxon language was utterly silenced in the court, in the transactions of business, in the church and the school. The lands of the realm were mostly seized by the Norman barons, or parcelled out among them by the conqueror, and all the lower classes of Saxons became slaves of the soil,

or, resisting that, outlaws. During more than three hundred years, Saxon stubbornness and Norman pride braced against each other, till, at length, it was found that neither could stand alone. Saxon industry and thrift had again made the old landholders and merchants a power in the nation. Norman passion and profligacy made the barons too weak to resist alone a tyrannical king, so the two parties came together at Runnymede, and the result was Magna Charta.

From this time the language and the race that had endured the discipline of oppression, began to grow into superiority, and to incorporate the others into themselves. Here begins the life of the English language;—a fitting exponent of the nation that uses it; a combination of many elements; the growth of many ages; rough, strong, and copious, beyond any other living language.

The influence which, more than all others, developed these qualities, and which, through all stages of change and growth, has rendered them permanent and universal among the English speaking race, has come from the English Bible. The great charter is pointed to as the beginning of constitutional government, but of that there would be little to boast, had not the tree imbibed better juices than belonged to the root. There was no such acknowledgment of equality and protection for all, as the framers of constitutional government on this continent learned from the Divine word. It recognized the right of force, and proclaimed protection only for the strong. The wild, bitter, and hardly innocuous crab-apple, out of which our delicious orchard fruits are said to have been developed, can hardly claim that these are but a perpetuation of itself. So the excellencies of the English government must be traced to the forces that have shaped its later culture, rather than to any merit discernable in it at that day. A hundred and fifty years from the date of Magna Charta, the majority of the laborers were slaves, or, as called in the language of that time, *villeins*. The character to which their condition was favorable, can be understood from the signification which still clings to that word,—a signification doubtless equally applicable to their masters. In each of the ancient civilizations,—Egyptian, Baby-

lonian, Grecian, Roman,—in proportion as wealth and dominion were extended, vices and slaves increased. While emperors widened their territories, and philosophers built the monuments of their genius, the masses, the basis of society, were sinking lower in ignorance and corruption, till, in every case, the state tottered and fell in its self-caused decay. There must have been some counteracting and preserving force at work in the English nation, even in its darkest times. The tendency of the masses was ever upward, and in the direction of independence. Out of the amalgamation of so many branches of the most persistent, adventurous, and unconquerable race that ever inhabited Europe, came a common people, who, as well as the king and barons, were a power in the realm. Every encroachment of the ruling powers inaugurated a struggle which was sure to end, sooner or later, in some new concession on the part of royalty, and some fresh guarantee of right to the people. Though the English race had been led out of the bondage of idolatry, they were still in the desert of ignorance, and the pillar that led them was not of fire, but of cloud;—cloud that grew darker with every century. There had been light within it, but that light was obscured in ever deepening gloom.

The church in the fourteenth century had become a vast organized system for extortion and plunder. It despoiled alike the monarch and the serf. It had no interest in the English nation, only so far as it could draw from thence means to sustain the papal influence and fill the papal coffers. The popes must have money to maintain their luxury, carry on their wars and intrigues, and defeat rival aspirants. When, as sometimes happened, the revenues from different countries were divided between two or three infallible and mutually belligerent heads of the church, the demand for Peter's pence was increasingly urgent, and everything depended on keeping the masses in that state of utter ignorance which would make them the most pliant adherents, and the most supple tools in the hands of their clerical army. This army, sent forth to maintain the prerogatives of the Pope, and to revel in the spoils of rich and poor, labored only to keep the people in that state of supersti-

tious dependence that would make their task the easiest. They knew little except what belonged to their trade. Those priests were probably no unfair sample of the whole, who, in Wickliff's time, told their congregations that certain heretics had invented a wicked book, called the New Testament, by which they were seeking to destroy the authority of the church. There were the two Universities, thronged with candidates for the learned professions. But if any students wished to devote themselves to reading, a chest full of manuscripts was all the most favored of the colleges contained. A Bible cost more than the salary of a day laborer for a dozen years. In the lecture rooms, the students were enlightened by subtle, profound, sublime, and seraphic doctors, with discussions upon such topics as, "How many angels could stand on a needle's point?" "Is the body of Christ, which is eaten in the sacrament, dressed or undressed?" The most practical studies related to the methods of becoming adepts in the tricks of the priesthood, or in the "mystery of healing," as then understood; for instance, "curing small pox without scars, by wrapping the patient in scarlet cloth, or stopping epileptic fits by saying mass over the patient, and causing his parents to fast." If any of the professors published books, they were commentaries on the Latin fathers, and where these had introduced a quotation from a Greek father, or from the Greek New Testament, they passed it with this note, "This is Greek and can't be read." If any of the monks, having plenty of wealth and leisure, aspired to literary pursuits, he wrote absurd saint-legends and superstitions,—frequently having obtained his writing material by sponging out some to him unintelligible or useless manuscript of the Bible, an ancient classic, or a Christian father. We have often praised the church and the monks for preserving to us the literature of the ancients. They simply shut the doors of knowledge, neither entering themselves nor suffering to enter those who would. It is more the fault of themselves, than of their times, that when they should have been like the brooks in the meadow, making beautiful and fruitful all the surrounding soil, they were only dry acqueduct pipes, shutting up the

fountain from all the surrounding ground, that they might transmit a diminutive stream to a distant place.

The civil offices were mostly filled by the clergy, who were as willing to take bribes as to sell indulgences. Nor were the people better than the character of the priests and magistrates would lead us to suppose. Manners were swinish; licentiousness, in most revolting forms, universal. English men and English women were still sold like cattle at the great fairs. The words of Scripture might be almost literally applied to the English people, from king to serf, "All men are liars." Rome pierced and held as with iron grasp rulers and ruled; and was pressing the life blood out of the nation with her triple talons. One was the secular clergy with all their various grades. Another was the mendicant friars; the third, the monastic establishments. These three were independent of each other, and all independent of any law or government in the land, being accountable only to the POPE. Arson, rape, theft, or murder, all laughed at the law within the walls of the abbey, or from beneath the cowl of the monk. Priests, for frolic or pelf, might go out to share the spoil of the robber by night, and afford him a sanctuary by day. Such, with all her cathedrals, colleges and chivalry, was England of the fourteenth century. Why is not such a description as applicable to her now, as to Ireland or Italy? Too many have taken it as a sufficient reply, that the English inherited characteristics of enterprise and independence from their Teutonic* ancestors, which have been brought to the highest degree of energy and efficiency by the crossing or intermingling of tribes. But there is a fact still more significant, no matter if we consider it a result of the former, since both keep their place in the plan of God. It is that the Germanic nations have not clung to the skirts of Rome to be withered in her shade. They have opened the Bible; out of

* The Romans called them "*Ger-mans*," *i. e.*, *War-men.* "A nation scorning every restraint, considering independence as the most precious of all things, and, therefore, ready to give up life rather than liberty." They were the only race, within reach of the Roman arms, who never acknowledged the authority of the Cæsars."

that streamed the light which has banished the darkness from the sky of England. The same light which is now rising with portentous flashes those clouds of superstition and barbarism on either continent, which still lingers as relics of mediæval night.

There was one translator of the manuscript Bible, whose influence was not destined to be local or temporary, or to be extinguished even when the million-handed press began to reach the bread of life to the nation. That translator was John Wickliffe. The last part of his name indicates not his family, but the hamlet in Yorkshire where he was born in 1324. He was simply JOHN *of Wycliffe.* All that had been done by translators and cloistered transcribers previous to the birth of Wickliffe, was barely sufficient to preserve from extinction a spark of the heavenly light. Shortly before Wickliffe commenced his labors, however, a hermit in Yorkshire, who figures in the annals of the time as a poet, wrote a translation of the Psalms with notes. The name of John Trevisa, a vicar, also of Yorkshire, is connected with labors of the same kind. The late Dr. Clarke possessed a manuscript Bible, supposed, from its language, to be a little older than Wickliffe's, from which we may learn, says quaint Thomas Fuller, that "midnight being passed, some early risers began to strike fire and enlighten themselves from the Scriptures." How few these early risers must have been, may be judged from one circumstance. When Wickliffe was in his thirtieth year, and probably about the time he became master of Baliol College, three or four young priests came from Ireland to study divinity at Oxford, and returned home, because not a copy of the Scriptures was to be found in the University. But somewhere Wickliffe found one. Whether in a convent library, or where it had descended as a heirloom in some already ancient family of Yorkshire, or whether in some chest containing the college manuscripts, where, like the one which Luther unearthed at Erfurth, it had not been seen for generations, we are not told. But his work proves, not only that he found one, but that he penetrated its truths as deeply, and loved it as ardently, as Luther loved that in which he found the seeds of the reformation a century and a half later.

Of a very different temper from Luther, gentle, retiring and sympathetic, he could not have entered into or continued his life-long warfare against wily, persecuting Rome, in behalf of the right of the whole people to have the Bible, without love for its way of salvation by faith, and the same confidence in the help of its Divine Author, that animated and sustained the later reformer.

The battle with popery commenced with an attack on the mendicant friars. This order, instituted one hundred years before the birth of Wickliffe, on a pretence of reforming religion, had filled England with its minions, numerous as the locusts of Egypt and as ravenous. Responsible to no power but the Pope, setting no price on their services, they could pronounce absolution or administer the sacrament in the hut of the serf, in the hall of the baron, in the forest, or by the roadside. To catch the heart of the people, they would declaim against the haughtiness and extravagance of the priests and bishops, and relate their jolly anecdotes over a pot of ale around the table of the peasant. Their show of humiliation and sincerity, together with their skill in acting on the credulity of the ignorant, had contributed to give them undeserved success. The people, alienated by the neglect and extortion of the regular clergy, and disgusted with their vices, had given the begging friar such a welcome that it was no exaggeration to say:

> "The land and its fatness is marked for his own;
> He can roam where he lists, he can stop when he tires,
> For every man's house is the barefooted Friar's."

These friars succeeded, as in other nations they had done, in introducing some of their members into the University. Here, as well as among the common people, they dared to teach that their dispensation was a new and higher one than Christ's, that as his had superseded that of the Old Testament, so was it to give place to theirs. This brings Wickliffe to the conflict. He attacks their system as a stupendous treason against the Son of God, and against the perfect law of faith and life revealed in the Scriptures. He claims that Christ's religion is all Divine and perfect in its author and its requirements. He that

attempts to add to or amend it, in effect denies it. It is, says he, "most true because confirmed of God, and because by it, the Pope and every other man, must be confirmed, or else he shall be damned, while the new orders, being confirmed only by the Pope, may turn out to have been confirmed by a devil." These were bold and pregnant words. They had in them the germ, not only of independence of the Pope, but of all traditional authority, and rested the perpetuity of the church upon spiritual succession alone.

There was one circumstance that gave the reformer greater security than he could have enjoyed in any other state of Europe. The English had ever been more restive under the growth of papal prerogative than any other Catholic country. The nobles were jealous of the bishops and abbots, who not only threatened to eclipse them in wealth and retinue, but insinuated themselves into every kind of civil office. The king and Parliament were justly annoyed that the revenue of the Pope was five times as large as that of the crown, that an additional sum was demanded direct from the king, as the Pope's vassal,* and that all this was paid to a French Pope, who used it to aid his nation in carrying on war against the English.

It was probably at the invitation of Parliament, that Wickliffe appeared before them in 1365, arguing on Scriptural grounds against the assumptions of the Pope. Measures were adopted for staying the golden tide that was flowing into the Papal coffers. Wickliffe was attacked, as their instigator. He replies, and proceeds to argue in favor of the right of the government to make both the property and the conduct of the clergy amenable to the civil laws of the land. Within half a dozen years, it appears that petitions began to flow into Parliament, asking for the exclusion of the clergy from secular offices. No one can question the soundness or conclusiveness of the arguments by which Wickliffe supported this measure. They were drawn both from the New Testament and from the profligate character of the clergy, who, he says, instead of being unentangled with affairs of this life, are "so occupied in heart

* A thousand marks (near £700) a year had been promised by the tyrant John in the days of Magna Charta.

about worldly lordships and pleas of business, that no habit of devotion, of praying, of thoughtfulness on heavenly things, on the sins of their own hearts, or those of other men, may be preserved; neither are they found studying and preaching the gospel, nor visiting and comforting poor men."

In 1372, Wickliffe was appointed Doctor of Theology in Canterbury College, of which he had previously been Warden. He was then, according to the testimony of his enemies, "as a theologian, the most eminent of his time; in philosophy second to none." He excelled all men in the number and strength of his arguments, and in the irresistible power of his eloquence. No sooner was he in a professor's chair, than a new era dawned on the college. His lecture room becomes crowded with eager and devoted students. Scorning the absurd platitudes with which they had formerly been amused or stultified, he tells them, "If there is any truth, it is to be found in the Scriptures," and it is the will of the Holy Spirit that these should be studied as the one sufficient source of instruction. One by one, the traditions and pretensions of the church of Rome are examined and refuted. His pupils, charmed by his eloquence, attracted by love for his person, and inspired by a practical faith in the truths they learned, went forth, but not to swell the ranks of the regular clergy. They formed a constantly increasing band of "pious, self-denying, working ministers, on the New Testament plan." With a part or the whole of a Latin Bible hidden in their gowns, when they could get it, and with the word as fire, shut up in their bones, they went everywhere preaching the glad tidings of free salvation. "To the venal sale of . . . . . priestly absolution, they opposed the unbought grace of the gospel; to the invocation of the saints, the One Mediator between God and man; to the traditions of men and the authority of the priests, the pure revelation of God's will in the Scriptures."* So earnest and wide-spread were their labors, and their teaching so eagerly welcomed by the people, that all England became affected by their influence. Within four years, a great convocation of doctors, bishops, and all ranks of the

* Hist. of English Bible Translation, page 74.

clergy, was held, to take measures for the suppression of these preachers. A severe decree was proposed to Parliament, and though never consented to by the House of Commons, yet it was fraudulently inserted among the laws, and formed the basis of many persecutions.*

"But the love of the people was as a wall of fire round their faithful teachers." Sometimes, when danger was apprehended, a body guard of gentlemen was seen around the pulpit, ready, if necessary, to defend with their good swords the right of Englishmen to speak and to hear, according to the dictates of their own consciences. People who were being thus taught to think for themselves, and were learning that rich and poor were made of one blood, and all redeemed by a common salvation, the blessings of which were to be received on the same conditions by all, could not be very willing serfs. The couplet, which is said to have been in the mouth of all the common people of that day,

> "When Adam spaded and Eve span,
> Where was then the gentleman?"

is suggestive of a philosophy alike fatal to feudal and prelatical distinctions.

Wickliffe has been charged by his enemies with suggesting and advocating the plans which were several times broached in the House of Commons, for the confiscation of all ecclesiastical property; but this, if true, only shows that he had fixed on those measures for securing emancipation from Rome, by which alone, as it was subsequently found, that result could be secured. The attempt was also made to trace to his influence that uprising in which a hundred thousand laborers assembled in arms to ask the liberties of Englishmen. But that a people half awakened to a knowledge of the rights of which they had been defrauded, should be hurried to some extremes, both against their civil and ecclesiastical tyrants, is only a natural consequence of the ignorance and oppression in which they had lived. It may be that Wat Tyler's rebellion would not have

* Hume's History of England, Vol. ii., p. 320.

occurred, if Wickliffe had not preached; but this, as Hallam well says, implies no reflection upon Wickliffe. The Son of God was crucified on a charge of stirring up the people. His gospel is the power that must elevate the nations, quietly and peacefully, or aided by convulsion and revolutions, if resisted. When Wickliffe had occupied the chair of theology about four years, he was appointed by Parliament to accompany an embassy sent to remonstrate against the abuses of the church. He returned home after nearly two years of unsuccessful labor, fully satisfied that the fountain of papal influence was more corrupt than the streams from which England drank. Parliament began more vigorously to take the work of reform into its own hands. And Pope and Bishops began to combine their forces to break down the man who was the instigator of the innovations. They summoned him to answer to the charge of heresy, and made all preparation in old St. Paul's, to pronounce, with due pomp and solemnity, the sentence of condemnation. But for once they found an interference from the State, too resolute to be resisted. Wickliffe went before the ecclesiastical Parliament, but he was escorted by the Marshal of the realm, Lord Percy, and John of Gaunt, Duke of Lancaster, which circumstance so disconcerted the presiding bishop, that he sprang from his throne and commenced an angry altercation with the nobles, which resulted in the breaking up of the council.

Released for awhile, Wickliffe continued to write, preach and lecture, with unabated zeal. Parliament again requested the aid of his counsel and arguments, to strengthen their resistance to the extortion of the Pope. He proves that they may rightfully withhold the tribute, but he does it wholly by Scriptural reasons; showing that the design of the gospel is, that its ministers shall be voluntarily supported, because only the laborer is worthy of his hire, and they do not deserve any thing who do not fulfil the office of Christian shepherds.

Meanwhile, in obedience to five different bulls from the Pope, he is summoned before another council at Lambeth. This time he confronted his enemies alone. To make sure that no interruption should defeat the execution of their purpose, they sat

with doors barred. But the ornament of the University, the idol of the people, the beloved teacher, the champion of English liberty, could not so easily be given up. The rumor spread in all directions that Wickliffe was in danger, and from far and near people came pouring into the town. At length, able to endure suspense no longer, they broke into the palace where the council was sitting, and with turbulent cries demanded Wickliffe. In the midst of this confusion a voice was heard forbidding, in the name of the Queen-mother, any definitive sentence by the court. So panic-stricken were the prelates, that they did not even attempt to retain Wickliffe in confinement, till sentence could be obtained from the Pope, and he quietly returned to Oxford, to pursue his labors. Wickliffe was too much trusted by the Parliament, and loved by the people, to be successfully attacked by the clergy. He was summoned to Rome, but declined going, on account of failing health. His answer to the Pope contained more of apostolic admonition than the ears of Popes were wont to hear. But Urbanyi was too much occupied in contentions with his rivals to take notice of it.

There was one other way, as they thought, to reach him;—by intrigues and changes in the government of the University, to build up a party against him there. Some three years sufficed for this purpose. He challenged his opposers to open discussion on the various doctrines which he called unscriptural, particularly that relating to the alleged transformation of the bread and wine in the sacrament. And they met him with the decree of a secret council of the University, declaring his doctrines erroneous, and forbidding them to be taught, on pain of imprisonment and excommunication. That sentence was the death-warrant of the Papal power in England. Some historians say, on the authority of the persecutors, that the hitherto bold reformer quailed, that he recanted. His subsequent labors are the best answer.* Before, he had taught only a select number, he is now the instructor of the nation. The University

* D'Aubigné places the translation of the Bible before this event, but that arrangement seems to be fanciful. The translation was finished in 1380, only four years before the reformer's death.

had silenced him from expounding the Bible in its halls, he now commences to give it to every man by his own fireside.

He had long been rector of Lutterworth, and his vocation as parish preacher had been no sinecure, as fragments of more than three hundred sermons still preserved will testify. It was here that he exclaimed in one of his sermons: "O Christ, thy word is hidden in the sepulchre; when wilt thou send thy angel to take away the stone, and show the truth to thy flock!" To this place he now retires, and, calling to his aid two or three who were among his most learned pupils and fellow-disciples, he engaged in the crowning work of his life,—the giving the whole Bible to his countrymen in their own language. Not knowing how soon that "flower of martyrdom," which he had taught his faithful itinerants to expect, would be ready at his hand, he plies his toil with all secrecy and despatch; and many portions of the English Bible were doing their work in different sections of the kingdom, almost before the clergy had divined to what use the reformer was devoting his retirement. The whole work occupied some more than ten years. We may easily believe that a very large force of copyists were all this time busy in preparing it for circulation.

Could he have had the aid of the press in sowing the seed of the word, it seems almost as though the exorcism of Popery from England might not have been delayed so long. Yet it may be doubted whether much more would have been accomplished. Mind had but just begun to awake, only here and there one could read. Much had to be done by the itinerant readers. The very rarity of books made a new one the more sought for. Then there came soon the raving of the priests to stimulate English curiosity and English self-will, and bring into greater demand the talents of the few who were able to read. Many a fragment still in existence attests the care with which even a few sentences of the precious truth were preserved, when no more could be obtained. No book ever enjoyed so good facilities for circulation, or awakened so general an interest anywhere in Europe before the invention of printing.

When we consider the complaints of the clergy, that Wickliffe had made the Bible more open and common to the laity,

and to women who could read, than formerly it had been to the best instructed among the clergy, and thus the gospel pearl was cast forth and trodden under foot of swine:" When we consider how many laws were passed during the next fifty years against owning, reading, or hearing it, how many copies were seized and committed to the flames, how many people were scourged, imprisoned, or burned for possessing, circulating, or hearing it read; and when we consider that one-half the English nation were said to be Lollards,* or Wickliffites, and that a hundred and twenty copies of the manuscript Bible still exist, must we not conclude that, in proportion to the whole number of different books then in use, the circulation and influence of the Bible was, comparatively as great as now?

The influence of Wickliffe's translation was not confined to England. The Queen, who was a native of Bohemia, sent many copies to her own country. They were welcomed by the sovereign, discussed in the University at Prague, created a wide interest among the people, led to a translation into the Bohemian language in 1400, and in 1404 to the conversion of John Huss. Huss was joined by Jerome, who had already imbibed the principles of Wickliffe while a student at Oxford, and thus the "rising sun" of the Reformation dawned on the continent. The writings of Wickliffe spread to such a degree that, when a bull issued from the Pope, commanding their destruction, no less than two hundred were found belonging to members of the University. The Bible seems to have taken even a stronger hold of the minds of the people there, than in England. Reformatory books were multiplied, till every Bohemian book was condemned in advance as heretical. Translation of the Bible followed translation, to the number of fourteen of the Old and twenty-four of the New Testament. And thus, in spite of searches, maledictions and martyrdoms, the fires of reformation were kept burning, till by Luther they were kindled into conflagration.

By the hierarchy, from Pope to friar, Wickliffe was regarded as the arch heretic from whom all this defection had proceeded.

* i. e., Psalm-singers.

Yet they were never able to vent their malice upon him, for he enjoyed the protection of persons of noble and royal blood, particularly of John of Gaunt, Duke of Lancaster, and Lord Cobham, afterwards burnt at Tyburn. Their friendship must have been of vast service to him, in a pecuniary capacity, at a time when books and the material on which to write them were among the most costly commodities in the realm.

Though the Papists were obliged to leave Wickliffe to end his days in quiet, an opportunity was seized not long after to begin the work of persecution. A new king, (Henry IV.,) with a weak title to the crown, wanted the aid of the clergy, and so favored the enactment of the bloody law which, in the previous reign, had been indignantly rejected. From this time the prison, the rack and the flames, attest the constant love of the Scriptures that strengthened the hearts of men and women of all ranks, and now, that the obstacles are removed, Rome comes forward to set her last seal upon the work of Wickliffe, and make the best amends in her power for allowing him to die without the honor of martyrdom. The same infamous council, which, by means of perjury, consigned Huss and Jerome to the flames, caused the bones of Wickliffe to be dug from the grave where they had quietly lain for forty years, to be burned, and their ashes scattered in the river Swift. How far this proved an empty triumph, has been well indicated by the words of an old historian.* "The Swift conveyed his ashes into the Avon, Avon into the Severn, Severn into the narrow seas, and they to the main ocean. And thus they are the emblem of his doctrine, which now is dispersed all the world over."

Some writers, as much attached to prelacy as Walsingham and Knythton were to popery, echo the charges of extravagance and fanaticism against his doctrine. Their reasons are, not that he failed to insist on conversion by the grace of God alone, nor that he pushed the doctrine of justification by faith to any antinomian excess; not that he fell short of the true Protestant doctrine concerning the sacraments; not that he pretended to any illumination but that derived from the all-

* Thomas Fuller. Quoted by Mrs. Conant.

sufficient word of the Scriptures, by the help of the promised Spirit. But if he seemed to them a fanatic, it was because he was more thoroughly emancipated from the power of tradition than they. Some of the principles he had learned from the New Testament were these: "In the apostolic church, two orders of the clergy were *sufficient*, and presbyter and bishop were one. The highest privilege and honor with which a man can be endowed, is to preach the gospel! Ordination confers no fitness for this work, but is only the recognition of a fitness believed to have been given by the Holy Spirit. The preacher should be supported by the voluntary contributions of the believers. The true church is the assembly of the righteous, for whom Christ shed his blood."*

Were not these the same doctrines for which the Puritans became exiles to America, and for which Roger Williams was banished from the colony of Massachusetts bay? And what else are the doctrine and polity of New England Christians today?

The most significant results of the great reformer's work are those by which our eyes and ears are daily saluted. At the time when the elements of our English tongue were just beginning to crystalize into written language, he took up the homely words of daily life into the crucible of his cultivated mind, and sent them off from his glowing pen transparent gems, redolent with the odor of inspired truth. Much admiration has been expressed at the skill with which King James's translators were able so to exalt the language of their time in expressing the thoughts of Scripture, that in three centuries of progress the English language has not left it behind. But we shall increase our admiration, as well as transfer it to its true and deserving object, when it is understood, as it should be, that the purity of language we admire is scarcely theirs at all, but, in a great measure, Wickliffe's. Though Tyndal and his successors translated from the original Hebrew and Greek, while in Wickliffe's time Europeans knew only the Latin vulgate, yet his has been the basis of every succeeding translation. "Tyndal is only a

* D'Aubigné, Vol. v., Chap. viii.

full grown Wickliffe." It is his language, which, revised and revised, "has constituted for five centuries the consecrated dialect of the English speech."* It was in light emanating from Wickliffe's Bible that the forces of English civilization wrought for a hundred and fifty years, till the emancipated serfs became citizens under the British constitution, and the nation too intelligent to submit longer to the thraldom of Rome. It was his influence that raised up that public sentiment which sustained Henry VIII. in breaking off from the Pope, but which broke off from him when he asked it, to call him Pope; and which never ceased its struggles against proscription and persecution, till on this continent it found fuller development in "a church without a bishop, and a state without a king."

Art. II.—PUBLIC LIFE.

It is something to have developed the theory that real eminence is always acquired—never inherited; its application will be almost sure to come in time. It will come; because all vital truths tend ever to incarnate themselves. Souls may live awhile without bodies; but their constant struggle is to clothe themselves; for thus do they chiefly manifest their presence and their power. So God shows himself in creation, and Christ portrays himself on the canvass of a human, visible life. Hence, too, all true philosophers aim to make science, art; and hypothesis actual demonstration. Hence, too, great thinkers are only known as such when at length their thoughts are embodied in institutions; and theories are hissed till they interpret themselves in life and history. The age of successful pretension is passing. Suffixes and prefixes to men's names are ceasing to carry prestige, and are becoming quite likely to suggest that

* Dr. Marsh: Lectures on the English Language.

they are sails to aid in carrying a man's craft, rather than ballast to steady it, or indices to show its tonnage. Pedantic dunces sometimes strut with diplomas in their pockets in lieu of knowledge in their heads, and epaulets glisten on the shoulders of cowards. Men famous for advertising their virtues are now and then suspected of holding them at commercial prices; and gentlemen in gilded equipage are sometimes coolly asked how much they paid for their tinsel. So, and in such forms, the theory that all true distinction comes of manly effort in its acquisition is passing into actual life, and revealing its vitality and its power.

The modified views of public life are not the least evidence of its influence. It is not now held to be the special appointment of God, either directly, or by the successive chain-links of an hereditary succession. Diplomatists and members of cabinets are coming to be looked upon as really men; and some of them, it must be confessed, are held not to be the very highest types even of that race of beings. And especially where, as with us, the leaven of Republicanism is at work, and Young America is abroad in boots, each college Freshman is supposed to be a political leader, and young country school-mistresses open vindicators of the civil equality of the sexes. Great national questions are settled in debating clubs, and the destinies of states are gravely pronounced on over the counters of the country grocery. Boys on the verdant side of their teens bet coppers on presidential elections, and the street lad who sells you the morning paper will stop a moment to point out the blunders of the siege of Sevastopol. All this shows at least that public affairs are subjects of general interest, and that public life is no longer held to be the holy of holies, within whose precincts it is sacrilege for common ambition to enter.

Public Life,—by which is meant an active devotion to public interests, is in some sense a necessity. These interests exist; they require attention; they are more or less intimately connected with each man's private welfare. Public and private life act reciprocally, strengthening the hands of virtue, or adding to the power of vice. If it be true that the public servant

is the index to the character of his constituency, it is equally true that the ruler does much to fashion the masses who look up to him as their embodiment. A profligate government never lived long among a people whose spirit was integrity, and whose deeds were testimonies to justice. In a few instances, perhaps, the people have cast out the organic vice as a leper was flung from the Jewish priesthood; but far more generally the moral taint has passed over the whole nation's conscience, and the people have bowed down to the idol image which has been set up above the sacred altar. More than one man, taught among the mountains from his cradle that only righteousness exalteth a nation, and sent abroad by a God-fearing yeomanry to speak out their high thought, has gone to Washington to be taught all too effectually that thrift will follow fawning. In public life, then, every one, even the humblest of us, has an interest,—the same interest which a man has in his banker, who may secure and increase the property left with him on deposit, or embezzle the funds and throw derangement into the whole mechanism of business.

Nor is it enough to say that if each man would mind thoroughly and manage properly his own private affairs, there would be no public interest to require attention. In the first place, there are multitudes of drones and busy bodies who wont do that, either through want of ability or want of will; and, if it were otherwise, society will always require very many general regulations which large thought only is competent to decide upon, and which circumstances are forever liable to modify. Moreover, as new resources are discovered and developed,—as the spheres of industry multiply, as the interests of society become more numerous and mutually involved, as the forces of life gather volume and intensity, as the circle of human relationships shall expand, as the tones of being which require to be keyed into harmony count up nearer and nearer to infinity, as each man becomes a unit instead of the small fractional element he has so long been willing or compelled to be,—so fast certainly will public interests increase in number and importance, and so fast will public life be of more absolute necessity, and demand of its occupants a greater breadth of intellect and a

nobler devotion of soul. Monarchy is the simplest of all forms of civil life, republicanism the most complex and difficult; and monarchy walks to its sealed sepulchre, while republicanism grasps in a fresh youth the sceptre while it is falling. Legree rules the Arkansas plantation by the might of a single brutal will; President Roberts finds the administration in Liberia full of difficulty and delicacy; but the simple rule of tyrants is to disappear amidst execrations, while the complex government of free republican states is to be heralded in everywhere like the dawn of a jubilee. Public life, then, is no ornamental appendage of society, like niches for statuary in a cathedral; it is a keen watch from the mast-head while the ship of state quivers in the grasp of the midnight tempest, while alarm-bells are sounding in every direction, and the breakers growl sullenly from the shore. It is no sinecure; no office created for the occupancy of aristocratic idlers; but a post of toil and peril, which the highest heroism alone knows how to fill. It is not a temporary function, whose necessity is soon to be superseded by circumstances; but a permanent ministry, whose greatness and difficulty find steady increase year by year.

Public life is very variously estimated; not so much, perhaps, by those who have tested it, as by those who look upon it from the position of mere outside observers. Some deem it the best type of Eden yet left us; others count it the vestibule of Tophet, its very air sulphurous from the contiguity of the nether fires. One deems it a palace of luxury, where all charming sights and sounds and odors offer themselves freely to the occupant; another likens it to the inquisition, where the soul is put hourly on the rack by day, and haunted by visions at night of fiercer torture on the morrow. Here, it is accounted the reward and standard of merit,—the guage which shows just how high manliness has been lifted by providence; there, it is deemed the measure of meanness by which the man has picked his way to the elevation. Now it speaks of the gratitude of the populace; then of the pride of the self-constituted aristocrat. It is sometimes regarded as a throne to which God in his justice raises up his friends; and sometimes as the temple's pinnacle from which Satan casts down his dupes. One supposes it is a

high moral school, where souls ripen fastest for the skies; another deems it the charnel house for the virtues, where Christian faith is soon stifled, and all manly character has no fate but to rot. One man thanks God with tears that his boy is yearning for the sphere; another would beat his bosom with agony at the thought that offspring of his should hanker after the leeks and onions of so awful an Egypt. These are extreme views on both sides; but this statement of them does nothing more than express the truth respecting the varied estimates put on the sphere and the nature of public life. Here, as elsewhere, the true idea is an intermediate one. But of that hereafter.

It is no sure proof of high moral virtue that one has no ambition to occupy that sphere; nor is it a conclusive evidence of eminent merit, that it is steadily aimed at and persistently toiled after. The love of such a post and its functions is no sin in itself; a contentment with obscurity may spring from some other thought than that God's angels pitch their tents nowhere but in the valley. Men have walked up to eminence of station in obedience to the same call that a martyr follows to the stake; and others have tarried in the plain only by fighting the heavenly messengers set to bring them to the top of the mount. Moses dwelt on the crest of Horeb forty days, in a tabernacle that flashed like the sun; his brethren meanwhile dwelt in tents amid the shadows at its base. What then! Why, the leader was kneeling before Jehovah, and learning the legislation which lisping children respect, and which the jurisprudence of three thousand years struggles to incarnate; the Israelitish masses were leaping in idolatrous presumption around a calf of gold.

Men may lack ambition or desire for public life *from simple want of vital force;* just as they lack ambition for any thing which can be won only through earnest, patient, and skilful effort. There are drones, laggards, mopers, in the Alpine valleys and at the foot of mount Washington, who have grown gray beneath those pedestals, where one may stand till the scene of grandeur and beauty almost blinds the eye, and fills the heart so full of ecstasy that it is forced to cry out as if in

pain; and yet they have seen and felt nothing of this. They lack the force necessary to climb up to the point of observation. They cannot strain their muscles so much for the sake of looking over the country; they cannot afford the loss of a few hours' sleep for the sake of a mountain sunrise. They presume it looks very fine up there; but they feel like stretching themselves in the sun for the present. There are not a few whose satisfaction with their humbler sphere in society rests on a basis equally virtuous and praiseworthy. There is a simple lack of motive power in their organization, and the long-neglected machinery has grown rusty. The blood crawls along through their veins, like muddy water through a meadow ditch; their thoughts pass along in single file, each keeping beyond the echo of its predecessor's footstep; their mental states are not often complex, but very simple. They accomplish very little, save as they blunder into success; for, while forming a plan, the time for its execution has gone by. Their problem of life might be stated thus: "Given,—An existence to be maintained for three-score and ten years, and a world from which to draw its sustenance; Required,—The smallest amount of exertion requisite to carry it on pleasantly to the proper period of its termination." Now for such perversities of human life as these to stand up and drawl out a homily upon the sin of ambition and the necessity of contentment, is as if a snail should read a lecture to the mountain-goat on being high minded, or a barn-yard hen at the time of her incubation sanctimoniously criticise the white-headed eagle as he soared upward to give his greeting to the sun.

There are others whose humility, which keeps them aloof from all aim at public life, is nothing more nor less than simple cowardice. They know that public life is the place where the conflict of principles is fiercest; where the wiles of the tempter are strongest and most fearful; where secret malice shoots poisoned arrows, and open hostility plants her batteries. They know that there evil counsellors will plead, power menace, and passion storm; that each actor there bears a standard and must lead in the van of moral battle; that to falter there will be an open impeachment, and to triumph is only to pur-

chase a hatred which burns on to consume our patience and torment us amid our rejoicing. Such men see the perilled interests that implore their aid, and hear the call of duty which summons them to the field; but they draw back for want of heart, and remain unseen through the simple lack of heroism.

There are yet others who keep clear of public life through sheer, concentrated selfishness. They care nothing for the public good; they are intent only on their own. Their horizon is bounded by their own acres; their zenith is the highest knoll toward which they may look and say, "*It is mine.*" Or if the sphere of survey stretches wider and loftier at any time, it is because covetousness has changed the angle of the eye so that a neighbor's possessions are included in the survey. With such a man, public spirit means the cutting up of one of his own worthless fields into five hundred dollar house-lots, and patriotism signifies always going with the party that will pay most for his vote. He cares nothing for general prosperity so long as his dividends come in at the appointed time; an iniquitous war is nothing while he can loan money for two per cent a month; and an act of national perfidy a thing about which he has no concern, if he can buy up or sell off land-warrants at a speculator's profits. What a saint is such a man to declaim upon the danger of embarking upon the sea of public life, and of giving way to the evil suggestions of Satan who would lure the heart to an enthusiasm for public service! It is like the rebuke of that eminent philanthropist,—the first treasurer of the apostles,—who mourned so piously over the box of ointment wherewith the penitent woman paid homage to her Lord.

There are other critics upon public life, and declaimers against the ambition which would go there, who have tried the sphere and failed; and whose office now is that of dog in the manger. They carried there either the mental imbecility which should have taught them caution, or the selfish aim which deserved to be defeated and rebuked, or encountered a trying experience which broke down their yielding courage; and having left the field with a trailing banner, it galls and reproaches them to see another bear himself like a man, and conquer as he

deserves. They accept it as a reflection on themselves that another should triumph where they were defeated; and they dread to meet an enemy a second time before which they once have fled from the field. Hence, they berate public life without mercy or discretion; they lampoon every man who tarries there; they wax warm over its perils, and grow indignant over the ingratitude it purchases; and then they give the climax to their dissuasions by drawing upon their own experience, and indicating how heartily their abhorrence has been awakened by what they have endured. Martyrs to principle you would deem them if you judged them solely by their words; and yet their conscientiousness was chiefly awakened by their disappointment, their irony is the outflow of a soured spirit, and they tarry in the valley of humility chiefly because they lost their footing in an attempt to ascend the hill of difficulty. It is the old cry of sour grapes,—the passionate writhing of a wounded pride,—a new version of the Fox's harangue to his friends on the unsightly appearance of a tail, after he had had his own caudal appendage snapped off in the steel-trap.

Nor is it, on the other hand, a conclusive proof of high virtue that public life is eagerly sought after, and persistently adhered to. It is not so very great a cross for many men to consent to go into public life, as might be inferred from the representations that are made. The cross would rather be found in consenting to keep aloof from it. There are several other considerations besides those which are purely patriotic and Christian, which operate in favor of such a choice of sphere.

There is a foolish shrinking from common, muscular labor, as though its burdens were heavy and its respectability were small, that induces an aim at public life; where it is often supposed that men live by their wits; and this living by wit is regarded as much more creditable than to earn a living by the sweat of the brow. So that laziness may nurture a craving for public life, as well as destroy all relish for it.

And then there is the desire of notoriety,—a wish to be the centre of a circle of observers; and public station promises to lift men from the obscurity they dread into the publicity they covet. We have all heard of the man who burnt the temple

of Diana to secure the transmission of his name to posterity. That man's descendants are not all dead yet,—and his offspring still exhibit the features of the sire. A name and a remembrance!—how many yearn only for these; and aspirants for public life are not wholly free from the weakness. Pretended anxiety for the public welfare is frequently only anxiety for self-emolument; and love of place and pelf has given the pathos to many a patriotic speech. There are other reasons often than the avowed one why men are ready to throw themselves into the imminent breach in a public crisis; and the open crucifixion over which many a politician talks in lugubrious tones, he would have no secret objection to suffering every month in the year. Divest public life of its power to gratify the selfish love of preferment, and political stock would depreciate fifty per cent in a month; and many a public office, for which scores of men compete as fiercely as the old Grecian athletæ, would go begging in vain for an occupant.

And there are others who seek public life from a most mistaken idea that they are preëminently fitted for that sphere of service. Somehow they reach the conclusion or get the impression that Providence made them, or if it did not, that they have re-made themselves, after the model of a public man. They see in themselves, what nobody else ever dreamed was there,—most remarkable indications that they were intended for public life; and so they advance to make their application for an eminent post with an air which seems to say, "You see that Providence has sent you the needed man at last. Crises always call out leaders; yonder is the crisis; as for the leader, *Ecce Homo!* Behold the man." The virtue of such aspirants for public life consists in an egotistic blunder in deeming themselves specially called to it. Sidney Smith, whose wit is often the concentration of his wisdom, says, that if the various spheres of human action were to be represented by holes in a board, some round, some square, some triangular, rhomboids, parallelograms, &c., &c., and if the various occupants were to be typified by an equal number of blocks of corresponding forms, it will very generally be found in fact that the square block is trying to squeeze itself into the round hole, and the triangle

will be swelling and puffing in an attempt to fill up the parallelogram. More than one eager aspirant for public life exhibits a similar wisdom, and is toiling with a similar success.

The view entertained of public life by most candidates for its functions and honors, is likely to be both partial and flattering. A mountain, looming up in the distance, shows us nothing of the inequalities of its surface; its overhanging precipices, its yawning caverns, its dense forests where gnarled old oaks have lifted their heads for centuries and swung their elastic arms in the winter winds, its patches of dense shrubbery that lie over the cold bare rock, its seams and fissures, its vast boulders struck off from a crag by the thunderbolt, or giving way beneath the feet of the avalanche—all these things are hidden. The misty shroud that enwraps it glistens to our gaze like a sheen of silver; it seems to stand there in the sunlight like a habitation of angels; we deem that the airs which play around it must be balmy as the breath of May; and the white crest on which the evening sunbeams linger, and over which the first light of morning plays, suggests the dome of the temple which the rapt seer beheld in the visions of Chebar. So gloriously does the eminence of public life appear to many a youthful eye, gazing at it with longing from afar; and he who walks there seems to us to have taken on a regal air amid his high communings, dropping off his earthliness as he went up, just as the ascending prophet flung the mantle from his shoulders when he stepped into the chariot of fire. The heavens seem near to such a habitation; it is easy to believe that celestial music sometimes floats down and stirs that upper air. It is deemed that deeds done and words spoken from such a height will have a lofty tone, and that the multitudes who stand below and look and listen are always reverent and grateful recipients of the teaching.

But go to the mountain, and the enchantment is gone; climb to its summit, and you are oppressed by the desolation all around you; your very breath comes and goes painfully;—the sight of perils curdles your blood, and the blinding sleet is flung pitilessly into your unprotected face. If you have poetic inflatus or scientific enthusiasm enough, you may still feel that

your toil has been to some high purpose; or if you have climbed there to find a sanctuary for the Christian faith and the heroic love of duty which could not live in the valleys you have left, you may make the lofty solitude ring with a psalm of adoration; but if any lower feeling have brought you there, you will repent of your folly and wish to beat a hasty retreat. Not a few have thus climbed to the eminence of public life, only to have the spell broken, and wake at length to the consciousness that they were still in a world of passion and suffering and sin,—seeing more of its deformities, and feeling more the assault of evil than before. It is a broader landscape of life they look upon than they have been wont, to be sure; but the serpents trail is everywhere seen; the man speaks in more ears, but envy and prejudice pervert half his words before they have reached and conquered the heart. We do not know that many a man in public life who wears a calm face carries a heart transfixed with a sword. We do not know that when the outward life, which we can see, seems to flow on as smoothly as a pastoral song, that the soul is the theatre of a tragedy more thrilling than anything in Hamlet or King Lear. We have all gone with Luther to the Diet, and heard his protest and his confession, with a swelling heart; but not many perchance have looked on while he lay prostrate in his room three hours before, and gasped out his agony in what seemed to him the deaf ear of Heaven. When the earthquake heralds the coming of Messiah from his tomb, and the mailed guard lie prostrate and panic-stricken at the feet of that great victory, we are magnetized by the glory of that matchless life, and wish it were ours to repeat it; but we forget, perchance, that Gethsemane and Calvary stand across the only path by which we reach the temple of the resurrection!

What is the legitimate effect of public life upon those who enter and remain in it? in other words, what is to be said of it as a school for the proper development and culture of human powers? That is an important question; first in the order of rational inquiry. It is plain enough that the fact of its being a place surrounded with perils, and laying heavy loads of responsibility on those who occupy it, is not necessarily an

impeachment of its character, or an adequate reason for keeping aloof from it. If it were, one ought not to stay in this world at all; for sin and responsibility touch moral life here at every point. And the fact that peril may be greater, and duty more difficult there than elsewhere, does not of itself justify our choice of it. Men can find sin enough to serve them, and temptation enough to call out their power of resistance, without inquiring the way to its great place of rendezvous. If a man prays honestly and intelligently, "Lead us not into temptation," he will hardly expect the answer while he is walking on presumptuously to the very citadel of evil.

In answering the question respecting the value of public life as a sphere and an element of discipline, regard must first be had to the motive and object under whose stimulus one walks up to the post. Any sphere chosen and kept by a Christian conscience is a school of virtue; any other accepted because it offers more forbidden gratification will have all its soul's nutriment turned into gall and vinegar so soon as it reaches our lip. A purpose thoroughly selfish neutralizes the holy power lodged in an angel's words, and converts the food of prayer into the fuel of passion,—just as a distiller turns wheat into alcohol. When a man sets out to keep an appointment with the devil, he is not likely to reach the place of a Christian, though he should inadvertently journey on in company with a troop of saints; snd we know that no stain fell on the soul of Jesus, though he hung on the cross of a malefactor, with a thief on either side. Feed the Cobra De Copello never so daintily, and its fangs will hold a poison just as deadly as ever; and the bee draws as pure honey from the nightshade as from the rose. How a soul shall grow, depends chiefly on the affinities of its will; it assimilates to itself whatever it takes up. Our culture, then, it may be said, first, either in public life or private, is likely to be as the aim we carry there.

But what is the natural tendency of public life? It might seem at first thought that it prompted to the exercise of every high and noble feeling, and to the subordination of every selfish and narrow one. There the field of survey is broad; the interests with which one is occupied are great and pressing;

our objects are not local and individual but wide-spread and general; we look not at our own concerns so much as at those of others; we are not busied with a man, but with a race. It is the very atmosphere, one would think, to awaken and invigorate nobility; to enlarge and dignify a soul.

This would be a very welcome conclusion, if it could only be confided in as practically correct. But it will do better for an abstract theory of what is right and possible, than as an explanation and statement of what is. Looking at the matter just as it appears in fact, some other things may be said, among which are these:

There is a sort of fascination in public life, such as allows few men to abandon it voluntarily, until abandonment seems the only way to avoid an obvious and disgraceful failure. No matter how many disappointments, reverses, conflicts, impeachments, ungrateful returns, are met with in this sphere, the last method of relief suggested seems generally to be a quiet return to the private realm. Not even age, and coming imbecility, or premonitions of the departure of a reputation gathered by laborious years, prove adequate to induce the laying aside of the official vestment. The public functions are resolutely held to in most instances, until, in parliamentary dialect, the functionary "has leave to withdraw." It might be interesting to analyze this fascinating influence, but such a task would not specially serve the purpose of this essay, and so it will suffice to note the fact.

When once the hopeful and confiding aspirant for public life has entered his new sphere, looked about himself, guaged his tasks, learned the spirit of his compeers, and seen the molten passions and the sagacious ambition which present themselves to his view, when the chain is broken, and the low life in high places reveals its elements, there is at first a heart-sick feeling like that which a fond and reverent wife suffers when for the first time her husband staggers into his dwelling and dispenses his coarse and maudlin compliments. The conscience cries out as from sudden pain, the moral feeling is shocked, and the ideal life, long and gratefully gazed at, loses its symmetry and beauty and reality;—as a gust of wind suddenly rifts into fragments

the castle of clouds our imagination had built up on the rim of the western heaven. The conceived poetry of that high life has passed away, and, instead, there is only the low, flat prose we had deemed existed only in the plains. It would seem natural to abandon the sphere where the heart has suffered so violent a blow; but then comes the fascination to forbid return. Many and strong and subtle cords unite to hold the spirit fast to its post. The man has entered the lists, and now he may not so readily retrace his steps. He is in the midst of an unlooked-for battle,—he will fight it out. And with what probable result?

There is great danger that this experience will nurture a spirit of cynicism. The belief in human goodness will be less firm and absolute than before. Beneath all garbs of beauty it will be imagined that corruption festers. Generosity will come to be looked on as an investment which promises large dividends; and apparent disinterestedness will be thought only a skilful ruse intended to cover a secret purpose to fleece the credulous victim. The heart is likely to become jealous, and the eye wanders here and there seeking for an excrescence on every form and face of beauty. Hypocrisy will be expected; each man will be imagined a knave,—the more artful as he is able to keep up the appearance of honesty through a long ordeal of criticism. In the reality of genuine virtue, there will be only a wavering belief. The ideal of human life, which has heretofore haunted the inner eye, will be deemed a cheating vision, and its brightness will suffer a sad eclipse if it do not wholly fade away from sight. Such an effect, in greater or less degree, is likely to be produced by the discovery of the duplicity, the scheming, the low selfishness, the unprincipled cunning, which the first flash of experience is likely to disclose to the new and untutored occupant of public station. And this is a most disastrous result. The very moment life comes to seem show instead of substance, a selfish game played only by masked knaves in which the subtle winner is the hero of the hour; when its heavenly goal ceases to shine in the lofty distance; when its aims seem to diverge from and centre in self; when its high capacities cease to be objects of wonder, and its prophetic

destiny no longer inspires awe; when its failure is no more thought of as an unspeakable calamity, and its full success appears no longer worthy to be the burden of an angel's epic—O! then we have lost that which leaves a philosopher a fool, and a millionaire a beggar. We have eaten from a tree of knowledge whose fruit only reveals our moral nakedness, and renders the voice of the Lord powerless to inspire the soul. It were better to have lain in our cradles and still dreamed of heaven, than thus to have walked erect on the high places of the earth, and become blind to its gates of sapphire, and deaf to its cheer of "Well done," with which it greets every human victor. Better to have lodged in the valley and watched with holy awe and tears the mighty march of Orion and the Pleiades, than to have risen half way to the sun and discern only a dull, heavy, leaden sky, shutting out all the splendors of the creation. Dearly has he paid for his elevation who has yielded up his faith in purity, and lost his luring ideal of perfection through which he was beckoned to the skies.

Nor is this all. Competition is fiercer in public life. There will be rival aspirants, who will expect success only through our defeat. Each triumph of ours they will count a twig broken from their own garland. Every eye we attract diminishes the number of their admirers. Every act of homage laid at our feet, robs them of a deference to which they had set up a claim. They expect to prosper by means of our reverses. And is a young man, who has rights to vindicate, and a reputation to build up, likely to stand quietly and see his foundation carried away by piecemeal, and his well-earned laurels stolen to twine around an antagonist's temples? He has become a party to the game where his standing is the stake, his opponent deals dishonestly and is likely to prove the winner; will he steadily refuse all unfair measures, when they seem his only weapons for self-defence, for circumventing meanness, and when they promise him a triumph? With a faith already dim, and an ideal of manliness already marred, will he at once spurn the bribe and turn his back on the temptation? will he maintain an integrity which passes for simplicity, and listen to a conscience whose maxims are counted impracticable? Will he

hold fast to the rocky Decalogue which a conventional and elastic morality has so generally displaced? One may not say what would be done; but when there is one stern Abdiel, there are a host who endorse the reasoning of Belial or Mammon. To twist, to shuffle, to parley, to dodge, to deal doubly, to compromise, and at length to yield squarely or turn a moral summerset, is sadly but truly enough a characteristic of public life. An open, honorable, straight forward, manly policy, which has nothing to conceal, is not the prevalent policy, nor that by means of which the temporary honors of life are chiefly secured. Duplicity and trick are seen to issue in many an advantage, for which honor and merit wait in vain under such an experience. There is great danger that the patience of faith will be exhausted, the mandates of duty at last grow unwelcome, the familiar face of self-interest grow less hideous to the eye, and that at last, with a miserable attempt like Pilate's to throw off the blame upon circumstances, the barriers of principle will be thrown down, the conscience gagged, honor dismissed from the post of sentinel, and the capitulating man leap into the arena to contend for distinction under the plea that abstract righteousness in such a sphere is only a leaden weight which pulls a man to the earth in every race he runs. Henceforth, "*facilis descensus Averni,*"—the descent to perdition is easy.

And it must be remembered that the public is no very easy master to serve. The popular feeling and will often vacillate and change like the weathervane in March. The popular idol of to-day is often the popular foot-ball of to-morrow. The first clamor for crucifixion may overtake the vanishing echo of the hosanna. Athens surnamed Aristides the Just, and then flung him, in a spasm of passion, into exile. She poured hemlock down the throat of the same Socrates whose statues soon afterwards lined her streets and drew tears from every procession of her citizens. The pendulum of public feeling is likely to come at last to the true resting-place, but while it swings in the air, it may knock a regiment of friends and foes into contempt or oblivion without conscience or discrimination. The public is not always a grateful recipient nor a consistent employer. It may be setting up a pillory when we suppose it is building us

a palace. The crown it bears may have thorns within instead of gems without. It may passionately countermand the order one is hastening to execute. When we bring our best task and lay it finished at its feet, the reward of your faithfulness may be an impeachment of our wisdom. Few men of broad views, and simple integrity, and eminent individuality and independence, have held for long periods the sympathy of republican states. They have either been slowly roasted on the spit for their alleged stubbornness, or sacrificed in a paroxysm on the pretence that they were not the men for the hour. Popular idols are for the most part skilful tacticians, who can change their aspect like a kaleidoscope when the simple substance is the same as ever. They are men skilled in physiognomy, who can read the public wish on its face, and are not prevented by any acknowledged obligations to conscience from meeting it. They must be politically weatherwise, accurate prognosticators of the next change in the wind, and have the sails all trimmed in time. Besides, the public will be quite as likely to think of the dignity it has conferred on its officials, as of the service they have rendered it. In a word, put the conscience into the public hands, and it is very likely to be returned somewhat the worse for use and wear; keep it as your own highest lawgiver, and you may get only maledictions and hisses for your fidelity in the execution of its statutes. Many a martyred public servant has no cenotaph in the mausoleums of greatness, and waits yet for the time of canonization. Of all the host of public men who have nobly served the people, you could put all the names on a sheet of foolscap which were fragrant to the public nostril while the owners lived.

And having staked everything on the public favor; looking for reward in the public appreciation and sympathy, a popular frown comes to be dreaded like an execution, and a loss of place tortures and stings almost beyond endurance. And desiring popular approval so much, dreading its loss so severely; how great is the danger of subserviency; surrounded by evil counsel and example, how natural is it to cater to the public caprice, and cringe to the public tribunal! How resistless seems a popular demand, how frightful a threat which the

tongue of the masses murmurs; and what a soothing unguent to a wounded soul is the many-voiced acclaim! There is danger that one will become a puppet, whose wires the populace are working, cheating himself all the while with the thought that he is a ruler because the movement of his sceptre keeps time to the peoples' genuflection. He is a ruler just as the weathervane is the king of the winds; for do they not blow always according to the pointing of its sovereign finger?

Of public life in the retrospect, few words only need be said. In not all instances, perhaps, does anything like a calm, just, and faithful retrospect take place here. The wrestler sometimes faints in the heat of the struggle; the strained muscles finally relax while the gripe is fiercest. The fiery ambition triumphs over every other feeling even to the last hour, or the smart of defeat makes the nerves insensible to the last paralysis that steals over them. The torpor of conscience may hold on through all the solemn farewells to life; and instead of the uplifted faith, whispering a sentence of prayer to heaven, a cant phrase of demagogueism may tremble on the stiffening lip. But such cases aside, the review of public life is likely to occupy the thought of the retired actor. Away from earthly turmoil, the tongue of memory makes every tone distinct. The passions sleep, and the conscience reads off its verdicts without interruption. The beautiful ideas of youth are restored one by one, and stand side by side with the actual caricatures that serve to enhance their beauty. Principles reassert their authority; mere expedients exhibit their deformities. Integrity is gloriously transfigured; skilful shuffling appears at a great discount. Character shines out a pure gem; a name among men is a gorgeous bubble, quivering on the crest of a sea-wave.

Party strife, costly as it has been, severe as has been the tax it laid upon time, and energy, and moral feeling, parts with all its majesty, and becomes little else than the index to frailty and the crater of passion. Long sought emoluments seem now tantalizers of hope in the prospect, and Nessus-shirts as they are taken. The earth shakes under the chains of office. Ill-gotten gains become cankered, and the rust thereof eats like

fire. The duplicity once praised as skill drops its mask and stands out naked hypocrisy. Evasions have changed to lies. Loyalty to party looks only like guilty vassalage to fear; and what were called self-denying labors, are now branded as worse than idleness. Life has been the playing of a game whose stakes were not worth the winning, instead of a heroic struggle against evil forces and an aspiration for the peace of God. Promising instruction, the lips have echoed only the public thought; and starving souls waiting for living bread have received only the husks of profligacy. With great opportunities, there have been few high deeds; being a recognized leader, society has been guided up to no loftier life. Longingly does the spirit turn back to the sunny childhood, when the eye was brilliant and the heart unstained; when each morning sun struck new music from the chords of being, and every evening seemed to bring the brooding heavens close down to the wondering soul; for, since then, it has been a prodigal's life that has been filling up its story, and the Father's house gleams faintly in the misty distance. Bitter is the feeling of self-reproach with which the groaning soul revolves its confession —"I have sinned against heaven and in thy sight."

Besides, treachery to principle and subserviency to public prejudice are likely, sooner or later, to purchase a merited contempt. Reverence for integrity still lingers in the heart of even a selfish and passionate populace. Men may *employ* a demagogue, but they do not honor him for his shameless deeds. The chief priests were willing enough to hire Judas; but they loathed him for his treachery, and mocked at his tears which fell beside the silver that he dashed on to the pavement. And many a public man, who has turned and twisted, harangued or been silent, espoused a cause or betrayed it, nursed a principle and then stabbed it, at the bidding of the public, or under the impulse of his ambition, has found himself deserted by the crowd whose huzzas he has sought, and been left to sink into obscurity and the grave unconsoled by a single voice whose bland tone once lured him to treachery. We have no need to go back and read old tomes of history, or search the records of any distant people, in order to find illustrations of this.

Most of us have seen such jugglery in life's high powers and prime near at home; and we have seen, too, the eminent actors walking sadly onward, like Samson in his blindness and impotence, to their post of despair. What a mournful picture do they present as they lie scathed and helpless, with none to soothe, few to pity, and many to sneer! Their comforters are not less miserable than those which sat before the afflicted Hebrew patriarch, and they have no such fragrant memories to refresh them, and no such consciousness of rectitude, as makes even his wail majestic. Added to the abandonment of the men they have weakly served, they endure likewise the fierce discipline of that inward avenger, which has been at work forming a new strand for its lash of scorpions out of every abused privilege and slighted obligation. There are few more mournful sights than such a hoary renegade, scourged in his dishonor down from his distinctions, his name cast out to rot, or bandied about as the symbol of moral profligacy; and yet such men travel along before us to-day almost in battalions. And this suggests, in no small degree, the retrospect of public life.

This account may seem very much like the language of a croaker,—like the sketching of a blear-eyed cynic,—like the spleen of a disappointed competitor,—or like the one-sided plea of the partisan. And yet it may be neither. It is not intended as a phillipic against the chivalric hopefulness of youth, nor as an inscription over the gateway of public life, of an import similar to that which spanned the vestibule of Dante's Inferno,

> "All hope abandon, ye who enter here."

It is not denied that, in some sense, the view here presented may be appropriately termed an extreme one; but it is not more so than many of the facts are. And it is surely fitting that the facts should be known. And there may be some advantage in learning them by previous information, as well as by passing experience. A tithe of the knowledge gathered up in a specific sphere, had it been possessed before we entered it, might have made our experience far more free from pain, and far more full of profit. It is well to know that dangers are to be met, and

what is their character, before we encounter them, and find them springing upon us from the very points where sympathetic faces seemed looking out on us with a smile. It is only said that public life is often, in fact, more like a strain in the pillory than an exhilarating walk through the bowers of Eden. It is better that the ambition that leaps impatiently toward it should know something of the nature of its goal.

Nor is public life necessary to the development of the highest human qualities, to the gaining of true and large honor, nor to the best service in behalf of our race. Exalted station does not make greatness, nor always indicate it; and the grandest heroism may be walking without ostentation in seclusion. As Young says,

> "Pigmies are pigmies still, though perched on Alps;
> And pyramids are pyramids in vales."

He might have added that the pigmy appears a still more contemptible dwarf, and the pyramid springs swelling toward heaven, more like a mountain, by virtue of their respective positions. Noble souls can spare all adventitious trappings, as a real lion feels no need of shaking his mane and repeating his roar every time an observer comes near;—it is a mental weakling that is fond of parading his titles, and the pompous would-be hero in the assemblage of beasts, proved to be simply a jackass. Great natures never look to position for dignity; they rather carry sanctity into every sphere whither they betake themselves. The cell in which heresy is bolted becomes a luminous temple where the ages go on pilgrimage, after John Bunyan has dreamed out his Allegory there; and the malefactor's cross is the everlasting symbol of all that is grandest in life, when once the Messiah bows his head upon it, making the earth's rocky heart quiver with the mighty hope he flings to it from heaven!

There is surely something wrong in our philosophy or our spirit, or both, when it is set down that every clever boy must divorce himself from the spheres of honest industry and aspire to public functions, and that every girl possessing any marked originality and independence must become a blue stocking, a

dispenser of calomel or homœopathic pellets, a professional examiner of gentlemen's skulls, or when it is demanded that she must protest, in false curls and rouge, against the servitude of wedlock, or boisterously declaim from the platform in behalf of female supremacy. No sphere of duty is unworthy of the best qualities and the highest culture, and they are able to receive all the real dignity which any of us can safely spare. Enough has been seen and done to show us how science and skill may make a field in the country more splendid than the laboratory of the chemist; and from the shop of the artisan, inventive genius may come forth incarnated in the mechanism that turns over a new leaf in the history of a nation's civilization. A teacher in the backwoods may be speaking high and quickening words to the multitudes that march over his grave; and many a mother, who fills up the circle of her years in prayerful effort for her boy, may be planting the seeds of some public charity which turns the wail of ten thousand sufferers into singing.

Scarcely anything is needed more than to have our common spheres of life the home of a nobler spirit, of a broader intelligence, and of more comprehensive aims,—the natural tarrying-place of all great qualities. There must stay, either from choice or necessity, the great mass of the people. The conditions of our life seem to render that inevitable. And what nobler service can be performed than that of carrying among these great masses such a spirit of intelligence, of honor, of courage, of philanthropy and of hope, as will enable them to see how all that is noble in human life may walk with satisfaction along their own avenues, and dwell as a permanent and cheering presence within their own cottages? To do that is to put a power into the very heart of life, and set up an example on high like the hill-built city; and admirers and copyists will not be wanting. Men will look and learn, and be quickened. The agriculturalist will thus be taught to turn the furrow with reverence, and reap the sheaves with a solemn and joyous tread. Glowing thoughts will leap from the musing mind of the smith, as sparks from beneath his hammer. The laborer will read the crystallized eloquence of the young world, and the methods

of Divine providence, on every layer of the rock he quarries. The sailor will tread the deck of his ship in the comprehension of the beneficent work of commerce, and the city watchman slowly tread his midnight beat, marking meantime the stately march of the constellations, and comfort himself with thoughts of the One great sleepless eye under whose gaze no guilt finds concealment, and trusting innocence lies down amid perils and dreams sweetly of heaven. If it be a true ambition that is cherished, such achievements as these ought to satisfy it; and here it may toil, freed in no small degree from the terrible ordeal through which public life takes us. There is room here, too; however other posts may be surrounded with competitors.

But it has been said that public life will be still a want; and that the actors in that sphere are to be called for in still greater numbers. To enter a general protest, therefore, against accepting or aspiring to such a post, were as unwise as fruitless. Thither men will, and in some sense, men must, go and stay. A position there may, hence, be justified; nay, it may be sought in the truest spirit; and not a little may be said in its commendation. These things may be pleaded in its behalf.

Public life is a place for activity. There the tendency to slothfulness is likely to be overborne. Drones in the social hive may not long stay there. There the strongest forces of life are brought into play. Stagnation is at an end; movement must ensue. Self-defence requires energy and skill. Imperative demands forbid indolence, and criticism stings the spirit into an intense enthusiasm. In the sweat of the face men eat their bread on these high places of the earth. And this activity, thus created and kept alive, often becomes the condition of a development far higher than could have been expected in the absence of the stimulus which public life has applied.

As a consequence, character matures there with great rapidity. Warmth and pressure hasten the hardening of clay and sand into rock, and the same causes, strongly operating in public life, make tendencies to crystallize rapidly into qualities. A patriot or a demagogue, a self-seeker or a philanthropist, each public man is likely soon to become. A cypher in the sum of moral life he will not long be; but either a positive or

negative quantity. The soul's formative processes are hastened there by direct appliances, either hot-bed or healthful. Toward some definite point each being makes a daily movement.

Besides, the virtue that is nurtured there is apt to be of the sterner and more reliable kind. When it offers a resistance to evil, it is like the resistance of the last Eddystone Lighthouse to the artillery of the ocean storm. The gold coming out of such a crucible is in little danger of tarnishing. That virtue can weary out the hunger of the wilderness, and then say to bribery, however ingeniously cloaked, "Get the behind me, Satan." No ordinary dangers will appal a spirit that has made a pillow, like Daniel, of the lion's mane. No common flame will lay hold of the integrity which comes forth from the seven times heated furnace, with no smell of fire on its garments. The solitary oak learns to root itself in the side of the mountain as its defence from the fury of the tempest; and so this well-tried heart clasps with its faith the everlasting foundation of righteousness for its security; and what shall conquer and subdue it then?

Nor is this all theory. If the examples be rare, there are enough to prove the point. Rome had her Cato, Athens her Aristides, England her Hampden, Hungary her Kossuth, and America her Washington. And in our public life to-day, amid corruption never excelled, and perplexities the most harrassing; beneath pressure the most severe, and in the face of flattery the most seductive, there are a few names which we shall not willingly let die; a few lives whose rays shall condense into stars to light up the firmament of that better, that ideal, America, which is yet to emerge from the chaos of the present, as Venus sprang in her beauty from the tossed and slimy sea; or as the jubilant earth arose from the waste of ages to catch the morning song of the spheres.

To the question:—Should one cherish a desire for this public sphere? we would answer thus:—If he can bear temptations, resist seductions, sustain pressure, keep an eye single to the welfare of his own spirit and the true prosperity of the public, in the face of flattery and ingratitude; in a word, if he feel that

he could cheerfully remain away from the upper post, but takes the higher station in obedience to the clear dictate of Providence, only intent on doing most nobly for his race and his God, then let him ascend as Moses climbed to the top of Horeb, that he may draw nearer to the great Lawgiver, and hand his statutes down to the people. There is brightness on that mount; and the deep quietude of soul nurtured there will enable one to bear in meekness and patience all the murmuring that comes up from below. He may lose the huzzas of the populace, but a gentle whisper of "Well done," heard in the upper air, will compensate for the loss. There may be outward clamor, but there will be inward peace. The reward may be long in coming, but the soul will have learned to wait for it. Every principle maintained against invasion and compromise, will start up in the retrospect of such a life, and come forward as a comforter. And if the only alternative is to succumb or retire, no grander act could be put into a man's history than to gather up his robes carefully about him, and descend to the honor which had been driven from the eminence, repeating these memorable words of Burke, addressed to his constituency at the British election, and with which this essay shall close:—"And now gentlemen," he says, "on this serious day, when I come, as it were, to make up my account with you, let me take to myself some degree of honest pride on the nature of the charges that are against me. I do not here stand before you accused of venality, or of neglect of duty. It is not said that, in the long period of my service, I have, in a single instance, sacrificed the slightest of your interests to my ambition, or to my fortune. It is not alleged that, to gratify any anger or revenge of my own, or of my party, I have had a share in wronging or oppressing any description of men, or any one man in any description. No! the charges against me are all of one kind,—that I have pushed the principles of general justice and benevolence too far, farther than a cautious policy would warrant, and farther than the opinions of many would go along with me. Gentlemen, in every accident which may happen through life,—in pain, in sorrow, in depression and distress—I will call to mind this accusation and be comforted."

Art. III.—ELIAS HUTCHINS IN NORTH CAROLINA.*

Since the outbreak of the slaveholders' rebellion, everything showing the nature of Southern society is invested with peculiar interest. If the great rebellion shall be so overruled by Divine Providence as virtually to overthrow slavery, we shall have another instance in which cannons prove to be great civilizers, another instance in which He who ruleth in heaven and in earth permits horrid war, in some sense to prepare the way for the gospel of peace. Our whole South-land, from which the guilty cause of the present rebellion has for several years excluded the preaching of the full gospel, may thus be opened again, like Madagascar, for the missionary of the cross. When that happy day comes, as come it must, there will be before the church a mission field of vast proportions, and one that can present to every Christian of this nation the most imperative claims for pecuniary outlay and self-sacrificing zeal. The condition of both whites and blacks after this desolating war, and, especially in the changes of society to which the war must inevitably lead, will demand a great amount of philanthropic and missionary labor. The church will need to remember the vast proportions of the war, in order duly to apprehend the proportions of her own work rendered necessary by the war and its cause. In that great work our denomination must undertake her full share.

If Hutchins had lived two or three years longer, who can imagine, much less describe, the feelings with which he would have read of Burnside's capture of Newbern and Washington. In the former place he preached to crowded and tearful audiences. In the region round about it, he sounded out the gospel. His comings and goings made him familiar with the ground so recently stained by the blood of battle. Had he been with the expedition that captured Washington, he would have passed on his right and left, as he sailed up the Pamlico river, the scenes of some of his most successful labors. He would have remem-

* Manuscript Journal of Rev. Elias Hutchins.

bered the times that eager listeners came to snatch up his words. He would have remembered some of the most intensely interesting baptismal scenes his eyes ever beheld. Had he been a chaplain in the army of Burnside, he might now and then have recognized among the rebel prisoners some of his old converts in a plight that would have suggested to him the propriety of claiming the whole glory of their conversion.

"The Freewill Baptists of North Carolina, it is supposed," says Hutchins, "were originally descendants from the General Baptists in England, and their history can be traced back to about 1762. In about 1764, two Baptist preachers from New Jersey succeeded in proselyting the most of the churches in North Carolina to the peculiarities of Calvinism. A mere handful, however, with two or three preachers, retained their former free-will sentiments, and endeavored to maintain their ground, although they had to encounter severe opposition. Their discouragements were very numerous, and, for many years, their prospects were truly of a gloomy character. For nearly sixty years, they stood by themselves, and gained but little ground. But, after passing through various conflicts for the space of time just mentioned, they providentially heard of the Freewill Baptists of the North, with whom they commenced a correspondence in 1825. Since that time, much of their opposition and many of their discouragements have subsided—very interesting revivals have taken place among them."

Of the few preachers who remained faithful, despite the great defection, Elder Parker seems to have been decidedly the ablest and most abundant in labors. The organization of several of the churches is ascribed to him. Elder William Fulker seems to have been his contemporary. Fulker died after a long pastorate in one of the oldest churches in 1779, a year before Randall became pastor of our first church at New Durham. After him the next prominent preacher was William Winfield, till the conversion of James Roach in 1792. Upon Roach fell the mantle of Parker. Suffice it to say that these men and their cōlaborers maintained the cause till prosperity came as above intimated. In the years from about 1830 to 1840, and perhaps longer, the Freewill Baptists had quite over-

taken in prosperity the Calvinistic Baptists, their boastful and arrogant opposers, not to say persecutors.

Hutchins visited those churches in the autumn of 1829, and itinerated among them about eight months; and, again, in the autumn of 1832, making a stay of about seven months. He witnessed great prosperity among them. Within the last few years they have been twice distracted and divided. First, the defection of preachers and churches to Campbellism was considerable. Next, in 1853, after nearly a full recovery of their former strength and number, the discussion about Masonic and other secret societies, divided them into two nearly equal rival conferences, each, of course, claiming to be the original. These churches never succeeded in establishing any periodical or weekly publication. Owing to the anti-slavery discussion, they dropped the Morning Star, which for a season seemed to infuse new life into them. The old acquaintances of Hutchins, who corresponded with him nearly to the day of his death, often implored him to send them from the North preachers of "the right kind," by which they meant pro-slavery men.

The correspondence between the Freewill Baptists of the North and South, was terminated by the action of our General Conference in 1839. In 1819, the first time we find their statistics, they had a dozen churches, numbering, in the aggregate, 512 members. In 1829, when Hutchins first visited them, there were 26 churches and a membership of 1232, having so increased since 1825, from 19 churches and 730 members. In 1834, there were 46 churches and 2788 members. In 1837, the number of churches remained the same, but the membership was reduced to 2113. From our last accounts from them we judge each of "the original" conferences numbers more than the undivided conferences did in 1847.

We will here mention that there is another association, or rather, as they call it, Conference of Freewill Baptists in correspondence with those of North Carolina, but located in South Carolina. These churches were dismissed from the North Carolina Conference in 1831, for the purpose of forming the new one. In 1849, twenty years after Hutchins visited that region, the South Carolina Conference had, as we shall soon

notice, 9 churches and a membership of 305. At first all these churches in the Carolinas were, like the General Baptists of England, close communionists. But in later years they have, we have no doubt, become fully free communionists, for we find in the minutes of a conference, several years ago, they voted to lay aside the restriction for one year, and even a year or two before Hutchins visited them, they had passed at one Conference the following resolution:

"*Resolved,* That the liberty of conscience in communion shall be granted; that is, if any that are in good standing amongst the different denominations shall make application, they may be admitted to eat and drink with us."

In the State of Alabama, Pickens County, an association of General, or Freewill Baptists, was formed about 1850. It was making some progress as late as 1856, and had then left off the "General" part of its name. Their articles of faith are thoroughly free-will and free-communion. Ellis Gore, the preacher who is evidently the leader of this movement, in his circular letter shows by his remarks that he has thought to the bottom of the communion question. "The spirit [logical basis] of close communion," says he, "is the spirit of Popery. Popery makes the Roman Catholic church the only gospel church on earth; close communionists make their church the only gospel church on earth. Popery makes its rules of doctrines and usages the infallible guide to which all must conform; close communionism does the same. Close communionism is illiberal and exclusive in its tendency, and we think it high time that every obstacle to the efficient combination of the entire energies of the whole church of Christ should be removed. We are one body and one bread in Christ; children of the same spiritual Father; and may the fire of God's love be kindled and continue to burn in our hearts until it shall consume and utterly destroy every barrier which separates his children—until the 'watchmen shall see eye to eye, and lift up their voices together.'"

In 1856 Hutchins had a letter from Ellis Gore, which is now in our possession. In this letter, which has more force than

elegance, he replies to the request for information concerning Freewill Baptists of the South, by mentioning an association in sympathy with his sentiments in Tuscaloosa county, Alabama.

We now propose to give a few pages of the journal, in some instances word for word; in others we shall be obliged to pass more rapidly in our own words. In most cases we shall be obliged, also, for want of space, to omit his interesting reflections suggested by the scenes and events around him.

"Tuesday, 6th, [October, 1829,] I went to Boston, and Friday, 9th, sailed for North Carolina, but on account of a head wind, returned to the harbor. Monday, 12th, we again put to sea, and, the wind being favorable, arrived at Ocrecoke Bar, N. C., Sunday morning, Oct. 18th.

"Soon after we came to anchor, a number of sailors came on board, who, with the pilots and our own crew, amounted to about twenty souls. After praying with them [as he had from time to time with the sailors, by permission of the Captain during the voyage,] I gave them the parting hand, when some of them were quite moved, and, siezing my hand with both theirs, seemed to feel much interest in my welfare."

Any one at all acquainted with Hutchins, would expect it of him, to attach the warm-hearted sailors to himself even during so short a voyage. It does not surprise us to find that he is a preacher and a Christian at sea as much as on land. The life and example of Hutchins are a severe rebuke to many, both laymen and preachers, who may be seen in our day at sea. In his short stay at Portsmouth, mentioned in the next extract, the reader will see how interested he always was, even among strangers, to be about the Master's business. After the parting above described, he thus continues the narrative:

"I was then set ashore at Portsmouth and introduced to a family of Methodists, with whom I tarried five days, and was treated with the greatest kindness. During my stay, I attended [conducted] four meetings [besides] one funeral."

"Friday morning, 23d, I sailed from Portsmouth and landed at Newbern, about dark, where I was joyfully received by the brethren. Saturday, Lord's day, Monday and Tuesday, I held meetings in the place, and had much pleasure and freedom in

preaching to the large congregations that attended on the word; but I learned with sorrow that there were serious difficulties existing in the church."

"Wednesday, 28th, I went to Eld. Jesse Heath's. Having held a correspondence with him for nearly two years, and having long anticipated the pleasure of a personal interview, our meeting was peculiarly interesting and productive of much mutual consolation. * * * *

"Saturday, 31st, the Quarterly Meeting commenced, in the meeting house at Core Creek, Craven Co. I attended at that time, but found religion at a rather low ebb; but I had the pleasure of forming an acquaintance with the brethren there."

"Thursday, Nov. 5th, [1829,] the Annual Conference commenced at Bay River meeting house, a few miles below Newbern. * * * Great union prevailed through the different sessions of the Conference; the business was amicably done; the preaching was evangelical and powerful, and its salutary influences were felt by many in the course of the meeting. It was at that time very sickly at Bay River, and I was informed that three or four men who were able to attend the Conference died in the space of a few days. O! how seldom preachers realize, when addressing their congregations, the uncertainty of life, and how careful they should be to address their hearers in reference to eternity and under a sense of the vast importance of faithfully warning the wicked to turn ere it be forever too late."

His first visit to the interior he thus describes:

"The week after the conference I rode in company with Elder Heath and the two [Christian] preachers from the West, about sixty miles back into the country, where we attended several meetings. On week days, we met from two hundred to three hundred people, and on the Sabbath nearly one thousand. They generally heard with much interest; many were deeply affected, and some rejoiced under the word; some were received as candidates for baptism, who (with others) submitted to that ordinance soon after. We were together on this tour about one week; were favored with much freedom in preaching the word; were kindly received and well entertained by our friends; and, with them, enjoyed much Divine consolation."

Among other instances of the eagerness of the people to listen to preaching, is the following in his next note:

"Monday, 16th, [Nov.] after taking an affectionate leave of the brethren who accompanied me, I went home with a brother Hood, of Lenoir Co., with the intention of taking a little rest and doing some writing; but, by the time it was dark, his house was full of people to whom I gladly delivered a discourse instead of resting myself. Some came four miles to visit me that evening. The next night, though there was no appointment for meeting, the house was again filled, and another sermon was preached."

This can but remind the reader of that occasion in our Saviour's earthly pilgrimage, when he said to his disciples, "Come ye yourselves apart, and rest awhile." But the anxious people found the place of the Saviour's retreat, and he preached to them all the day long, and in the evening fed them with miraculous bread. Though he was mourning over the recent death of John the Baptist, and though his weary frame needed rest, yet he would not send the people, hungry for his word, away empty. Hutchins had the spirit of his Master, and though he could not take the needed rest, because it was his meat and drink to do the will of Him that sent him, yet we find his health improving. In the next sentence he says:

"I now began to hope my visit to the South would be made a blessing to many and a means of improving my health. The harvest is great, the laborers few, and much help needed. I had meetings almost every day, and had I been able to preach three times where I did but once, I should of necessity have had to deny many who earnestly requested meetings. The cause of Christ lay near my heart, and I viewed no sacrifice that I could make too dear for its promotion. I felt not to ask for the riches, the honors, or the pleasures of this vain world; neither, for long life; but I could sincerely say, 'O, let me see the benevolent religion of Jesus extending its influence far and wide, counteracting the baneful effects of sin, and sweetly inclining the hearts of ungrateful, rebellious sinners to turn to God. Then let me leave this world in peace, my eyes having seen the salvation of the Lord!"

We need not here pause to remark how fully this prayer was granted unto Hutchins, and how each, with a heart like

his, can enter into like inheritance. Nor need we stay to say to many a sickly preacher, if he could have such a vacation as this which Hutchins enjoyed, that of giving the heavenly bread to the hungry crowds, his health would improve much faster than it ever did by ordinary vacations.

We find that, between the 16th of November and 5th of December, he had attended "meetings in various parts of Craven and Lenoir counties," and he adds that "generally I had much satisfaction in preaching to the large and attentive congregations that came out to hear the word." On the 5th of December he was preaching to a large and solemn congregation in the meeting house at Luzen Swamp; in the evening at another place he was preaching a funeral sermon; the next day, Sabbath, he was "preaching with unusual freedom to a large and attentive congregation at Wheat Swamp, Lenoir Co. In the evening he preached to another congregation. Monday he was on his way with Bro. Hood to South Carolina, preaching, of course, as he went. Of his meeting Monday evening, he says, "I met a well-behaved congregation in a place mostly destitute of preaching." * * * "The next day I fulfilled an appointment at Indian Spring, Wayne county. This was an interesting time. The saints were made to rejoice and sinners to feel their need of Christ, several of whom were baptized soon after."

On Saturday, 12th, he reached Mount Elon, Darlington District, South Carolina. Here, in company with a Calvinistic Baptist preacher, he held "a two days' meeting." "The word was feelingly dispensed, Christian friendship prevailed, sinners were affectionately invited to *seek the Lord*, and many, to appearance, *were almost persuaded to be Christians;* but, alas, I fear that the most were not *altogether persuaded.*"

The following Wednesday, the 16th of December, he arrived at "Elder Redding Moore's, Marion District," and was kindly received. Mr. Moore had moved several years before from North Carolina; he had for thirteen years been the sole preacher of free salvation in that vicinity; he had suffered much for the cause; at length two other preachers had been raised up to strengthen his hands, and he was greatly encouraged at the

time Hutchins visited him. The church of which he was pastor numbered some fifty, but was thirty miles away. Hutchins, though he held several meetings with Mr. Moore in his neighborhood, did not visit his church—meetings "generally interesting, and some signs of revival."

We have already seen that there is a Conference now in that region. Darlington and Marion districts lie on the railroad which leads from Wilmington, North Carolina, to Columbia, South Carolina. Of course there were no railroads there at that time. Hutchins performed all these journeys on horseback. This, we believe, was his only visit to South Carolina, and lasted but a few days, for on Monday, the 21st, he set out to return to Lenoir county, in North Carolina, at which he arrived on Christmas, in the evening, and was the next day at the Quarterly Meeting at Bethel, which is near the Luzen Swamp church. Here we must pass over a very interesting personal incident which is stated at some length in the journal:

"The Quarterly Meeting was attended with much solemnity and with obvious manifestations of the Divine presence. The neighborhood of Bethel was formerly filled with dissipation of almost every description; consequently, with the most, religion was mentioned only as a subject of ridicule. But a late revival had produced a great change in the morals of the place. The obscene songs of the drunken and lascivious had given place to the sweet music of Zion; prayer had taken the place of swearing and lying; the Sabbath, formerly a day of drinking and gambling, of fighting and horse-racing, was religiously observed; and the salutary influences of pure religion were too obvious to be denied by its most inveterate enemies."

But we must pass over the ground more rapidly. The next Saturday and Sabbath, the first of the new year, he was at a Quarterly Meeting at Luzen Swamp. Two youths were baptized, increasing the joy of the occasion. Tuesday night he preached at Kingston, the capital of the county, to a very few hearers, yet constituting the largest audience for religious purposes, in that place, for a long time. The circus, however, was largely attended, and even professors of religion, by their pres-

ence, encouraged the worthless men and low women that constituted the circus company.

"Wednesday, 6th, [Jan., 1830,] I met a large congregation at Sandhill Chapel. Just as the meeting commenced, a man under the influence of liquor and rage approached the house, raving and swearing in an awful manner, and pouring abuse on all around him. Some were frightened and others irritated at his conduct; for awhile the meeting was broken up. But, in a short time, he was led off and the congregation took seats, after which we had a solemn and peaceable waiting before the Lord. With due deference to the feelings of the drunken man's friends, I took occasion from the circumstance to caution my hearers against the intemperate use of ardent spirits, and against associating with those addicted to that practice."

This last sentence indicates, perhaps, that Hutchins had not yet taken the ground of total abstinence. It is much like the language of the English pulpit to-day, a generation later. The next Saturday (9th) he meets troubles, in another form, arising from the intemperate use of liquor. It is at a Quarterly Meeting at Grimsley meeting house in Green county.

"The first day was a time of much trial and grief, owing to several cases of late intoxication among the members of the church! The next day a large concourse of people attended; —careless professers were solemnly warned to bear *a daily cross,* and shun evil practices; the mourners in Zion were comforted; and sinners were entreated to seek the Lord, and prepare for a dying hour."

A few days later, he gives us another glimpse of society in the South, at least as he found it at Little Creek, in the same county:

"Religion was at a low ebb; the morals of the place were much corrupted by a store and a set of unprincipled characters who visit it, near the M. H. [meeting house.] People of respectability were often disturbed in their devotions by the almost continual passing in and out of these pests of society, who are frequently found at the grog-shop. Often at the close of worship, the friends of good order were grieved or disgusted

at the scenes about the store; after having listened to the sound of the gospel, their ears were frequently saluted with the profane oaths and 'the filthy conversation' of tiplers and rakes; and, what was still *worse*, report said, (and there was too much ground to believe it,) that some professors would disgrace themselves and dishonor the cause of religion by uniting with those shameless mortals and spending hours in drinking and carousing with them. Intemperance was quite common, and its baneful influences were too often extended to some of the members of the church. I endeavored to clear religion of the scandal brought upon it by its professed friends, solemnly warning them to give up their pretensions to religion, or 'cease to do evil and learn to do well.'"

"Saturday and Sabbath * * the congregation was large, [at Q. M.] and for that place generally well-behaved. But, I had to expose the conduct of a few *well-dressed, ill-behaved* young men at the water side."

After a short visit to Newbern and Stony Creek, he returned to this stronghold of drunkenness, and renewed his exertions for its reformation. At the Quarterly Meeting just mentioned, the keepers of the store, the headquarters of vice, had attempted to hire an impenitent colored man to present himself as a candidate to the church; but he, "having more good breeding" than the liquor sellers, "refused to be guilty of such disgraceful conduct!" Now that Hutchins made remarks which stung some of the guilty company of drinkers, and his persuasive preaching was beginning to win others, they put forward one of their own number as a candidate for baptism. He was refused. At the close of the meeting he "went to *his own company*," and "set up a laugh at their unsuccessful attempt to deceive us." This visit, despite all these hinderances, proved to be "an awakening time," and "a visible change was seen in the countenance, and conduct of a large majority of the immense auditory that attended the meeting."

"Feb. 3d, I attended a meeting at Bro. Anderson's on Piney Creek. This place was formerly noted for *fiddling and dancing*, drinking, &c. But the fiddler was convinced 'of the error of his ways,' laid aside his violin and began to seek the Lord. A revival commenced; the worship of God took the place of

those scenes of mirth and revelry; a church was gathered; the fiddler soon began to blow the gospel's silver trump, and lead his fellow men to the refined pleasures of religion. O, that every fiddler would conduct in such a manner and assist in gathering the people to the glorious Shiloh; for surely their present admirers will have no use for them on their dying beds."

Having now given what may serve as a specimen of the journal, we must content ourself with giving, without following the order of time further, some of the incidents attending the labors of Hutchins in several of the counties he visited. The counties in which he preached most, with their respective capitals, it may be well to mention at this point: Craven county, capital, Newbern; Beaufort, Washington; Lenoir, Kingston; Green, Snowhill; and Pitt, Greenville.

CRAVEN COUNTY.

Craven county, whose capital has recently come into possession of the Union forces, has an area of about a thousand square miles. In 1850 its population was nearly fifteen thousand, over one-third of whom were slaves. Newbern itself contains just about one-third of the entire population of the county. It is at the confluence of Trent and the Neuse rivers, thirty miles from the mouth of the latter. Its communication with the ocean is through Ocrecoke inlet. Its commerce was, previous to this war, for a Southern place, quite respectable.

We have already noticed the first visit of Hutchins to this town, and the trials in which he found the church. He had left the place with good prospects of a revival. Upon the 20th of January, 1830, he was there again. The good prospects had disappeared. He mourned over the disunion, stubbornness, inordinate ambition and other unholy conduct of church members. At a later time, he visited the church when small pox prevailed in Newbern, but he did not fear that so much as he did that disease with which the church was infected. His spirit was evidently quite depressed.

The time of rejoicing, however, came at length. The dark clouds passed away. The meeting house was too small to con-

tain the audiences that assembled to hear him. Of a meeting in May, he says, "The power of the Lord was present to heal; on Lord's day morning Elder Pipkin led eight followers of the Lamb into the water in obedience to His command. The hearts of Christians seemed '*knit together in love,*' and it appeared that peace and harmony were about to be restored to this confused and tried church."

His eyes had now seen tokens from the Lord, and the time to take the parting hand had come. He preached a farewell sermon. "A scene more solemn and deeply affecting for such an occasion," says the preacher, "I never before witnessed." But he witnessed similar scenes soon after at several places as he went to them to take leave of his friends. "My sensations," he remarks, "were of such a nature that it would be in vain for me to attempt a description of them; many around me wept aloud, and signs of sorrow and grief were visible on almost every countenance." It recalled Luke's description of a parting scene. "They all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."

Core Creek, Stony Branch, Spring Creek, Little Swift Creek, Bay River, Goose Creek, and Post Oak, are among the other places visited in this county. It was probable at Core Creek that Hutchins met Jesse Heath, his correspondent for many years, and some of whose letters are in our possession. Here, too, he first attended a Quarterly Meeting, which is so different from ours that we must explain in a few words.

It is the custom among those churches to hold each four business meetings a year, that is, one quarterly. One of these is called the Yearly Meeting, and the others Quarterly Meetings. These terms, therefore, do not, as among us, refer to the action of associated churches. These meetings are occasions of importance in the individual church. Then the roll is called, and each member answers to his or her name; each member must be present, or afterwards assign a reasonable excuse; the church difficulties are adjusted in open meeting, a proceeding which attracts crowds of curious spectators; the Lord's supper and feet washing are observed, usually in the evening.

It is then "a door is opened into the church," that is, an opportunity is given for candidates to present themselves for membership. The candidates arise and walk to a place near the pulpit, the men taking their position on the one side, and the women on the other. The minister says, as he calls the candidates by name, one after another, "Is there any objection to this person?" Many of the church respond, "No objection!" After the candidate relates experience, the minister, taking him by the hand, says, "Brother, I give you the right hand of fellowship, and receive you as a member of the Baptist church, hoping the Lord will bless and save you for his name's sake."

Bay River is the name of a church which seemed to be the central point around which others above named are situated. It is either at a place now called Milton, or Milton Park, on the maps, or near it, north-east from Newbern. Here it was that our brother first met with the North Carolina Freewill Baptists in Annual Conference, or, as we would say, Yearly Meeting. It was a few days after his first arrival in the South, and, by their request, he preached the opening discourse, from the very words, we believe, which Mr. Goadby used as his text on a like occasion at our General Conference in 1847. "Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch: who, when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." The Conference gave him a very cordial reception, appointing him to preach on the Sabbath, voting him money from the general funds, and requesting him to address a circular letter to the churches, to be published with the minutes. On the Sabbath his text was, "Is there no balm in Gilead?" &c. The published minutes say, "A large congregation attended, and the word of salvation was dispensed with zeal and faithfulness, and, we trust, a blessing will ensue."

Hutchins preached in this region the following spring with considerable success. He mentions something like forty baptisms. "This was a glorious time to many souls," says he in speaking of one of his visits; "Zion began to enlarge her bor-

ders,—to lengthen her cords and strengthen her stakes. * * * Elder Pipkin baptized eight happy converts, which had a solemn effect on the minds of the unconverted, and revived the drooping spirits of the almost discouraged saints." At a meeting at another place, a day or two before this occasion, he mentions that the service was disturbed by a drunken man, who was soon after indicted for the offence. At Little Swift River was his last meeting in this region, of which we find the following note: "I was enabled to speak with a good degree of freedom. * * * Here, likewise, I bade many of my friends adieu; and, the next day, I was with my horse carried over the Neuse river on a raft, two miles above Newbern."

BEAUFORT COUNTY.

The several churches in this county were quite separated from the rest in the State. They were very destitute of preachers, and heartily welcomed our diligent and laborious evangelist, whose labors here met with signal success. Pungo river church seemed to be the central and chief church; with it Pantego, Beaver Dam, Beaver Creek, North Creek and others, were in intimate association. They had suffered much together for the cause of free salvation. Hutchins became warmly attached to this people. "I was cordially received," says he, "by my brethren and friends generally, (for my Master's sake, I trust,) but in no place more so than in Beaufort county, and especially at Pungo river. His meetings among this people were sometimes so large that their meeting houses would with difficulty contain the women alone. Not less than twenty would sometimes come forward for prayer at the close of a meeting. At Shiloh, forty came forward on one occasion. Baptismal scenes were frequent. On one baptismal occasion he officiated himself, baptizing eight candidates. But usually Elder Henry Smith administered the ordinance. "This was a time," to give an example in the words of the journal, "that will long be remembered by many in that place. On Lord's day, Eld. Smith baptized twenty persons, and among this number was his oldest daughter. The candidates were of different ages, from nearly eighty years down to about eighteen. On the shore

they joined hands and marched into the river, led by brother Smith. After reaching a suitable depth, they all stood still and the administrator commenced baptizing on the right hand —went on, to the left. They then turned about and marched back to the shore. Three were baptized a few minutes afterward. The scene was solemn and impressive, well calculated to animate the Christian and fill the minds of dear sinners with awe, as much of the Divine presence was felt on the occasion. The large congregation that witnessed the performance, evinced, by a commendable decorum, great respect for this too much neglected ordinance."

The mode here described, of "marching into the water," hand in hand, is usual in that country, when the place of baptism is favorable to it. The labors of our brother in this region were attended usually by solemn congregations, but, as in other places, they were sometimes disturbed by drunkenness.

During the time of his labors in Beaufort county, he made a visit to Martin county on the north. In like manner from Craven county he made excursions southward to Jones county, preaching at Trenton, the capital, and one or two other places. Among the places where he preached in Beaufort county, we must make particular mention of Bath, a few miles below Washington. Through both of these places he was probably accustomed to pass in his journeys from Pungo River to Pitt and Green counties, but makes mention of them only in connection with his second tour to North Carolina. In Bath he found the highest kind of Episcopalians, but no encouragements in his spiritual labors. We give here another extract from the journal:

"Bath is pleasantly situated on a navigable creek, not far from the mouth of Pamlico river. It is said that it was the residence of one of the colonial or provincial governors. It contains but few houses, and is a place of but little business. Some say that there is a curse on the place for the abuse which the celebrated Whitefield received there on one of his tours through this country. The Episcopalian meeting house was shut against him, and he was otherwise disrespectfully treated; and, when he departed, he shook off the dust of his feet against

them. And it is a *saying* that neither religion or business has since prospered on these accounts.

"Some years since, a negro was burnt here for killing his master, this being formerly the awful punishment for that crime in the Southern States. I was informed that a forked post was set in the ground with the prongs upward. In these forks, the negro was set, his feet reaching nearly to the ground, where they were bound. A chain was put around his body, and likewise around the forks, in such a manner as to confine him between them. Dry and combustible materials were put around him, among which, and especially near the criminal, were large quantities of pitch-wood shavings. When the time of executien arrived, the sheriff with tears approached the awful pile, to which he applied the fatal torch, and, instantly, the negro was enveloped in the devouring element. With an awful exertion, he gave two hideous screeches, the flames at the same time issuing from his mouth nearly half a yard; then all was still, while his body was consumed."

Take the following glimpse of Washington, to which Burnside, as we read this morning, has sent an officer to enlist a regiment of loyal troops:

"I passed through the town of Washington, a large village on the Pamlico river. In an old field near this village, a pit, about twenty feet in length and six or eight in depth and width, was found in the night the preceding October [1832]; from it, some persons, supposed to be negroes, ran as it was approached. This circumstance for a short time considerably alarmed the inhabitants of the place, as it was thought by some that it was dug by the run-away negroes, and others concerned with them, as a place of deposit for weapons intended to be used in killing the whites. However, nothing serious followed. But *fear* is among the many evils of slavery."

We shall not have space in this article for further notice of his observations about slavery. Here is another view of Washington in relation to another evil that greatly afflicts the South:

"During Monday, it being the day before Christmas, [1832] I saw in Washington, on the way to and from it, some fifty or a

hundred horse-carts from different parts of the country; and of all that I saw on that day, there was not one without a jug, or some other vessel for carrying liquor, each cart having from one to six jugs, either full of ardent spirits, or to be filled for Christmas. So *indispensably necessary* for that day was this diabolical article in that part of the country, that those who could not themselves go for it sent by their neighbors. * * * North Carolina is the worst place I ever saw for the use of ardent spirits among respectable people. It is generally presented two or three times a day, and all are *urged* to drink. With many religious peolpe there, the first thing in the morning is prayer; the next, one or two drams; and the third, breakfast. O, when will this curse become unfashionable and disgraceful, and be laid aside as foolish and sinful!"

Hutchins had now, if not before, reached the doctrine of total abstinence.

"It is surprising to me," he continues, "that on Christmas, more than any other day, in the Southern States and many other places, spirits must be plentifully used. Was Christ a drunkard, a glutton, a rioter, or a warrior, that the day kept in remembrance of his birth should be kept by drinking, firing, swearing, fighting, gambling, horse-racing, fiddling, dancing, and the commission of crimes which modesty blushes to name? Let a heathen come into almost any part of Christendom on that day, and he would think it a day set apart for the service of the devil."

The next day after this Christmas, he went to preach the funeral sermon for a slave woman of his friend, the Rev. Jesse Heath. On that occasion, had Hutchins been like many Northern and Southern Doctors of Divinity, he would have proved, in effect, that Christ was a slaveholder, and then railed against infidels for not adoring him.

Not more than a day or two later, he went to Post Oak, in Craven county, to which we refer for the purpose of having here the statement of Hutchins in reference to an evil till lately peculiar to the slave States alone;

"Many in the place were given to drink, and among them some professors of religion. Saturday, I observed that several ladies went out during preaching, for the purpose of 'rubbing

snuff.' This is a practice [snuff-rubbing] that prevails among all classes of ladies at the South, whether high or low, rich or poor, black or white, bond or free, old or young. They take a piece of twig three or four inches long, chew one end of it to a brush, which they dip into a box of snuff, then put it into their mouths and rub their teeth. * * Before I commenced preaching on Sabbath morning, I told the people that when I saw ladies going out of meeting unnecessarily, I was inclined to think that they had something in their snuff-boxes that they loved more than they did the gospel. This hint had the desired effect, and there was but little going out to use the box that day."

GREEN COUNTY.

This lies directly west of Beaufort county. Grimsley meeting house, Harts, Little Creek, and Hookerton are the places of principal mention in this county. Of two of them we have already spoken. Hutchins enjoyed considerable success in this county which he visited, like most others, three or four times. Here he speaks of large numbers of inquirers, and interesting baptisms, as well as of some discouragements.

PITT COUNTY

—Is still west of Green, and shared considerably in the labors of our evangelist, who twice visited the churches at Green Swamp and other places. He did not remain to see so much of the fruit of the labor in this county, as in Beaufort, Craven, Green and Lenoir. Yet some fruit he saw, and in after days he heard of more.

LENOIR COUNTY.

In this county, which lies west of Craven, he preached much more than in any other named or to be named. Repeatedly he preached at Luzen Swamp, Wheat Swamp, Bethel, Kingston, Sand Hill Chapel, and less frequently at Woodenton and other places.* At Kingston, so unpromising at first, by reason of

* Hutchins spelled Kingston *Kinston*. Probably this indicates the pronunciation of the name by the inhabitants. A similar remark is here in place concerning Luzen Swamp, as the correct spelling is probably *Lausan*.

the circus, he at length had large audiences, among whom were Universalists, who admitted his candor while he dealt severely with their doctrine. In the other places the joy of the reaper often lightened the toil of the sower.

We have already seen that this was the first county he visited in the interior. Here we find him the following June, on the fifth day of which he remarks:

"Completed twenty-nine years of my unprofitable life—bade my dear brother Heath, brother Bond and several others farewell—was quite low in health—went to Hookerton and preached to nearly three hundred people." "Lord's day, 6th, Elder Braxton baptized eight persons at Wheat Swamp, after which I preached to nearly one thousand people. Here I left most of my acquaintances in North Carolina. O, how hard to part with kind and affectionate friends—many friends in tears—my heart full of sorrow. * * * Our minds were alive to sensations impossible to describe, and a profusion of tears attested the reluctance with which we took the parting hand. I had a journey of over 600 miles to perform on horseback, in a low state of health and in the heat of summer. I raised my heart to God, committed myself to his protection, and mentally implored the light of his countenance, and the aid of his Spirit to attend me on my lonesome way."

He had preached at nearly fifty places, not to mention numerous funeral sermons, during the last eight months; at most of them repeatedly, and not unfrequently holding two and three days' meetings; these places widely dispersed throughout seven or eight large counties; his conversations in private were often more exhausting than his public labors; his health most of the time feeble; his labors, peculiarly blessed nearly all the time, afforded no rest, and, yet he unaffectedly writes down at the close of this period of wonderful activity and usefulness, "MY UNPROFITABLE LIFE." We may well call to mind the significant language of the Bible, "If the righteous scarcely be saved, where shall the ungodly and sinner appear!"

Hutchins had now set his face northward. Passing through Wake county, in which is the capital of the State, he had reached the residence of Elder Fonville, in Orange county. Fon-

ville received him with open arms. Here the two days' meeting, previously appointed by letter, was attended, with little apparent results. The wife of Fonville, however, was baptized by the evangelist, who, after resting a week in that "hilly country," pursued his journey. The next Sabbath [June 27] he preached at "a brother Davis' tavern in Wythe county in Virginia." The next three days, he travelled "in company with the President of the college at Columbia, Tennessee." July 1st, in the evening, he preached at Tazwell, in that State. Pursuing his journey, he passed through Cumberland Gap, and spent the following Saturday and Sabbath in a "meeting with the United Baptists, near Barbourville, Knox Co., Kentucky."

"Thursday, July 8th, [1830] I crossed the Ohio river at Fredericksburg, Kentucky, and was soon among my dear friends, in Indiana, by whom I was kindly received, having been absent from them nearly two years."

He resumed his labors among the churches in Indiana and Ohio. He did not, however, forget his friends in North Carolina. His labors and successes had now become a part of the history of the Freewill Baptist cause in that State. Their annual Conference held its session that autumn at Grimsley meeting house, Green county. Hutchins, though absent in body, was present by a letter, which the Conference ordered to be published with its minutes. In this letter, after a mention of the kindness he had received among the churches, he enters upon a historical sketch, encouraging them to renewed exertion, as already, by God's blessing, they had so wonderfully prospered the last five years. From the time of the great defection, they had gained, in sixty years, a membership of only 800. "But O, my brethren," said he, "what has God done for you in the course of five years!" They then numbered 1900.

But their Northern friend was too faithful to them not to suggest improvements, especially in the practice of temperance.

"Permit me, with a due sense of my unworthiness," said he, "to point out some evils which have done much harm, and from which I pray God ever to keep us. In some places, it is often the case that professors are at sales, elections, courts, shows, stores, &c., with little or no business to call them there; and

some, on week days, have left the house of God to loiter about places where little else was to be seen but wickedness and revelry. At such places always may be found, those who are not friendly to religion, and who delight in drawing its professors into a snare. Some, by such characters, have been prevailed upon to drink, a little at first; this created a desire for more; and, being now less able to resist their inclination to drink, may have become intoxicated. Their conduct has brought shame and remorse on their own minds, grief and anguish of soul on their brethren and friends, and a reproach on the cause of God.

"So much evil has resulted from the practice of drinking before going to meeting and after returning from it, that the church at Pungo river, as well as many respectable individuals in that part of the country have laid it aside; the bottle is now no longer seen among the things with which friends are entertained. I should rejoice that this laudable effort to suppress intemperance was well seconded by the other churches composing your Conference; and I do hope that an example so well worthy of imitation, will be copied by all the friends of morality and religion."

Two years later, we find in the minutes of one of the Conferences into which the one was divided at the session just noticed, that two motions were made by Rev. Jesse Heath touching the subject Hutchins had pressed upon the attention of his friends. The first was, "that no brother should keep a grog or tippling shop, under the penalty of excommunication;" and, the second, "that no member shall treat with ardent spirits, for any candidate for a post of profit." They were both referred to "the General Committee," and that, so far as the minutes show, was the last of them.

This was a few days before Hutchins arrived in North Carolina on his second tour. He was, however, at the session of the other Conference, held at Luzen Swamp, Nov. 8, 1832. Among the proceedings of this session, it will interest some to read the following:

"On motion, Elders Jesse Heath and E. Hutchins were appointed to publish a history of our connection in this and the adjoining States.

"Agreed, that we recommend the brethren of our connection to patronize the Morning Star, published by the Freewill Baptists at the North."

"Voted, that ten dollars, out of the general fund, be given to Elder E. Hutchins.

"Lord's day, Nov. 12, Elder R. McNab introduced the services and preached on Mark 15 : 34. Elder E. Hutchins followed, from Deut. 32 : 1, 2; and, with gratitude to God, we can say that the close of this day's meeting was solemn and very interesting. The congregation was mostly in a flood of tears; saints rejoiced, sinners mourned and cried for mercy, while large numbers of people crowded around the stage and united in singing, and, in shaking the friendly parting hand.

"Bro. Hutchins gave an invitation to mourners, and it was thought about fifty came forward, and desired the prayers of the people of God. As many were desirous, and the prospect very encouraging, another meeting was appointed for the next day. * * * In the close of this meeting, [next day after a sermon by Hutchins,] a door was opened for the reception of members, when six happy converts came forward and were joyfully received."

A few months more, and it will be thirty years since that meeting. It is stated in the minutes that 3500 people were present. The shaking of hands during singing, is a common practice, as the journal notices, in that country. The preachers sometimes came down from the pulpit to participate in it. It is often mentioned in the journal, that the weeping was general and profuse under preaching. How dear must a man of such unaffected and devout emotions as was Hutchins have been to such a people! It is no wonder they offered him houses and lands and slaves, if he would make his home with them. In this tour his wife was with him, and she was received with an interest not inferior to that shown everywhere to him. Probably slavery alone prevented them from spending their days in that inviting land.

Hutchins, in his second tour, went over nearly all his former fields of labor. He also extended his acquaintance into new fields, in Sampson and Duplin counties, in which, as in his old fields, he met with great encouragement in his ministry to souls. Everywhere the people parted with him with reluctance and in

tears. But evils that he could not cure, nor even be permitted to try to cure, he would not voluntarily endure. He turned from a land so congenial to his health, and a people, in many things, so dear to his heart, to visit them no more. On the 24th of May, 1832, he sailed from Newbern.

It is remarked in "The History of the Freewill Baptists for half a Century," that not only churches, but Quarterly Meetings and Yearly Meetings have sprung up along the track which John Colby pursued in his unaccountable missionary journey to Ohio. The opinion is intimated that the Divine Spirit in sending forth the missionary foreshadowed those manifestations of grace, from which those churches sprung into life. There are persons who believe that the impulse which sent John Brown forth, almost single handed, to capture the great State of Virginia and release her bondmen, was designed to foreshadow the events now transpiring by Divine permission on "the sacred soil." When another generation has passed, perhaps the historian may have the data for a similar remark concerning these wonderful missionary tours of Elias Hutchins. It may be then that flourishing Freewill Baptist churches, untainted by slavery, may be numerous in those counties so often traversed by this laborious evangelist, under an impulse as peculiar as that experienced by Colby.

In the coming day of freedom, we trust our denomination may at least watch for the providential openings in North Carolina. We believe that State furnishes us the best prospects of a glorious field of extension, far beyond what Kentucky or any other part of the South promises. Slavery only hindereth for a season. It may be, its work of division is about completed. The separation of 1839 may be superseded by a holy and perpetual union. Let us be ready for our part. Let us wait in hope.

Art. IV.—HUMAN CULTURE.

By culture we understand, the state of being cultivated or improved. It is the state or condition produced by the development of resources or powers, already possessed. The earth must receive a proper course of treatment in order to repay the husbandman for his labor. He may cultivate the plant with the closest assiduity and care, but unless the soil has been rightly prepared, his labor will be in vain. The idea of culture, then, is the idea of expansion, or development of what already exists. It creates no new principles, but makes those which are created more efficient. It makes the earth more fruitful. So the culture of men creates no new natural powers, but it develops and strengthens those which are possessed, calling out and unfolding capacities which were hardly known to exist, making them strong, vigorous, symmetrical and efficient, to accomplish their design.

Human culture, or the culture of man, is the greatest work of life. Every man is bound to make all of himself that he can—to develop his own powers, and contribute to the improvement of others, to the utmost of his opportunity. He is not to plod on contented with being what he happens to be, and doing what he happens to do,—a sort of chance being, dependent on some freak of nature or fortune to make him distinguished, or even to give him ordinary reputation. He has entrusted to him natural powers, which may be drawn out and expanded so as to astound the world. Especially every *young* man should feel that he is to be what he makes himself—a wise man or a fool—a good man or a knave. Fate or fortune will not do half as much for him as he can do for himself. He is to choose his own destiny, and work it out. By a thorough culture of all his powers, he will become all that he is capable of, and realize his fondest expectations.

Culture, in its broadest sense, may be applied to everything that has in itself susceptibilities of development, growth, or improvement. It may be divided, for convenience, into *material* and *human*. What we will call *material* culture, for want of

a better word, has reference to *material* resources. The agriculturalist takes into consideration the nature of the soil, and the best modes of treating it; and endeavors to introduce such appliances as will develop its resources to the best advantage, and thereby secure the most profitable harvest. By the richness and productiveness of his farm, he shows the benefit of his course.

So the mechanic has to do with principles which are not stationary, but progressive. They are capable of indefinite expansion. They have not been understood and employed to the utmost extent of their utility. Some new development of skill teaches him that there is more yet to be learned—that the art and science of his profession is susceptible of improvement.

The merchant finds at the foundation of his business material points to be understood, which demand the most critical attention. "The tricks of the trade," and the elements of success, are not intuitively apprehended, or instinctively practiced. He has something to do to cultivate that true philosophy upon which the honorable and successful prosecution of his business depends. He who, like Lawrence, adopts those principles of trade which are unerring and efficient in their operation, will find the philosophy no less indispensable than the practice. Both combined are the *sine qua non* to success.

In the learned professions the demand is no less urgent and imperative. The science is no less erudite and indispensable. There is no limit to investigation. Who ever finds out all about physics, law, or theology? In either case, there is no danger of developing all the resources. It is an impossibility! The most thoroughly posted are mere novices. God is past finding out, either in his character or his works.

Human culture consists in the *general* and *personal* education of man. In either case we have a theme sufficiently fruitful for an essay, and one that will naturally draw around itself enough of interest and unction for the profitable entertainment of any reader, but whether the brief cursory manner in which both now must be treated will secure this end, remains for the sequel to prove.

General culture has reference to society, of which all are members, and in regard to which all have a responsibility. We are to have a pure and enlightened civilization, elevated intellectual acquisition, accompanied with deep-toned moral sentiment, and refinement of taste and manners. Society is what we make it, in its intellectual and moral aspects. What the people are, such is society. Every one contributes his proportion to the great whole; and he is truly a benefactor of his race, who, in doing this, makes his fellow men better. If He who causes a spire of grass to grow where none grew before, is a benefactor, how much more is he worthy of the appellation who cultivates a new and laudable idea or principle, in the bosom of an immortal being. The young are to be educated—to secure a thorough culture, which will enable them to take a high and honorable position among men. He who encourages this, and contributes to its accomplishment, not only does the individual a real benefit, but every other person who may come in contact with him. The production of one element of greatness in his mind will set in operation a train of causes whose benign influence will never cease to be felt; for one genuine element will be sure to beget its likeness, and so on in an indefinite series. True greatness consists not in riches, honors, or the accumulation of knowledge, but in force of character—in power of thought, of moral principle, and of execution. Some men seek to be great and popular in a wrong way, who show their utter destitution of true greatness, by a contemptible pride, which makes them ashamed of their own family, friends, or associates, simply because they are poor, live in modest houses, wear ordinary cloth, and do not belong to the aristocracy. There are such hangers-on in every society, who, in attempting to ape their betters, forfeit the respect of their equals, and secure only the disgust of their superiors. They are like the jackdaw who chanced to find some peacock's feathers in the street, stuck them into his own tail, and went strutting about with peacocks. He was soon divested of his borrowed plume, and was ever after despised not only by peacocks, but by all respectable jackdaws. Or they are like the donkey who put on the lion's skin, and created quite a sensation among men

and herds, but when he undertook to roar, and exposed his true character, he was nothing but a poor despised ass after all. He only is really great who is independent, and acts himself—who has force of thought and discrimination to perceive the right, and an invincible purpose to choose it, and pursue it, at all hazards,—who is able to resist temptation, to eadure trial, scorn and neglect, and to prosecute the path of duty with unflinching trust in God. This is just what right culture does for man. Education moulds him.

"*'Tis education forms the common mind.*"

Here is more philosophy than poetry. The cultivation or development of the mental powers makes the mind what it is; and this culture is far more valuable than a mere store of knowledge; because it is the development of inherent powers which are always available.

This is the great object of cultivation—not to lay up knowledge in the mind, as you would store corn in a granary for future use, but to discipline the mind, to inure it to thought so as to qualify it to act in any emergency—to grasp great themes—themes profound and intricate, and be at home in their analysis and synthesis. It is not to import foreign substances as gems, gold, and precious stones, but it is to bring out the natural resources possessed, and make them a capital which will prove abundant in its exports of priceless jewels.

To this end, we are to avail ourselves of parental instruction, of common schools, of our academies, colleges, and seminaries of learning, of our sanctuary and Sabbath school instructions, and of the reciprocity of personal, social influence and companionship. The asperities of our nature are worn off by contact of mind with mind. Thus we become the educators of each other, whether we will or not. We necessarily modify the character of our associates, either for the better or the worse; and they in turn do the same for us. The means are ample by which the man may be trained for usefulness here and happiness hereafter. But notwithstanding this, multitudes grow up in ignorance and immorality; showing that there is something wrong somewhere. Every one should take the

question home to himself, and inquire seriously whether he is doing his whole duty to his race, in the age in which he lives. Is he doing anything more than simply to fritter away the protuberances of an associate nature, with which he is necessarily brought into contact—the mere sand or brick-dust of society—the unlucky scavinger who reluctantly and unwittingly clears away the rubbish and filth of life?

The parent sustains to the child something more than an accidental relation. He has intrusted to him an immortal soul to be trained for God and his church. He must instruct him as if he alone was responsible. He must call to his assistance the accessible facilities around him. He cannot neglect them without deserving censure. Contact with the world without care is contamination, but with it, it affords a useful discipline.

The world, as you are aware, is composed not only of parents and children, but of men and women, thrown together in various relations, which open fields of obligation and usefulness. We are associated in religious, literary, social, and business relations, where mind constantly comes in contact with mind, and receives its impress, for weal or woe. Is this merely fortuitous? Is it not rather designed to be guided by all that discretion with which one would intentionally exert an influence over another for his highest interests? Can you walk hand in hand with a companion, and have no responsibility in regard to his character or course of life? Can you see him in danger, and give him no warning, and yet be clear? If you saw the pitfall laid for him, and saw him walk directly into it, and you made no attempt to save him, you would at least be accessory to the crime. If you led him into it, you would be guilty of the crime. How many of us are implicated in some such way? We have a great work to do for the world—to elevate and improve our fellow-men, intellectually, socially and religiously; and from the nature of the case, we cannot fold our arms and look on with indifference, or shut ourselves up in the narrow prison-house of self, and be blameless. This general culture must be regarded.

What we mean by personal culture in distinction from the above, is self-culture. On this every other kind depends.

Man is the cultivator of the earth—of philosophy—of the arts and sciences—of his fellow men—made so relatively and necessarily; and the wisdom exhibited in the work, depends on his own culture. His talents and endowments will be brought into requisition everywhere; so that it is of the utmost importance that he look after his own resources, and make the most of them. This is a work which no other one *will* or *can* do for him. He may avail himself of the assistance of others, but he must superintend the operations; nay, he must not be a mere superintendent of the work, he must put on the apron and take the trowel, or carry the hod himself—he must perform the drudgery himself. There is no royal road or privileged way of access to learning.

Personal culture might be treated as the culture of the *head*, the *heart*, and the *hand*. The thinking, knowing, reasoning power is placed uppermost, that it may take cognizance of facts, know what is to be done, and thus we be qualified to do it. Some place the heart first, as if feeling, or impulse was to be the guide of life. But from the nature of the case, it is impossible for the heart to act first. It may, in some instances, be cōexistent in its action, but not prior. The head must be antecedent in nature. It is impossible to love what we know nothing about. We must first know the object, and apprehend the qualities of loveliness in it, and then we can love it. For example, we must know God, Christ, truth, before the heart can be rightly affected by them; and when we know and feel, then we are prepared to act, not impulsively, but intelligently, reasonably, conscientiously. Until a man knows the law, the distinction between good and evil, and duty, his heart will never lead him to love and practice the good. "If ye know these things, happy are ye if ye do them." This implies that without a knowledge of these things, they could not do them—much less be happy in their performance. Knowledge is everywhere in the Bible the prerequisite to duty. Truth is revealed, known, loved, practiced; and nowhere are the love and practice required, without the knowledge. Hence we are commanded to love a God *known*, and not an *unknown* God.

Then the head is to be cultivated thoroughly, and keep sentry

over the whole man. But the heart is not to be forgotten. It has its work, and it demands preparation. Though it is dependent on the head, yet a great head without a corresponding heart, is monstrous. Man was made to feel, to sympathize, to love, not blindly, but intelligently, and he is to so discipline his affections as to suppress and control the base passions, and give free scope to those sentiments which are the glory and bliss of humanity.

Knowledge and feeling are not all; there is an executive force to be recognized and cultivated. We must not only know and feel, but *do*. "Whatsoever thy hand findeth to do, do it with thy might." This work of the hand to be performed requires skill, assiduity, and perseverance. The farmer, mechanic—the laborer of every kind, is aware of the necessity of manual discipline, in order to the successful execution of his task. The soft hand, unaccustomed to toil, would soon fail, but the hand is a mere instrument, the force that employs it is in the mind, and also needs culture, of which we will speak by and by.

But permit us to speak of self-culture under a different arrangement, considering it *physically* and *mentally*. Physical culture has reference to the training of the physical powers, in distinction from the mental. Upon this depend health and bodily efficiency. The laws of physiology and hygiene cannot be disregarded with impunity. The course necessary to the full and harmonious development of our organic nature, so as to promote the strength, health, and utility of every physical organ, should be understood by all. Multitudes die, or become invalids, just for the want of a little instruction on these points. Shall a man study carefully the nature of his soil, and the best modes of treating it, the improvement of his stock, the philosophy of his business, and know nothing of the structure of his own body, so curious, minute, and delicate, that the slight infringement of its laws, often imperils the man; and an intelligent view of his own construction would often save him from the most deplorable consequences. Besides, anatomy and physiology are among the most interesting subjects of human research.

In our investigation we might commence with the spinal col-

umn, the grand pillar of the frame work, surmounted by the skull, containing the brains, the continuance of which is protected in the flexible tube of the spine. At the lower part of this pillar we find the basket of the hips, which supports the viscera, and to which the bones of the lower extremities are articulated by the ball and socket joints. Near the upper part of this column the ribs are thrown off so as to form the cavity of the chest, which contains the heart and lungs. The anterior extremities of the ribs are connected to the sternum or breast bone by a cartilaginous substance, so that the lungs may expand and contract in respiration. At the upper posterior part of these ribs, the scapulæ, or shoulder blades, are bound by muscles to which the arms are articulated by the ball and socket joints, giving them a rotary motion. The contrivance of the fore-arm, combining two motions, the adaptation of the hands and feet to their respective offices—in short, the design everywhere apparent in the body, teaches us how each is to be used —the *modum disciplinæ to be resorted to.*

This frame-work is clothed with flesh, having the muscles, arteries, veins, nerves, &c., adjusted, so as to secure individual functions, without infringing upon each other, protect the most vital, and preserve the harmony, utility, and symmetry of the whole. If we survey the body as a whole, we are struck with the dignity of its position, the complicity of its parts, and the functions of each. Every part is full of interest. The stomach takes dead organic material, after it has passed through the machinery of mastication, and converts it into chyle, which goes through (through) the lacteals into the veins, and through the veins into the heart, whence it is thrown into the lungs, and receives the vitalizing influence of respiration, to be drawn back, and then forced through the arteries to the extremities, to deposit particles of nourishment just where, and of just such quality, as the waste demands. It then returns to the heart and lungs, to recruit and go again on its mission of supply. It does not deposit bone in the eye, or muscle in the bone. It does not dispose of itself indiscriminately. Nature knows how to make its own election—to husband and apportion its resources, giving to each its meat in due season.

The lens of the eye is adjusted to the retina with mathematical accuracy; the ear has the same nice philosophic precision; and the machinery of speech is no less perfect in its arrangement, yet the functions of body are susceptible of modification or improvement. The power of the eye, ear, or vocal organs may be greatly increased, the muscles strengthened, and the nerves of sensation and motion made to play a higher part in the sphere of human attainments. If any function is not exercised, it fails and sinks into inactivity and uselessness. Neglect to walk, to speak, or to exercise any other specific function, and the organ will be enervated, if not lost. Our physical nature imperatively demands discipline. It must have it, or it cannot be strong and healthy,—able to perform its part in the "wear and tear" of life. It will become puny—it will sicken and die of doing nothing, which is one of the most fatal of diseases.

We now come to the great field of self-culture—the cultivation of the mind, or mental culture. It is for the sake of the mind, that the body is to be preserved and developed, the earth, business, and philosophy to be cultivated. We take care of the house, for the sake of the tenant. When the tenant leaves, the house goes rapidly to decay. Our work, then, is with the mind. In discussing this matter, we consider the mind a unity, undivided. It acts as a *whole*, whether it thinks or feels. But we find distinct classes of acts, which philosophers have referred to different departments or faculties of the mind. For convenience it may be well to classify, though the mind, it is to be remembered, always operates as a whole. Philosophers formerly made the faculties to consist of the *intellect*, and the *affections*, and then, of the *intellect*, *affections* and *will*. For our convenience, we shall speak of the *intellect*, or the power of knowledge, the *conscience*, or the power of moral discrimination, the sensibility, or the power of feeling, and the will, or the power of choice. We consider conscience just as distinct from the intellect, and ultimate, as the will is distinct from the affections. The understanding apprehends the facts, and the conscience decides their moral quality. The first takes cognizance of what is, the latter teaches us whether it is right or wrong. *This* can

no more come within the limits of *that*, than color can come within the scope of the ear. These all demand their respective discipline.

1. Let us first consider intellectual culture. The intellect distinguishes us from the brutes, and assimilates us to that Being who knows all things. It is naturally in a crude, uncultivated state, and each one is to develop it according to his pleasure and opportunity. This development is more from *within* than from *without*. The power of thinking, reasoning, knowing, is susceptible of indefinite expansion; the improvement of which is styled education. The man with a well cultivated intellect, however much he may have neglected the other faculties, is considered, in common parlance, an educated man. But the other faculties are not to be neglected, or sacrificed to the intellect. Acquired talent, divorced from moral principle, is more of a curse than a blessing; yet, in connection with the discipline of the other faculties, it is of preëminent consideration. It is a power by no means to be ignored, despised, or disregarded, but it is designed to bring out clearly and emphatically force of thought, and consequent action, in the mental economy.

This department of the mind is not the mere store-house of thought, to be filled with information—a mere library of choice and rare productions, but a self-acting and augmenting power, which may be rendered capable of absorbing concentration, close scrutiny, logical synthesis and analysis, and apt comparison and generalization. To do these things successfully, and at will, requires that the intellect be inured to thought and discipline, and ready to grapple with any subject on which it is called to act. This intellectual acumen, obtained by cultivation, enabled Newton, from a simple fact which had always existed since apples grew, to arrive at the true doctrine of gravitation. Thus a comprehensive mind does not stop with facts which he has learned from history or experience, but he deduces from them grand general principles, which serve as a guide to future action. He is thus qualified, from given causes, to predict specific results, and *vice versa*. He will take a great truth, and examine its elements one by one, or he will combine the elements and give the truth. Thus intellectual culture ex-

hibits a man of enlarged and comprehensive thought—a man that knows how to think.

The question now is, how this end is to be gained? How does the man learn to think? I answer in a word, *by thinking*. Every one has within capacities susceptible of growth. These are to be developed and strengthened just as you would strengthen the muscle, the eye, or the touch, by *exercising them* within certain limits. The blind will deliberately read with the ends of his fingers, when we could hardly distinguish a letter. The eye of the artist takes in proportion, and light and shade, with nice discrimination. He perceives beauty and merit which a novice would fail to apprehend. By using any given muscle, we augment its volume and power. So the mind is augmented in any particular direction in proportion to its exercise. The more one thinks, the better qualified he is to think.

In order that he may become a proficient, he must first *have a strong desire* for knowledge, which he doubtless will have if he considers how it may expand, elevate and refine, and become the source of innumerable pleasures—how it may exalt him above material objects and sensual enjoyments. Secondly, *it must be sought*. It must be the result of his free, deliberate choice. He must decide that he will secure it at any lawful sacrifice. Opportunities, teachers, libraries, money, and every other external means, cannot make a scholar. But an earnest *will* without them can create means—a resolute purpose will succeed, surmounting obstacles, turning them to its own account, and making its necessities contribute to its progress. Thirdly, *the end is to be gained*—the appliances used, until the object is found. The desire and effort are to be realized in the *fruition*, which is the legitimate result of his own toil. "*Quisque suæ fortunæ faber*," is emphatically true in regard to intellectual culture. By unmitigated labor, by close, severe, and persevering application, he becomes the architect of his own fortune. He becomes just what he makes himself; else how shall we account for the various results from the same family, school, and privileges? Difference of innate powers will not explain it. The genius often dwindles or sinks into oblivion, while the "mere plodder" rises to eminent and honorable dis-

tinction. What makes the difference? Evidently we must refer it to themselves. One applies himself, the other does not. Here is the secret: One trusts he shall be borne along by genius and the force of circumstances, the other courts application, dives into the mazes of difficulty, and thinks, and thinks, until there is a clearness of perception, on the most erudite and intricate themes, and obtains the "vigorous power of profound and searching investigation." Thus, by the dint of research, he may

> "Pluck bright honors from the pale-faced moon,
> Or dive into the bottom of the deep,
> Where fathom line could never touch the ground,
> And drag up drowned honor by the locks."

Such are the achievements of study—of *thought,* which commences with the first elements, expands, and acquires strength by its own exercise, until it obtains the calibre of a broad, liberal, comprehensive, intellectual culture. *(Sic itur ad astra.)*

2. We will direct your attention to the *culture of conscience.* We have already said that we consider this faculty as an original, ultimate principle. The mind, when acting in this direction, presents a distinct class of phenomena. Reason informs us what is, dwelling upon facts considered as true or false; conscience, what ought to be, deciding whether the facts are right or wrong—good or evil. It has to do with guilt, duty, obligation; and is found everywhere existing in the human mind, more or less obscured, and perverted, it may be, by ignorance, superstition, and prejudice. This moral sense is not the moral law, or the author of it, but it looks to it, revealing it and demanding obedience to it, because it has the right and authority to govern us. Its decisions are imperative. It will be obeyed, or guilt and consequent retribution will be the result. It is paramount to the written law. "These, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness." As the eye does not create light, but simply apprehends it, so conscience interprets the moral law, which is prior to itself. This eye of the mind may become dim or perverted. Indeed the clearness of its perceptions and correctness of its impressions,

depend on its cultivation. We find in existence as great a variety of conscience, as of intellect, or will, from the conscience of the Hindoo mother, who casts her infant to the crocodiles, or immolates herself to Jugernath, to that of the most enlightened and consistent Christian. Saul of Tarsus, though we presume honestly, thought that he ought to persecute the church, but afterwards when his conscience received a higher culture, he pursued a very different course in conformity to the same conscience, enlightened. Paul's original conscience had been perverted by false training, just like many consciences of the present day, which need correcting, and illuminating in order to become tender and accurate in their monitions. Let this faculty be exercised in accordance with the moral law, and faithfully cultivated, and like the other principles of our nature, it will develop its inherent power, and display to us a safe and valuable monitor and guide. But it must be tenderly and obediently regarded. If it is erroneous, weak, or seared, exercise it intelligently, and follow its dictates, and it will eventually become strong, clear, and accurate in its utterances.

3. Let us consider the cultivation of the sensibility or affections. This is sometimes called the heart. It is the feeling department of the mind, susceptible of sensation, emotion, passion. There are two classes of feelings to be referred to this faculty, which are exercised respectively and collectively, according to the discipline that they have received, as love, joy, hope, desire, and gratitude, on the one hand, and hate, sorrow, fear, aversion, anger, &c., on the other. Upon the action of these depends the character of the affections. The question is, what do we love, hate, desire, fear, &c. If we love the wrong and hate the right, the state of the mind would be very different from what it would be if we hated the wrong and loved the right.

In what our joy or pleasure consists, is owing to our cultivation. What one loves, another hates—what is one's pleasure or joy, is another's pain or sorrow. Whether he finds his happiness in nature, in the gratification of the animal propensities, in intellectual or moral endowments—in God depends on the kind of sensibility he possesses. Look at one department. The germ

of beauty exists in the mind, which is capable of great improvement, yet how few derive any satisfaction from it. Everything around us, in nature, is calculated to administer to it, but how few apprehend it! The vegetable, mineral, and starry worlds are full of resources to the heart, or the taste, that can appreciate. Color, form, size, length, breadth, thickness, singly or combined, may be laid under contribution. The flower, the spire of grass, the tree, shell, gem, mountain, ocean, cloud, star, sun and moon, combine these elements in overflowing profuseness. The contour and proportion of the human form, the lineaments of the countenance, combined with color, motion, and expression, present a complicity of beauty to the appreciative mind. So everything eminently agreeable, by a figure of speech, becomes beautiful, as sound, thought, theory, act, event, virtue. Music, painting, statuary, art, science, literature—all abound in the beautiful. In God and his works, in church and the gospel, and in ourselves, there is much to arouse this sentiment in the heart; and it will do so if the heart is rightly cultivated.

Thus man has a luxury of enjoyment always at hand, if he has the culture to appreciate it.

What that *is*, in an object which renders it lovely or beautiful to the mind, it may be difficult to define. It is not the same to every mind, either in kind or degree. There is no standard to which all assent. We are commanded to love the Lord with all the heart, yet how many hate instead of love! God hates sin, and requires us to do the same, still multitudes love it. Now we suppose that God is really lovely, and sin is really hateful; and that the heart that does not perceive it, is perverted, and needs a radical culture, in order to exercise love and hatred aright. It must be renewed by Divine grace, justified, and habituated to right action. Then the Christian's life is one of discipline. He must cultivate his heart as faithfully as he cultivates his garden, so that the virtues may spring up, the graces grow, and the fruits of the Spirit abound. While he cherishes the plants, the weeds must be subdued. The lusts of the flesh, and the base passions of the heart, require his special attention. Here is the rock of offence on which many have been

wrecked. Intemperance in food and drink, licentiousness, envy, pride, anger, malice, revenge, have plunged many into the abyss of hopeless destruction. Wealth is squandered, the mind impaired, time lost, and the soul ruined. A young man who has no control over his appetites or passions, has a work here to perform, before he can expect to accomplish much in a higher, intellectual, or moral culture. If he will persist in self-indulgence, he might as well surrender at once all lofty and honorable aspirations, cease to study, and be a brute. The higher he rises intellectually, the greater will be his fall, and that fall is inevitable! Talents, natural and acquired, emolument, and the fairest prospects for life, will all be plunged together into the pit of despair! Who would not restrain himself? In no other way can he successfully elevate his intellectual and moral nature, and make himself all that he desires. He must purify himself from all contamination of lust, meanness, and degrading passion. There must be true refinement of taste and feeling, together with a fountain of love and felicity in his own heart.

4. We now come to the *will*, or *voluntary faculty*, to which we ascribe all our purposes, resolutions, choices, volitions. The mind, as heretofore considered, is like a beautiful and complicate machine, perfect in the adaptation of its parts, but without any power to direct it; or it may be compared to a ship without a rudder, which appears comely and even majestic, as it lies quietly at anchor, but when it sets sail, it has nothing to give direction to its course, but is at the mercy of every changing breeze. So man without a will has no controlling power—no determining principle; but he is at the mercy of every impulse of feeling or passion. The will is at the helm and directs the whole man. Being free to act either in accordance with reason, conscience, or feeling, as it pleases, its decisions will determine the character and course of the individual. If he is unreasonable and depraved, or vacillating, the will is in fault. It has not been subdued by grace to the Great *Will* of the universe, and trained to the standard of truth and righteousness. It is a self-determining force—an executive power to which all acts of man are to be referred. The hand moves promptly in obedience to its *fiat*, whether it is to do a good or

bad deed. The hand is not to be blamed for the wrong deed, or commended for the good, but the power that moves the hand. The will, guided by right reason, conscience, and heart, decides to do good; while under the influence of depraved feelings, desires, passions, it decides to do evil.

Being free, and self-acting, or self-determining, it is of the utmost importance that the will be educated to right action,—that it may determine great and good deeds—that it may lose its stubbornness in the wrong, and become firm in the right. It needs training just as much as the intellect or heart. It must learn subordination to parents,—to the powers that be,—to God. It should also learn independence—to be governed by its own motives, in its own action, giving such motives weight as are worthy of it. If one learn decision for the right, in opposition to a cringing meanness and contemptible fickleness, his success in life—his acquisitions and accomplishments depend on it. Forever vacillating and changing his plan, he never succeeds. It is the man who deliberately and firmly makes up his mind, and then acts upon it until the end is gained; or "who," in the sentiment of another, "is sure he is right, and then goes ahead," until he realizes the final result. This is the secret of success everywhere—of the accumulation of riches—the attainment of learning—of moral and religious principles—of heaven. He who forms the permanent resolution, adopts the legitimate means, and perseveringly employs them, is sure of success. This requires culture, deliberate, thorough culture, and yet with the great mass of mind, it is only accidental or fortuitous. Men have such wills as they happen to have. This is wrong—it is dangerous, and multitudes are lost to the world in consequence, and lost to themselves. A right, thoroughly disciplined will, is of the utmost utility to every man.

In conclusion, we will say, the demand for human culture is universal. The deficiency everywhere around us is sad and revolting. The great mass of mind is selfish, sensuous and sordid. Those innate and indefinite powers possessed, are only partially developed—just enough to gain some unworthy, selfish object, as riches, honors, or pleasures, i. e., an object unworthy of supreme affection and arduous toil. To this the noblest

powers are prostituted, and life worn out in its acquisition. This ought not so to be; and every individual who reads this should respond—*It shall not be so!* We think *you* will. Then let us just say to you, Resort to every laudable faculty of improvement, arouse the latent energies of nature, invigorate your innate resources, and through the favor of a benignant Providence, make yourselves justly distinguished, and preëminently useful and happy. In short, be a Christian—a Christian scholar—a Christian hero—one who shall learn of Christ, imbibing his Spirit, imitating his example, and prosecuting his work.

Art. V.—GOVERNMENT OF GOD.

Order, safety, the maintenance of the principles of right—the quietness, peace and happiness of the greatest possible number—the punishment of transgressors, with a proper reverence and respect to the constituted higher authorities, to whom allegiance is due, are some of the ideas that present themselves when we speak of government. The importance of good government is somewhat extensively felt. For the welfare and well-being of the family we need it there. Are we or some of our members to reside in other families; or become members of schools; or go to reside in another nation, one of the first questions we ask is,—Is there good government in such places?

Have we a good government, and one that can be maintained in our land? If so, we shall feel much safety, and like our country well. Is there government in heaven? No impropriety in this question, for revelation gives strong intimations that there was once a rebellion there. It was in some part of God's universe, and might have been on a distant planet or star. It was quelled, and the insubordinate cast down to the regions of darkness and woe. There are order and government in heaven,

for "the Lord God omnipotent reigneth," doing his will among the hosts of that holy world.

THE ARGUMENT THAT GOD GOVERNS THE WORLD.

1. *The world is in need of God's government.* So necessary is authority and law to preserve the rights of the people and maintain order, that every nation seeks a government. And even a bad government is better than none at all. The world is in sin, rebellion, disorder, and terrible confusion. It needs good civil laws, and the authority of the "higher law," the government of the infinite God.

2. *God is capable of governing the world.* Capabilities are given men so that they can establish good governments and exercise a wise authority. Thus, in one of the divisions of ancient Greece, when law and order were needed to preserve the State, Lycurgus appeared and established one of the best codes of law. Despotism and tyranny were once largely developed in the government of Britain. But by the wisdom of patriots and statesmen, it has been made more just, and perfected by checks and balances, so that it is now better than most in the world. Wisdom was given to the early colonists of our land to establish a model government, the freest and wisest on earth.

God has the attributes of goodness, intelligence, wisdom and power. He is infinite in understanding, and hence capable in the highest conceivable, in fact inconceivable, sense, of governing any and all parts of the universe, and governing well.

3. *He has instituted civil government.* "The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." The civil ruler is declared to be the "minister of God for good" to men. The qualifications of such as bear rule are set forth in this grand particular: "He that ruleth over men must be just, ruling in the fear of God." Then he will be "as the light of the morning, even as the morning without clouds." Prayer is to be offered for rulers, "for kings and all that are in authority." It is said, also, that by God "kings reign and princes decree justice." The plain inference from the whole of these particulars

is, that God is interested in the government of the world; gives those who bear civil rule their authority; and to Him they must account for the manner in which they exercise the power committed to them.

4. God has given laws for the government of the world. "There is one Lawgiver, who is able to save and to destroy." He gave a prohibitory law to the first human pair, to test their obedience and fidelity. He gave the ten commandments to the Israelites, to be in force in all lands, among all nations, in all coming time.

5. He is revealed to the world as a king. He is declared to be the "King eternal;" "King of kings." And the Saviour is called a "Governor," and "the blessed and only Potentate."

6. He has governed. By this we mean that there has been a time when He was the sole or almost exclusive Ruler of the people. Especially was this the case from the escape of the Israelites from Egypt to the time of the Judges; and, indeed, somewhat through the rule of the Judges, and that of the early kings. The government was a theocracy, that is, one under the immediate superintendence of God. It was also predicted of Christ that the government should be "upon his shoulders."

7. God punishes transgressors. It may be said, as in the foregoing, that he is the legislative, or law-giving power; the executive, or kingly; but he is the Judicial. He is Judge. Angels that kept not their first estate, he hath reserved under chains of darkness till the judgment of the great day. "He is a God that judgeth in the earth." The antediluvians were swept away with a flood; the cities of the plain with a storm of fire and brimstone from heaven; the Jews were allowed to be carried captives to Babylon; their descendants destroyed or dispersed at the destruction of Jerusalem; and in all ages his condemning wrath has been upon transgressors; and the incorrigibly impenitent largely feel that they are reserved for the future day of wrath and perdition of ungodly men.

THE METHOD OF THE DIVINE GOVERNMENT.

Calvinists begin with the sovereignty of God. By this attribute is meant his supreme power and right of dominion over

all creatures. Having in full perfection this power and right, it is argued next that he exercises them. It is stated that "the decrees of God are his eternal purpose, whereby, for his own glory he hath foreordained whatsoever comes to pass." And "God's works of providence are most holy, wise and powerful, preserving and governing all his creatures, and all their *actions*." Foreknowledge and foredetermination, it is said, are in effect the same thing, as He foresaw what he decreed should take place. He elected some to eternal life, and to them he gives grace, and makes them willing to accept the gospel call, controlling and governing them "in all their actions," through probation, (if indeed it can be called probation in such an arrangement;) reprobating and passing by others to go down to ruin; and all this because it was his good pleasure and will to do so. He led Abel in the path of peace, and Cain in that of sin; loved Jacob and hated Esau; and so of like cases in all ages, simply because as a sovereign he had power and a right to will it thus. Of course efforts are made to harmonize these views with the infinite goodness and justice of God, and the free moral agency of men; but it is special pleading instead of logical deductions, which we need not now examine. Suffice it, that such views of the government of God as embrace anything like the foregoing, are neither Scriptural, honorable to God, nor in accordance with good common sense.

The control of the material universe. It is a law of nations, as Charnock well says, that the first finder of a country shall be the rightful possessor and the lord over it; and the first inventor of an art shall have the right of exercising it. "He that made all things is God," and he is the possessor and Governor. All is under his control. He causes the sun to give light, and the earth to perform its revolutions. The planetary system is under his command. The small planet Mercury, which flies around the sun in a little short of three months, is governed by him; and the distant planet Neptune, which wheels its course around in 164 years. He controls Encke's comet, which probably makes a revolution in about three and one-third years; and just as easily Halley's, which requires 76 years for a revolution, being last seen in 1835, and may be

expected with great certainty in 1911; and the comet of 1680, which requires 575 years for a revolution, has now been gone 181 years, and may not be expected again till A. D. 2255. "He knoweth the stars, and calleth them by their names." "He guides Arcturus with his sons; binds the sweet influence of Pleiades; and looses the bands of Orion."

If an objector says that the world and moving systems are governed by natural law, he gains nothing; for who made the great law of nature? What is attraction by which planets and comets are kept in their orbits? Is it not the power of Omnipotence? Does not God by this govern the ponderous globes that move in space, confine them to orbits assigned, and cause all to be in order, safety and harmony? If some cross each other's path, there is no collision. And for hundreds, and perhaps thousands, of years, each roving comet is brought to return at the appointed time.

"The sun knoweth its going down," but its Maker speaks by Joshua, and it stops in the heavens, and stands at ease for about a day. At the same time the moon stops over the valley of Ajalon. God hung the earth upon nothing. What seem the "pillars of heaven, tremble, and are astonished at his reproof," but they stand. These pillars are the mountains, piled up like stately columns. They tremble at winds and storms, and more especially by heaving earthquakes beneath them, as if they would fall.

God controls the atmosphere. "He bringeth the wind out of his treasuries." He sent out a great wind into the sea when Jonah was fleeing from the way of the Lord to Tarshish; and in the same sea caused Euroclydon, a tempestuous wind, which caused the wreck of the ship in which Paul was on his way to Rome. He speaks, and tornadoes sweep over land and sea, tossing buildings, trees, and men in the air, lashing ocean into angry commotion, swallowing up ships, or stranding them on rock-bound coasts. Then "He gathers the winds in his fists," and all is quiet and still.

"The sea is his, and he made it." He governs it. He divided the Red sea for the Israelites to pass, and the river Jordan when Joshua led them into the promised land. Jesus

commanded the sea of Galilee, saying, "Peace, be still." "And there was a great calm." God holds the vast quantities of water in the hollow of his hand; and to the waves he says, "Hitherto shalt thou come and no farther."

God governs the fire. He makes it a blessing in thousands of ways, and employs it to consume the property of the worldly and the wicked. He controlled it so that it did not harm the three worthies cast into it, and let it loose to consume their cruel adversaries. Persecutors have chained martyrs to the stake, but God chained the fire so that they scarcely felt pain in consequence of it. Their persecutors were tormented with a fire within, that they felt could not be quenched.

God controls in the air above us. "He rides upon the whirlwind, and the stormy sky." He sendeth forth rain, hail and snow. When he sees necessary, he gathereth his armies there, discharges his artillery in thunder, with lightning. He erects batteries, and pours down liquid fire and death on the world below.

In the vegetable kingdom God's power is seen. Grass, grain, corn, and an immense variety of fruits, flowers of beautiful hue and sweet fragrance; forests of all sizes from those seen by the help of the microscope on a bit of mould, up to shrubs, bushes, the cedars of Lebanon, 36 feet in circumference, the trees of Malabar, 50 feet in girt; and the chestnut tree of Sicily, 104 feet around its trunk; and the banian of India, whose shoots, coming down from its branches, constitute other trees, till from one tree a forest of five acres is made. In all, there are four or five hundred thousand species of plants. In each is a complicated system of vessels for the circulation of juices and air. All are under the Divine control. He gives them sunshine and heat, rain and dew; and the flowers send perfume as sweet incense to heaven. He rides forth in majesty, and the towering pines wave their tops, while the trees all around "clap their hands" in praise to God. Then again, if he pleases, he sends drought, or frosts, or mildew, and they are blasted, shrivel and decay.

Brute animals are all under the dominion of God. It has been ascertained that there are 60,000 species, and the late

Thomas Dick estimates that, taking into the account those not yet discovered, and those invisible to the naked eye, the number of species cannot be less than 300,000. These are from myriads of animalcules in each drop of water, on every leaf of the forest, and on all objects around us, up to insects, reptiles, birds, fishes, sheep, oxen, horses, the behemoth, the leviathan, the enormous whale, the massive elephant, and the masterly large mastadon, an animal which once was, but for some cause has become extinct. From almost complete skeletons of this last, which have been found, his toes alone were three feet in length, his height twenty-five feet, his length sixty feet.

Over these animal tribes God reigns. He teaches birds to build nests, and to make passage to different climes. He marks the path for the eagle in the air, far away above the clouds. He guides ants in building their houses and villages, and beavers to dam up the water of limpid streams. He enables all animals to provide for their young. Lions roar, and he listens to their voice. He opens his beneficent hand and supplies the want of every living thing.

When people need chastisements, he allows the weavel to destroy the finest of wheat; some creeping creatures to injure fruit trees; locusts and army worms to desolate whole fields of grass and grain, and brings a host of caterpillars, palmer worms and the like, describing their motions by military words, "climbing the walls, marching and not breaking their ranks." Joel 2 : 7. And when Daniel is thrown into the den of lions, an angel, sent by God from heaven, is in the den as soon as Daniel is thrown in, and he shuts the lions' mouths. Daniel is taken out, and the angel leaves, too. The persecutors are thrown in, and God lets the lions tear them all to pieces.

Intelligent beings next, and more especially, claim attention as subjects over whom the righteous government of God is exercised. But before proceeding to the method of the Divine government over our race, let us make a few statements that seem necessary at this stage of the subject.

First, men are free moral agents. Human governments proceed on this principle, and the government of God is exercised

and administered upon the same principle, to the full extent of such agency, as sound reason and the Scriptures reveal it.

Second, the government of God is perfect. The best human government is deficient in some respects. Some laws may be wrong in principle; some, though wise and necessary, bear improperly on those who ought not to feel them; and in the execution of some, the innocent suffer. But not so with the Divine laws, and the Divine administration. "The law of the Lord is perfect," and strict justice and eternal right characterize the execution of the laws of Heaven.

Third, the government of God cannot be fully understood. Wise rulers do not impart a knowledge of their designs and counsels to others. God only is great and wise, and men are not privy to his plans. His government is, in many respects, a mystery. If understood at all, it will not be till "the mystery of God is finished," and the heavenly world is gained.

We return, then, to the matter in hand. God has control over intelligent beings, by means of physical arrangements. The bodily frame is "curiously and wonderfully made." The varied organism and net-work of the body is an effectual method of rendering man dependent on his Maker. What a frame of bones! What a system of muscles and nerves! What arteries and veins for the circulation of the blood, and tubes for air vessels! And we need only to say that the laws of the principles of life, of the marvellous brain, the nervous system, the muscles, the bones, the lungs, the heart, the liver, and all vital powers, must be in healthy operation, in order to activity, the business of life and enjoyment. God can and does touch but one of these agents, and the action of some, or all of the others, is disturbed, and skilfully devised human schemes are arrested. Insanity, disease and death come. To be sure, these are often the penalties for the violation of the laws of our being, but this does not conflict in the least with the point that this is one of the methods of the Divine government; for the laws of our physical being are parts of the Divine government. And further, disease and death often come where there is not the least evidence of the violation of the laws of life. Witness

Gehazi, the servant of the prophet Elisha, suddenly smitten with the leprosy so that he became as white with it as snow. And more especially, witness the plague, the cholera, or a malignant fever, baffling the skill of physicians, and sweeping off hundreds or thousands in a community in a short time.

God has purposes in the administration of this world's affairs, to accomplish by diseases. They are his servants, going at his bidding, and when he sees fit, he stays them. By his power Naaman was miraculously cured of the leprosy, after dipping himself seven times in Jordan; king Hezekiah raised up from the bed of death; the fever of the mother of Peter's wife, rebuked; and others, with divers diseases, made well in a moment. And more than all this, God, in a few cases, has called the dead back to life, as the son of a woman in the days of Elijah; and when Christ was on earth, the ruler's little daughter; the son of the widow of Nain; and Lazarus; and Dorcas, in the times of the apostles.

Providential government. By God's providence in the control of men is meant his direct interposition in the affairs of the world, disposing events in accordance with infinite justice, power and wisdom. Sometimes He allows darkness and trial to come upon his people. This is to try them; to "sift them as wheat;" to refine them and make them pure and strong for himself. Sometimes He hedges up the way of the wicked, bringing their counsels to nought, and making themselves to pass away. See Ahithophel's counsels rejected by the rebellious Absalom, in answer to the prayers of David. And see wicked men, unholy ministers, churches in affinity with some abominable sins; and nations apparently strong; and all these for a time in great power, and spreading themselves "like the green bay tree;" and then falling in influence, respect and power, till in disgrace they go down to infamy and ruin. No one sees who hurts them, but they perish by the imperceptible blast of Jehovah's mouth, and vanish like smoke. Again, God putteth one down and setteth up another. He, by some event of his providential power, "turneth the hearts of kings as the rivers of water are turned," leading them to become good, or if they persist in wrong, to work out their speedy downfall by leaving

them to themselves. And again, He overrules so that the works of the wicked result in the accomplishment of great good. Abel was murdered by Cain, but the blow that felled him has been made by God to resound for good in all ages since, and will till the end of time. "He being dead yet speaketh." Joseph was wickedly sold into Egypt. It was meant for evil, but God interposed and made it result in good. The Israelites and other nations were preserved in the terrible famine that spread over much of the known world. Paul and Barnabas had an unhappy contention about a small matter, so that they could not travel and labor together; but God caused by this, as they went in different directions, the gospel to be more widely preached. Paul might have been set at liberty by the magistrates of his country, before whom he was accused, but God allowed him to appeal to the Roman emperor, that he might convey the news of salvation to the throne of the Cæsars, and make converts of some who wore the imperial purple. The apostle John was banished to Patmos by the tyrant Domitian; but God took the matter in charge, opened upon his enraptured vision the gorgeous panorama of time and eternity, which he wrote in the book called Revelation, and thus made the Bible complete.

The same thing has appeared in cases since the times in which the Bible was written. The church has had severe persecutions with the object of wearing out the saints of the Most High, and ridding the world of them. But they have increased by the means of the persecutions. Hume, though an infidel, in his History of England, says, the burning of one at the stake in Mary's reign was equal to an hundred sermons against Popery. Thanks to Mr. Hume for this statement, as it was undoubtedly true; and thanks especially to God, that "He maketh the wrath of man to praise him."

John Bunyan was imprisoned by the intolerant government of his time, but God made him more useful in prison than he could have been at liberty. In his confinement, he wrote that masterly work, The Pilgrim's Progress, which has been a blessing to thousands during the two hundred years since, and probably will be to vast multitudes of others on to the end of time.

The Puritans were not allowed religious freedom in their country. They came to this, and God gave freedom, religious and civil, in a degree that has excited the admiration of distant nations of the earth. China waged an unjust war with England for some small matters in the opium trade. But the British lion roared and thundered at the ports of the Celestial Empire, and the result was, that nation was opened to receive missionaries of the gospel. And since, they have been unfurling the banner of the cross to that nation, which comprises about one-third of the population of the world.

In our land the right of petition was trampled in the dust; Texas annexed; the Missouri Compromise repealed; an infamous Fugitive Slave bill passed; the Dred Scott decision made; and an attempt to enforce the tyrannical Lecompton Constitution in Kansas. Those who plead the cause of the enslaved in the name of humanity, and according to the just laws of the living God, were mobbed, and some killed. But the discussion of the awful sin of slavery was increased by these means till it became the one great subject of agitation almost all over the North—in many portions of the South—in the elections of rulers—and in the Congress of the nation.

Very often are men defeated in their plans, and high-raised expections are cut off. Cherished hopes of earthly possessions and enjoyments are dashed down at a blow. It appears to them at the time not for the best, but afterwards they may see that Providence did the best thing for them. Or if the pious do not see it in this life, they will know it hereafter. God leads in darkness as well as in light; up the hill "Difficulty," as well as in the various apartments of the "Interpreter's house;" in "the valley of the shadow of death," as well as upon the "Delectable Mountains." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." "A man's heart deviseth his way; but the Lord directeth his steps.

Moral Government. This is the execution of the Divine law; the rendering to every man according to his character, considered as good or evil. It is according to justice and judgment, which "are the habitation of his throne." Rewards and punishments are in part in this life, but not fully nor equally

distributed in this state of trial. In the world to come, God will render to every one according to his deeds.

Spiritual Government. The Spirit comes constantly to reprove the wicked. When they stop and consider long enough to feel its awakening power, there is a restraint from wrong doing in some degree.

By spiritual government is meant more directly that which God maintains by his Spirit and word over the hearts and lives of his people. The church, in the current language of the New Testament, is called the "kingdom of heaven." The ordinances and laws of this kingdom are revealed; and they are impressed upon the hearts of the subjects of the kingdom. Love to God and love to man is the substance of the whole. "If ye love me, keep my commandments." "Then are ye my friends, if ye do whatsoever I have commanded you." "This do and thou shalt live."

In the improvement of this subject, it may be observed that God is to be feared and reverenced. Earthly magistrates merit both fear and reverence as far as they are just and worthy. "Fear God and honor the king." "Fear God and keep his commandments, for this is the whole duty of man." He is good, but his severity will be felt by those who sin and continue in impenitence. "Our God is a consuming fire."

Again, it is the duty of all to render to God faithful obedience, and thus show the warmest love. For this we were made. We were created to glorify God and enjoy him forever. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter through the gates into the city."

And now we sum up in the language of the "sure word." "With him is wisdom and strength; He hath counsel and understanding." "Behold, he breaketh down and it cannot be built again; He shutteth up a man, and there can be no opening." "Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth." "He leadeth counsellors away spoiled, and maketh the judges fools." "He looseth the bond of kings, and girdeth their loins with a girdle." "He leadeth princes away spoiled, and overthroweth the mighty." "He removeth away the speech of the trusty, and taketh

away the understanding of the aged." "He poureth contempt upon princes, and weakeneth the strength of the mighty." "He discovereth deep things out of darkness, and bringeth out to light the shadow of death." "He increaseth the nations, and destroyeth them; He enlargeth the nations and straighteneth them again." "He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way." "He ruleth by his power forever; his eyes behold the nations; let not the rebellious exalt themselves." Great is our Lord, and of great power; his understanding is infinite. The Lord lifteth up the meek. He casteth the wicked down to the ground." "For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in the earth, in the seas, and in all deep places." "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him." "For He spake, and it was done; He commanded, and it stood fast." "For the kingdom is the Lord's; and he is the Governor among the nations." "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." "The Lord bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect." "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." "And He hath on his vesture, and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." "And he was clothed with a vesture dipped in blood, and his name was called the Word of God." "The Lord shall reign forever, even thy God, O Zion, unto all generations." "Alleluia, for THE LORD GOD OMNIPOTENT REIGNETH!"

Art. VI.—CHRIST'S UNIVERSAL POSSESSIONS.

In the 2d Psalm we read, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." That this passage is a prediction of the final and universal spread and triumph of Christ's kingdom in *this* world, there is little reason to doubt. "The heathen given to Christ as an inheritance, and the uttermost parts of the earth for a possession," point out to us a most glorious day, when all the worshippers of idols will be turned away from idolatry to the true religion, and the whole world—all nations, tongues and peoples under the whole heavens, will be converted to the Christian religion.

Some, we well know, think that because it is said, "They shall be broken and dashed in pieces," it is to be understood as a threatening of the utter destruction of heathen nations and this wicked world, which they are looking for as an *immediate result!* All of this faith scorn all attempts at the *conversion* of the heathen; or look upon the mission cause as a hopeless task and a useless expenditure of funds.

From this view we rejoice to dissent most heartily. We are happy to believe that God designs to *convert* this *mental* and *moral world,* before he burns up this *physical Cosmos.* The "breaking and dashing in pieces" of the nations only points out the means or process by which the way may be opened for the conversion of the "uttermost parts of the earth" to God.

It is the *governments* of the nations, or the heathen *as governments,* that are to be "dashed in pieces," as was the Jewish nation, that access may be had to the masses of the people. All monarchies, all tyrannical and oppressive governments, must be overthrown or greatly modified, so as to cease to be oppressive and wicked. God will "overturn and overturn," until all evil institutions and wicked governments are "dashed in pieces" in our world.

This "breaking and dashing" of the nations is a necessary work, that the word of God may have "free course," which it has not now, and cannot have so long as the reign of tyrants and oppressive monarchies continue to hold the people under their sway.

In all ages of the world, God has "dashed in pieces" and overthrown governments, cities, and nations, that would not allow his work to prosper among the masses of the people. God *will* work, and none can hinder him, for he will even "make man's wrath praise him," and "restrain" man's power after a certain limit. At a given time God will say, "*No farther* shalt thou go;" and then man's "proud waves are staid!"

In this our day, this "breaking with a rod of iron," &c., is a most glorious consummation, in opening the world to the gospel of Christ. Wars, even, are preparing the way to carry the bread of life to many people that tyrants heretofore have denied this glorious treasure. Whatever "hinders," must be moved out of the way, if war, slaughter, and bloodshed have to be the means that God uses! Christ will "reign until *all* enemies are put under his feet." And whatever cannot be reformed, must be overthrown! On this point we quote from a recent writer:

"God, in the unfolding of his providence from age to age, is working out the world's reformation and renovation by successive overturnings. When wickedness is established and made powerful, in whatever form of law or polity, of custom or religion, it must be overturned. No matter how strong it may be, or how ancient; no matter how intimately it may be connected with a nation's life, nor how jealously it may be guarded and fortified; no matter how venerable it may seem, nor by what deceiving names it may be called; no matter how many it may endow with wealth, with privilege, with power—if it is an established *wickedness*—if it is at war with human welfare and human progress—if it keeps men ignorant and degraded who might otherwise stand up in the dignity of knowledge and of conscious manhood—if it is an obstacle in the way of Christ's redeeming work, involving in perdition souls for whom he died—then, sooner or later, it must be overturned and be no more. Perhaps it may be overturned by the process of a

peaceful reformation; as some ice-cliff melts tranquilly, and disappears before the gentle breath of spring. But in one way or another, by the peaceful method of a voluntary and free reformation, or by the sweep and roar of war from without, or by the volcanic force of internal revolution, God will overturn it, and it shall be no more."

The recent war between Russia and Turkey has gloriously resulted in opening both of these empires to the spread of Bibles, and the preaching of a pure gospel. Never, until since this war, was a Turk allowed to abjure the religion of the Koran, and embrace a new religion; but now, in the new treaty, religious toleration is the law of Turkey. From the following extracts, it will be seen that Christ's kingdom is extending in both of these countries as the results:

"GOOD NEWS FROM RUSSIA.

"We have repeatedly referred to the cheering intelligence that the Emperor of Russia has been induced to encourage the translation of the Scriptures into the Modern Russ, the vernacular of the many millions of Russians who belong to the National Church, and of the two or three millions of 'Dissenters,' such as the Molokani and others. We have lately received a letter from a Russian lady of the highest rank, who holds a position near the throne, that confirms all we have said. The translation of the entire New Testament has been finished, the publication of all the *Gospels* and of the *Acts of the Apostles* has been made, and many thousands of copies have already been put into circulation! The publication of the *Epistles* and the *Book of Revelation* will soon follow. A few months ago, we could scarcely hope to hear such good news from that great Empire. The Lord be praised for it, for after all, it is a part of 'His doings,' who is King in Zion, and in whose hands is the government of the earth, with its many rulers and its nations."

The following is truly encouraging:

"The year 1860 will be a great epoch in the history of Russia, for the emancipation of the serfs, and the commencement of measures to furnish the Scriptures in the modern language of the empire. During that year, the Agency of the British

and Foreign Bible Society at St. Petersburg issued 17,200 copies of the whole or parts of the Sacred Volume—in German, Lettish, Finnish, French, English, Polish, etc.

"One of the most encouraging things in Russia, is the increase of Temperance Societies; another is the extraordinary increase of *Sunday Schools.*"

Turkey, also, as well as Russia, is receiving the word of life, as will be seen by the following extracts:

"The Missions of the American Board in the Turkish Empire are generally in a prosperous state. Interesting cases of inquiry after the truth, and of conversion from error and a life of sin, often occur. A wonderful spirit of benevolence has been manifested at Aintab, called forth by the wants of the American Board in this time of war.

"All this is a step in the direction of leading the native churches to the important point of self-sustentation."

"In Eastern Turkey, the examination of the pupils of the Theological School at the end of the last session of eight months, was entirely satisfactory. The number of these students at the close of the term was twenty-one, three of whom supported themselves.

"Who can estimate the importance of a Theological School in Eastern Turkey, in which twenty-one pious young men are preparing for the sacred ministry?"

In France, also, it will be seen that God is "overturning to his glory," as follows:

"According to an article by Rev. Dr. Baird, in the *Christian World*, the government of France now for the first time for twelve years, seems disposed and determined to throw no hinderances in the way of spreading the gospel, whether by schools, by the distribution of the Scriptures and religious tracts, or by preaching. In Paris a great "quickening" has taken place by the blessing of God upon the labors of Messrs. Radcliffe and Henry, and the hearts of Protestants are greatly encouraged, not only in Paris, but through the empire. It is a fact of great significance that the Imperial Government has become quite tired of endeavoring to please the hierarchy of the Roman Catholic church, and seems no longer disposed to shield it from that contempt which its vices and crimes justly demand."

Thus God is "dashing in pieces" the powers that stand in the way of his truth, and fulfilling his glorious purposes in the earth. And our prayer is, "Ride on, all-conquering King, ride on," and bring this whole world under thy righteous sway!

The late war in Italy has proved a most blessed "breaking, as with a rod of iron," of the tyrannical power of the Pope, and opened all Italy (except Rome) to the circulation of the Bible, and the spread of our Protestant faith.

We will give a few extracts on this point:

"Everywhere the colporter and the evangelist find hearts prepared and disposed to receive the sacred Scriptures, and hear them expounded. Of course, it is not to be expected that the priests of Rome will make no opposition. This they have been doing in Elba; yet the good work still goes on in that island. Look where we may in Italy, we see encouraging 'signs.' The British and Foreign Bible Society, through their agent and colporters sold, during the year 1861, nearly if not quite 30,000 copies of the sacred Scriptures, in whole or in part; whilst the Edinburgh Bible Society, with its colporters, sold nearly 3,500 copies."

The Rev. E. Edwin Hale, the Society's missionary and agent at Florence, in the month of February, writes thus:

"The sale of books and Bibles there has been far better than in other places of late; the colporter at Portoferraio being a well known and popular man, has ready access to the people. He is, in his way, preaching and exhorting daily in the public square, in the shops and coffee-houses, and always finds hearers and makes conversions, at least from popery.

"There are now two persons employed by me, visiting from house to house in the city of Florence—selling every day some religious tracts and Testaments, and giving others to those whom they have reason to believe will read them. We have now five laborers in the field, and only the want of means prevents me from finding employment for many more."

Another writer speaks thus:

"Bibles are for sale in numerous shops in the city, and the glad tidings of the Sun of Righteousness are proclaimed each

Sabbath in the Italian, French, English and German languages. There are indications here that religion is coming to be considered as a personal concern, and not as a mere monopoly of the priests."

Now, when it is remembered that only about fifteen years since, a man and his wife (the Madiai family) were incarcerated in a dismal cell for several months, just for reading the Bible to a few friends, in this same Florence, (and this was only *one* case of many others,) and we now see nearly all Italy, Sardinia, Florence, Naples and Sicily *free territory* for the pure gospel, we are ready to exclaim, "*What hath God wrought!*"

Another says:

"Italy is fast opening to the Bible and a pure Christianity. Twenty-two millions at least of twenty-six millions of inhabitants may now receive the word of God in the Italian language, without having to obtain the special permission of a Romish priest or bishop. The colporter is now traversing lower Italy and Sicily, as well as central and upper—always excepting Venetia, over which the Austrian Kaiser reigns, and the remnant of a poor St. Peter's patrimony, over which the 'triple tyrant' doth still sway his broken sceptre."

And this has been brought about by "dashing in pieces" these powers, through the agency of Gen. Garabaldi and King Victor Emanuel. And we trust the time is not far distant when Rome itself will be relieved of a Papal tyrant, and like other parts of Italy, be open to the free spread of gospel truth, even if it has to be "broken with a rod of iron!"

China, also, is rocking under the martial tread of the insurgents, and thus is the way being opened for Christ's kingdom to become the ruling power in the "Celestial Empire."

The following facts are important, and greatly encourage us in reference to China:

"The Lord is dealing with China in a wonderful way. The 'insurgents,' the followers of Taiping-wang, under several 'Kings,' are pursuing their desolating march. Their movement is like a vast overflow of *burniny lava.* Some of the

'Kings' are certainly favorable, in a certain sense, to Christianity, of which they have, however, no very clear ideas. Others are likely to prove its bitter enemies. Only in two things do they seem to agree: 1, hatred to the Tartar, or reigning dynasty. 2, hatred of idolatry. In their destructive march, the most awful acts of cruelty and wickedness are committed, without the least remorse, so far as we can see. The missionaries and intelligent native converts, however, see in all this the hand of God, who by 'terrible things in righteousness' is preparing the way for His gospel.

"It would seem that the death of the late Emperor of China, the assumption of the supreme power by the mother of the young Emperor, the death of three wicked and detested princes, whose conduct had been hostile to foreigners, are concurring with the influence of the late treaties made by England, France and the United States, to open China to the trade of the civilized world, and to Christianity as well."

Thus most gloriously is God "giving the heathen to Christ as an inheritance, and the uttermost parts of the earth for a possession," in the true religious sense, "by breaking, and dashing in pieces" the power of monarchies that rule in unrighteousness!

There is also a most encouraging fact in relation to the island of Madagascar, in the following statements, addressed to Rev. Mr. Ellis by a friend:

"We tell you, our beloved friend, that whosoever of our brethren and sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come.' And bring all the Bibles and tracts with you, for we long to see your face, if it be the will of God."

A few years since, under the reign of the mother of Radama II., a most bigoted and persecuting empress, all the Protestant missionaries were driven from the island, and some were put to death.

It is God that "puts down one and sets up another." *Blessed be his glorious name!*

We most fondly cherish the hope, and *believe*, the war now raging in our midst, forced upon us by the slave power, will, under God and by his "making the wrath of man praise him," utterly overthrow the barbarous system of slavery, as another "breaking and dashing" to extend Christ's kingdom. Thank God that even now our National Capital is free of this "sum of all villainies."

"It is the very blindness of impiety to expect that God will cease to overturn in this country till the great iniquity which has undermined our foundations, shall be no more. Everybody knows that if our politicians, by any management, could bring the present conflict to an end, and leave the confessed and notorious cause of it untouched—if by any concession, however humiliating, the leaders of the rebellion could be placated and restored to their former power over the policy of our Government—if by any military success the rebellion could be crushed and the institution of slavery remain—there would be, for all that, no lasting peace. God will overturn; and if the power of wickedness remains unbroken, he will overturn again, and yet again, till the huge iniquity shall be no more. Let no man think that God can be baffled; or that the laws of his providential government can be evaded. So surely as they who sow the wind shall reap the whirlwind, the peace which cannot last but by the perpetuity of injustice, must be transient. No peace can be firm till peace shall be established in righteousness."

Let us now look at the work in our day, of the extension of Christ's spiritual kingdom throughout the world generally. The following statistics may be relied on as within reasonable bounds:

"Since 1800, 2,945 Protestant missionaries have been sent to the heathen world. Under their labors, 4000 Christian churches have been planted on heathen soil, 11,807 native helpers, as teachers, colporters, and preachers have been raised up from among heathen converts, 4000 Christian schools have been established in heathen countries, in which 250,000 heathen children are being educated.

"The Bible has been translated into 200 different languages. And there are now in the native churches, 333,604

converted heathen communicants, besides the thousands that have died in the triumphs of faith.

"In India and Ceylon, there are 309 churches, 551 native preachers, and 17,553 church members.

"In Burmah proper, 10,000. In the Rangoon mission, among the Karens, there are 7,400. In Turkey there are 21 Christian churches in as many villages. In China, 150 missionaries are laboring with good success.

"In the Sandwich islands there are 21 churches, and 20,000 native converts.

"And in the South Pacific Ocean there are 90 islands, including the Feejee, the Friendly, the Society, New Zealand, and many other groups, that have been evangelized, and have become Christian countries."

In Turkey there are 1,600 converts. There are also 15,000 native converts in Africa; and 10,000 Indians in our own country.

The "American Board" alone have 161 churches and 24,456 native members, and 97 converted heathen preachers, in heathen lands! It is safe to calculate that at least 500,000 heathen have been converted to God in the last fifty years! And during the same time, more than 50,000 Catholics, and 5,000 Jews, have been converted to our Protestant and Christian faith; and the church in the United States has grown from 400,000 to 4,000,000 a *ten-fold increase!*

Some idea of the work among the Jews may be seen from the following extract:

THE JEWS.—By recent accounts we learn that efforts in behalf of the Jews in Europe are attended with encouraging success. The London society has ninety-one laborers, of whom fifty-one are converted Israelites. In Poland, during the past thirty years, four hundred Jews have been converted; in the Duchy of Posen eight hundred Jewish children are in Christian schools; in Berlin there are two thousand baptized Jews; in one chapel in London seven hundred adult Jews have been baptized, and other efforts are made in Constantinople, Basle and Strasburg. While it may be admitted that some of these apparently good effects may be spurious, there must be much that is genuine and encouraging to further Christian effort."

What further remains to be said in this article, is to show that God designs, and has *promised* the conversion of all nations before the end of this world.

1st. The parables of the "mustard seed" and the "leaven," clearly indicate this work.

2d. The commission, to "Go into all the world," to "Teach all nations," and the "preaching of the gospel of the kingdom in all the world," is a clear proof of God's designs in this respect.

3d. There are promises and prophecies yet to be fulfilled, that clearly teach this sentiment.

Isaiah 2 : 2, tells us "All nations shall flow unto the mountain of the Lord's house." Daniel 2 teaches us that the little stone (Christ's kingdom) shall "fill the whole earth." David says, (Ps. 22 : 27,) "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Also, (Ps. 72 : 8,) "He shall have dominion also from sea to sea, and from the river to the ends of the earth." Again, (Ps. 86 : 9,) "All nations whom thou hast made shall come and worship before thee, O Lord."

Now all must see that the times and events of these passages have never yet been realized, and can only be fulfilled in the conversion to Christ of all nations under heaven. And this is what Isaiah and Habakkuk mean, (Isa. 11 : 9 ; Hab. 2 : 14,) by saying, "The earth shall be filled with the knowledge of the glory of God as the waters cover the sea." Then may it be said, as John saw it, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ." This is God's purpose, yea, *it is God's promise!* It is not to be supposed that *every* person, or *all* of any one nation, will be converted; but the *nations as such,*—the masses of the people. That there will always be "tares" with the wheat in this world, may be expected; but there is to be a time when the "wheat" will so far excel the "tares," as now the latter exceed the former! And even now the light of this millennial glory begins to dawn upon us! The *means* to be employed in bringing about this day, and in the accomplishment of this work, are both Divine and human.

> "God works in mysterious ways,
> His wonders to perform."

In his overruling providence, he "breaks as with a rod of iron, and dashes in pieces," kingdoms, governments, nations, and cities, that stand in his way, and hinder the progress of his cause. And thus will God continue to "overturn" monarchies, tyrants, unjust governments, and other systems of iniquity, until all nations are free, and all countries are governed by just republics. And thus "dashing in pieces" heathenism, Mohammedism, Catholicism, Judaism, infidelity and all formalisms that now rule in unrighteousness, God will open the door to his church to "Teach all nations."

And here comes in the human agency to be employed. Here is the mission of the ministry of the church and *every* private member! Our work is to build, endow, and sustain seminaries and colleges of learning; educate pious young men and women; send them "into all the world;" and support them by our means, in laboring to convert this world to God. To this work every Christian should be wholly consecrated, willing and ready to labor, give, or suffer, as God may demand. God wishes, yea, commands us to convert this world to Christ. And we may rest assured he will "dash in pieces" unjust governments and oppressive systems as fast as we are ready to enter in and occupy the fields. In the lamguage of *Lamartine,* we close:

"Now dynasties shake on the tottering throne;
By months and by days they are reckoned alone;
For Mind, sending forth its impetuous blast,
An equinox fierce, overthrowing at last,
Permits not a mortal to hope to retain
The summit of power, that perchance he may gain;
But the strongest in turn, being forced to the top,
With dizziness struck, from the pinnacle drop.
In vain must the world for a rescuer call;
Time, stronger than we, drags us under his thrall.
A child curbs the waves, when the waters abate,
But all men are small, when the Epoch is great.
Ye peoples, kings, soldiers, brave men of the land!
God chooses not one, but on all rests His hand!

In his overruling providence, he "breaks as with a rod of iron, and dashes in pieces," kingdoms, governments, nations, and cities, that stand in his way, and hinder the progress of his cause. And thus will God continue to "overturn" monarchies, tyrants, unjust governments, and other systems of iniquity, until all nations are free, and all countries are governed by just republics. And thus "dashing in pieces" heathenism, Mohammedism, Catholicism, Judaism, infidelity and all formalisms that now rule in unrighteousness, God will open the door to his church to "Teach all nations."

And here comes in the human agency to be employed. Here is the mission of the ministry of the church and *every* private member! Our work is to build, endow, and sustain seminaries and colleges of learning; educate pious young men and women; send them "into all the world;" and support them by our means, in laboring to convert this world to God. To this work every Christian should be wholly consecrated, willing and ready to labor, give, or suffer, as God may demand. God wishes, yea, commands us to convert this world to Christ. And we may rest assured he will "dash in pieces" unjust governments and oppressive systems as fast as we are ready to enter in and occupy the fields. In the lamguage of *Lamartine,* we close:

"Now dynasties shake on the tottering throne;
By months and by days they are reckoned alone;
For Mind, sending forth its impetuous blast,
An equinox fierce, overthrowing at last,
Permits not a mortal to hope to retain
The summit of power, that perchance he may gain;
But the strongest in turn, being forced to the top,
With dizziness struck, from the pinnacle drop.
In vain must the world for a rescuer call;
Time, stronger than we, drags us under his thrall.
A child curbs the waves, when the waters abate,
But all men are small, when the Epoch is great.
Ye peoples, kings, soldiers, brave men of the land!
God chooses not one, but on all rests His hand!

Art. VII—CONTEMPORARY LITERATURE.

Introduction to the Study of the Gospels. With Historical and Explanatory Notes. By Brooke Foss Westcott, M. A., formerly Fellow of Trinity College, Cambridge; Author of a "History of the New Testament Canon," etc. With an Introduction by Horatio B. Hackett, D. D., etc. Boston: Gould & Lincoln, etc. 1862. 1 Vol., 12mo., pp. 476.

In his "Discourse of Religion," which has become somewhat famous in this country, from various causes, Mr. Theodore Parker says, in substance: "The writers of the New Testament never claim inspiration in any supernatural sense; and there is not a fact on which to base any such claim which others set up in their behalf. The evangelists differ widely from the apostles; the Synoptics give us in Jesus a very different being from the Christ whom John describes; and all four make such contradictory statements on some points as to show that they were by no means infallibly inspired, and to cast suspicion upon their intelligence or veracity, or both."

This audacious and sweeping statement of the great New England heresiarch, may be said to indicate the spirit and contain the substance of modern skeptical criticism as applied to the sacred books. There is directness in the attack, vigor in following it up, learning to dignify the effort, and a considerable array of testimony seeming to justify the assault upon the doctrines and theories of the evangelical system. For it may be properly admitted that methods of harmonizing discrepancies have been more or less adopted, which were unwarrantable, and theories of inspiration have been brought forth and pleaded which could never abide the test of scrutiny, and real difficulties have been denied which intelligent and honest study could not possibly ignore nor easily remove. These efforts of an irreverent and destructive criticism, though often awakened and sustained by far other than Christian motives, have, however, occasioned not a little thorough study of the Scriptures, given us some of the highest products of Christian learning, brought out the deeper truths and latent excellencies of the gospel narratives, and afforded us such settled and positive results in the field of criticism and exegesis, that we have another and striking illustration of the truth that God often makes the wrath of man to praise him.

Mr. Westcott has made, in his recent volume, another real and independent contribution to the literary apparatus, by means of which the substance of the gospels is to be ascertained, their aim discovered, their spirit understood, their authority determined, their variations explained, and their real harmony brought out. His attainments in this department of study have been well understood for some years in England, and his previous contributions had prepared the way for the confidence which was ready with its welcome to this last treatise. Its value could not escape the notice of American scholars, and its reprint here cannot fail to be of service in settling aright the questions which such works as the "Essays and Reviews" assure us that thoughtful

minds are asking, and which it is of vital consequence to have correctly answered.

Nothing more than the merest outline of the discussions making up the volume can be presented on these pages; and the book is to be mastered and made to serve its real purpose only by being carefully, continuously and patiently *studied;* while this study needs equally to be followed by a corresponding effort to master the gospels themselves in the very respects which are here indicated. It is no compilation of the thoughts of other men which appears here, but a statement of the results of the author's own long-continued, patient, and reverential study of the gospels themselves, in the highest spirit of Christian scholarship. No difficulties are ignored or evaded; it would be too much to assert that they are all satisfactorily met. He blends in an eminent degree the critical and philosophical intellect with the affectionate and confiding heart. Written as a corrective against lax views of the Scriptures, suspicion of their authority and presumption in expounding them, he keeps clear of bitterness, dogmatism and extreme positions. Direct controversy is avoided; he seeks to aid the truth in winning its way, by simply setting forth its positive excellencies. The style is less direct and forcible than could have been wished; and the modes and arrangements of thought are very suggestive of solitary meditation and "midnight oil." The sentences have no Saxon ring, and the argument has no power of itself to enchain attention. By much and patient effort only will a reader thoroughly possess himself of what is really put within his reach. But no one can fail to find his views of what is meant by the *study* of the gospels greatly elevated and enlarged, nor avoid being impressed with the freshness, force and importance of the views which nearly every page will reveal.

The mere mention of the topics discussed in the several chapters will indicate the author's method, and suggest the breadth and character of the discussion. The introductory chapter is devoted to the "Inspiration, Completeness, and Interpretation of Scripture." The chapter on the "Preparation for the Gospel," exhibits the adaptation of the Jewish people, under the training they had received, to the service of mediumship in introducing the new and higher dispensation of truth, and sets forth the effect of the world's previous experience in inclining its heart toward the Messiah. Then follows an interesting and erudite chapter on the "Jewish Doctrine of Messiah;" one on the "Origin of the Gospels;" one on the "Characteristics of the Gospels;" then a study of "The Gospel of St. John;" the "Differences in Detail of the Synoptic Evangelists;" "Differences in Arrangement;" and the work closes with a chapter devoted to the "Difficulties of the Gospels." Several Appendixes are inserted of great value, wherein are discussed the "Quotations in the Gospels;" the "Primitive Doctrine of Inspiration;" "Apocryphal Traditions;" "Apocryphal Gospels;" and "Classifications of the Miracles and the Parables," according to several different principles and objects.

The volume is the fruit of much and careful study, of ample learning, of immense labor, of original thought and profound meditation. Its spirit is free, calm, modest, devout, persuasive. Its aim is high and without ambition,

and the faith which it implies and will tend to beget, is alike free from heartless frigidity and irrational enthusiasm. It ought to increase both the discrimination and the fervor of every Christian reader,—giving him a sounder creed and a mellower piety.

ANNUAL OF SCIENTIFIC DISCOVERY: or Year-Book of Facts in Science and Art, for 1862. Exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meteorology, Geography, Antiquities, etc. Together with Notes on the Progress of Science during the year 1861; a list of recent Scientific Publications; Obituaries of Eminent Scientific Men, etc. Edited by David A. Wells, A. M., Author of Natural Philosophy, etc. Boston: Gould & Lincoln, etc. 1862. 12mo., pp. 415.

The Year-Book has become little less than a necessity to men in any and every sphere, who take any real interest in the progress of scientific discovery and achievement. It is compiled with great care and discrimination, as well as with ability, always giving proper prominence to whatever concern the more practical and immediately useful arts. It is high and sufficient praise to say that this volume is worthy of and equal to its predecessors. Even such a treatise cannot ignore the war; not a few pages being devoted to the account and results of and experiments and inventions in firearms, gunnery, light and heavy ordnance, iron plating, the construction of fortifications, etc., etc. A fine engraved likeness of John A. Dahlgren, the inventor of the gun bearing his name, and Commandant of the Washington Navy Yard, fronts the title-page and adds to the value of the volume. The series of volumes issued for the twelve years past, constitute a most valuable representation of the progress of scientific inquiry, in a convenient form and at a price that puts the knowledge within the reach of ordinary men.

AIDS TO FAITH; A Series of Theological Essays. By several Writers. Being a Reply to "Essays and Reviews." Edited by William Thomson, D. D., Lord Bishop of Gloucester and Bristol. New York: D. Appleton & Co. 1862. 12mo., pp. 538.

At last we have a volume containing a series of papers worthy of being written on the important topics discussed by the authors of "Essays and Reviews," and emanating from a class of minds whose ability and sphere will command attention to their utterances. This thick and solid volume contains nine essays, whose subjects and authorship are as follows: "Miracles as Evidences of Christianity," by Prof. H. L. Mansel; "Study of the Evidences of Christianity," by Lord Bishop Fitzgerald; "Prophecy," by Prof. A. McCaul; "Ideology and Subscription," by F. C. Cook, Chaplain in Ordinary to the Queen; "The Mosaic Record of Creation," by Prof. McCaul; "The Genuineness and Authenticity of the Pentateuch," by Prof. George Rawlinson; "Inspiration," by Prof. E. H. Browne. "The Death of Christ," by the Editor, Bishop Thomson; "Scripture and its Interpretation," by Prof. C. J. Ellicott.

The essays are independently written, each writer having been requested to furnish a paper on the subject suggested to him, in such form as he might

deem proper. The very variety which marks the book is not the least of its merits, and while each writer discusses the topic assigned him in his own independent way, the work has much of the unity of faith and of spirit. The essays are written for thoughtful and studious minds, rather than for the mass of readers, and yet there are no such difficulties, either in the discussions or in the style, as need deter any earnest mind from an attempt to master the volume. For scholarly finish and care, for candor and clearness of statement, for manly dignity of tone, for accuracy of discrimination, for breadth and comprehensiveness of view, for the power of condensing information and spreading out the results of critical study without weakening the impression produced, or rendering the parade of learning offensive, for depth of religious earnestness which is yet free from all bigotry, dogmatism or passionate heat, for that calmness which springs from the consciousness of power, for the faith which stands firm against all the shocks of skepticism, and for the real reverence which is inwardly pained at every expression of flippancy and every act of sacrilege aimed at the great verities of the gospel ;—for all these qualities this series of essays is unsurpassed by anything which has appeared for a long time on the field of theological controversy. They possess different degrees of merit, and some of them may appear rather heavy to a reader not specially interested in the subjects which they discuss ; but they will all repay study, and no intelligent Christian should be willingly ignorant of the latest issues made up between the friends and opponents of the evangelical faith.

LIFE WORK; or, The Link and Rivet. By N. L. R., Author of "The Book and its Mission," and "The Missing Link." New York : Robert Carter & Brothers. 1862.

This book is " dedicated, by permission, as a tribute of Christian affection, to the Right Honorable, the Countess of Gainsborough, who, as one of our 'Friends in Council,' takes a practical and loving interest in these missions." The missions alluded to are those in connection with what is known as "The Bible-woman" movement in London. Three or four years ago, a lady, passing some of the wretched abodes of that populous city, had the question arise in her mind, Has the Bible ever entered these abodes of darkness? Possessing the heart as well as the means, she employed a " working woman" to visit to ascertain the answer to the above question, and make inquiries in general as to the condition of the inhabitants, and what might be done for their relief. From that beginning have arisen the most successful missions to the poor, at least of modern times. Bible women are employed to visit the poor and outcast population, to read the Scriptures and to converse and pray, to sell the Scriptures, to teach these wretched human beings how to improve their condition as to cleanliness, &c.

The characteristics of the work are two; first, women are the missionaries ; second, the beneficiaries are taught to help themselves instead of receiving donations. Since these missions began, over $8,000 have been recieved from the outcast population for the Scriptures. The payments are made in small weekly subscriptions. In the same manner this class of the population

is induced to purchase clothing, beds and furniture. In this way, $35,000 have been paid for the promotion of physical comfort. Thus including the amount received for Scriptures, some $43,000 have been saved from the beer and rum shops.

Out of this movement have come the meetings for "mothers" to whom the Scriptures are read and instructions given as to taking care of their families and improving their condition. It is the *chief point* to bring the soul to Jesus through the knowledge of the Scriptures as the foundation of all improvement, physical and mental. It was but a step from such meetings to the institution of "Houses of Rescue" and "Lodging" and "Boarding Houses." Of course the Scriptures and goods are sold at the lowest prices. In these Lodging and Boarding Houses, poor working girls, while shielded from a thousand temptations, live much more economically than in any other way.

There are now over one hundred and fifty Bible women employed by these missions, and for the most part some lady of fortune overlooks the work of each of the missionaries and coöperates with her.

Speaking of the advantages which female missionaries have over male, it is well remarked:

"To cut out a frock, to mend a coat, to make a cup of broth, to boil a pudding, to tidy a room, to wash a shirt, to dress a baby, are not exactly the things in which men feel qualified to give advice. * * But here the Bible-woman is on her own ground; she is able at once to win her way to confidence and gratitude by hastening to instruct the enormous ignorance of the poor in the commonest duties of life; while, as she smooths the pillow of the sick mother, she can soothe the heart with words of Jesus Christ, and through tact and kindness prepare the way for the gospel in trying to be a Saviour of the body."

This book gives an account of these missions.

A Text-Book of the History of Doctrines. By Dr. K. R. Hagenbach, Professor of Theology in the University of Basle. The Edinburgh Translation of C. W. Buch, Revised with large additions from the Fourth German Edition, and other sources. By Henry B. Smith, Professor in the Union Theological Seminary of the city of New York. Vol. II. New York: Sheldon & Co. 1862.

Some months ago we noticed the first volume of this work. The second completes it. Prof. Smith remarks in a preparatory note as follows:

"In preparing this revision of the second volume of Hagenbach's History of Doctrines, the same plan has been pursued as in the first volume. The translation has been corrected throughout. All the additional matter of the fourth German edition, which was very considerable in the later periods, has been translated. The references to English and American literature are made as full as the limits of the text-book will allow. In addition to this, new sections have been added, on portions of the History of Doctrines, not fully handled or wholly neglected in the original, viz.: the German Reformed Theology; * * The French School of Saumur and Theology in England and Scotland; * * The English Deism and five sections on the History of Theology and Philosophy in England, Scotland and our own country. The liter-

ature of English and American theology is given with disproportionate fulness, in the hope that this may be a convenience to ministers and students, as it is not elsewhere collected in a compendious form."

This work is of great value in rendering one's reading in ecclesiastical history of practical advantage. It aids one much in giving a proper development to the chief doctrines, and especially in meeting old heresies in new guises. Perhaps no other study so tends to give the mind balance in theological study and speculation, as a thorough acquaintance with ecclesiastical history, and especially the department of doctrines which is so fully treated in this work.

The doctrines concerning the unconscious state of the dead, and annihilation and the like, now introduced as something new, have appeared and disappeared from time to time along the whole track of ecclesiastical history, and for that matter all history. The arguments by which those doctrines are to be dealt with in like manner are not new. So the doctrine of the second advent, as near at hand, has not in our own times for the first created great excitements and greater practical errors. So we might go through the list of these recent discoveries.

We will only add, that if the preacher is not able to command the time and means for an extensive course of reading in ecclesiastical history, the possession of this work will help in brief time to avail himself of some of the chief advantages of such a course as those mentioned above.

PATHOLOGY OF THE REPRODUCTIVE ORGANS; Embracing all forms of Sexual Disorders. By Russell T. Trall, M. D.

THE SEXUAL ORGANISM, and its Healthful Management. By James C. Jackson, M. D. Boston: B. Leverett Emerson. 1862. 8vo., pp. 242, 279.

These two treatises are bound together in a volume of goodly proportions, and, though manifestly written independently of each other, and marked by characteristic differences in specific aim, method and style, yet they are eminently harmonious in their hygienic principles, and mutually supplementary in their discussions and statements. The authors are popularly known as hydropathists, though in fact the word is far too narrow in its signification to express properly the principles of their medical system, or indicate the varied modes of treatment which they adopt. A thoughtful and charitable reader is somewhat likely to be repelled at first by the almost unqualified condemnation of the whole system of "drug medication," as it is called, for sexual diseases; at the implied charges of ignorance which are so frequently levelled at men somewhat eminent in the medical profession; and at the thoroughly self-reliant,—not to say self-complacent,—tone in which they describe symptoms, deduce conclusions, repudiate opposite theories, and prescribe remedies. But all this is really something widely different from the assumptions of quackery. The authors show themselves to be thorough and scientific physiologists, and experienced and skilful practitioners. They have given us thoughtful and valuable treatises, judiciously planned and successfully executed. They are plain and simple in style, written for ordinary readers,

pointing out the prevalent evil habits of society, describing symptoms and portraying the results of sexual abuse and disease with great faithfulness; while, at the same time, they gratify no merely morbid and prurient curiosity, and never transgress the rules prescribed by a genuine modesty and a healthful taste.

The work is likely to prove a valuable contribution to the physiological culture of the people; and, could it be widely circulated and carefully studied, would do not a little to diminish some of the worst forms of physical suffering, social wretchedness and moral disorder. Even those who may demur at Dr. Jackson's strong representations of the prevalence of sexual abuse and of the diseases consequent upon it, can hardly fail to perceive that any man would prove himself no ordinary benefactor who should aid in lifting from our life the burdens which these diseases impose.

BEAUTIES. Selected from the Writings of Thomas DeQuincey, Author of "Confessions of an Opium-Eater," etc. Boston: Ticknor & Fields. 1862. 12mo., pp. 432.

For versatility of mind and literary effort DeQuincey has had few equals among modern authors, while at the same time he seems able to concentrate his great intellectual strength in almost every department of authorship. In metaphysics, in criticism, in biographical portrait-painting, in romance, in history, in ethics, in sustained narration, and in isolated sketches, as well as in political economy and religion, he seems almost alike at home, while his pathos and his humor are seldom equalled, almost never surpassed. As a master of the English language, he is generally conceded to have had no equal for many years; and his power over the mind of his reader is that of a mental monarch, strong to govern and skilful to influence.

This compilation from his writings appears to have been skilfully made, and presents him in his diverse moods, and in the exercise of his varied literary power. It will serve to give not a few persons a comparatively definite knowledge of the man, who can afford neither the money nor the time to purchase and master the score of volumes through which his writings are scattered; and more or less will be prompted to seek a fuller acquaintance who are brought into contact with him by means of this introduction. The passages which tell the story of his life, scattered through many volumes, are here brought together, and present us a continuous and striking autobiography. It is not likely that every admirer of DeQuincey will be satisfied with these selections throughout, but we think no one would have omitted the "Vision of Sudden Death," the "Palimpsest," or "Joan of Arc."

THE MASTER. By Mrs. Mary A. Denison. Boston: Walker, Wise & Co. 1862.

It is a new thing to choose music as the art around which to weave a romance, and to make composers and singers figure in a *tableau d'amour*. One would expect that the scene of such a work would be laid in Southern Europe instead of a Northern city in the United States, and it must be confessed that there is much more that is Italian than American in the structure of the story,

in the phases of character, and in the incidents of the plot. But Mrs. Denison has written an interesting book, and been really successful in developing a group of striking and interesting characters, in managing the incidents and accessories of her domestic musical drama, and in giving just such an ending to her story as satisfies our idea of justice, both in romance and in life, and makes all the parties concerned most deliciously happy, after having been tortured with unspeakable anxieties. Madame Laporta has her weaknesses, but is a real woman after all; Lucille wins and keeps both pity and sympathy; while Madeline deserves all the veneration she awakes and all the compliments showered upon her. Minot is a strange mixture of genius and impulse; Roget carries great depths in his strong soul, and old Laporta is a real incarnation of all the majesty and gentleness, the grandeur and the beauty, which his art can symbolize or express. The story is both fresh and fascinating, it is well told and teaches healthful lessons.

THE PEARL OF ORR'S ISLAND: A Story of the Coast of Maine. By Mrs. Harriet Beecher Stowe.

AGNES OF SORRENTO: An Italian Romance. By Mrs. Harriet Beecher Stowe. Boston: Ticknor & Fields. 1862.

Mrs. Stowe has a fruitful imagination and wields a busy pen. Like the other members of the family, whose reputation she has done not a little to extend, her mind works on in its own independent and chosen way, and it has become apparently a habit and a necessity with her to weave its products into the web of what is usually called light literature. She preserves her old characteristics in her writing, loses none of her vigor or pathos, while her generalizations grow broader, her sympathies embrace more and more phases of life, and her vivid conception of individual character and her skill in portraying it come out in new and higher forms.

These last volumes, simultaneously issued as reprints from the *Independent* and the *Atlantic Monthly*, have many correspondences and diversities. The two heroes and the two heroines have much in common; and Aunt Roxy, transported to Italy, would soon find herself on friendly terms with the grandmother of Agnes. And the saintliness of the two young girls has something which combines the earthly and the etherial in about the same degree;—the differences are no greater than might be expected from a study of the latitudes and the surroundings. Mara's deep spirituality is partially hidden by her practical shrewdness,—a quality always yielded by New England culture, while the powerful and prompt instinct of Agnes, which secures dignity and propriety, is nearly concealed by so devout a faith that she seems a walking saint, always ready for a translation.

Both stories are admirable, and each in its own way. New England scenery and New England life have never been more vividly or accurately set forth than in the sketches which show us Harpswell Bay, Orr's Island, Zephaniah Pennel, Aunts Roxy and Ruey, Emily Sewall, Sally Kittredge, and her strangely matched parents. And one hardly feels that he is a stranger in Italy who has followed the fortunes of Agnes, and gazed upon the scenes and characters among which and among whom her simple, trustful and yet

eventful life takes her. Medieval art and manners seem transported to the 19th century, and the reader imagines himself walking among the varied and imposing ecclesiasticism whose pomp and power once awed the world, and whose prestige abides even to this day.

Mrs. Stowe seems to have a decided *penchant* for strong, decided, unpolished and extreme characters, especially if they belong to the male sex. Nearly all her heroes have a dash of furiousness in them; and if they are despotic, profane, and show something of the dare-devil, they are none the less welcome to her list. She has manifestly little patience with feminine men,—much less than she has with masculine women. She makes the Italian brigand an outlaw for his real saintship; and she seems to have a resolute and forgiving sympathy for Moses through all his petty tyranny and his rascally behavior. True enough, she brings the prodigals home at last, with more or less of penitence; and perhaps she would have us believe that she admires only those wayward ones in whom she all the while discovers the latent nobility to which other observers are blind. But it seems to be an instinct with her to admire a fresh, independent and original nature, and to venerate real power.

The volumes will not at all put Mrs. Stowe's literary reputation in jeopardy. Her powers are yet fresh and vigorous; her conceptions are still vivid, her appreciation of humor undiminished, her reverence for the true and beautiful and good seems steadily deepening, her spirit is full of charity for weakness, and her conscience stern in its verdicts over false principles, while her apprehensions of the spiritual relations and significance of life rise to a wonderous clearness. Not one of these qualities fails to find embodiment and illustrations in the volumes before us.

THE CHRISTIAN SABBATH: Its History, Authority, Duties, Benefits and Civil Relations. A Series of Discourses by Revs. Dr. Rice, Hague, Gause, Adams and Vinton. With a Sketch of the Sabbath Reform by the Secretary of the New York Sabbath Committee. New York: Robert Carter & Brothers. 1862.

It is well remarked in the sketch preceding these discourses, that the literature of this country on the Sabbath is very meagre. These discourses by several distinguished ministers of New York are valuable productions. Being delivered to popular audiences, we could not expect all the critical research presented in its details, that is desirable in some work on this subject. We have no doubt, however, they will have both the effect to turn the attention of some author to more elaborate discussions, and also to give a better tone to popular opinion on the Sabbath. The European influence on this subject for the past few years, especially in the great cities, has been exceedingly detrimental to the proper practical regard of the Sabbath. It was high time that efficient measures were adopted to counteract this pernicious influence. It is a matter for devout thanksgiving, that the New York Committee has been so successful in correcting public opinion and in securing so many practical reforms.

The perusal of this volume will be likely to cause many preachers to call attention to the subject in a sermon or a series of sermons. The volume it-

self furnishes much that is valuable for the preparation of those sermons, and the other published documents of the committee furnish many striking facts for illustration. The influence of the Sabbath upon the interests of liberty and civilization is not duly apprehended by those who have not given special thought to the subject. The partial preservation of the Sabbath during the present war is a matter for thanksgiving, and should stimulate the friends of the Sabbath to renewed exertions.

THE "I WILLS" OF CHIRST; Being Thoughts upon some of the Passages in which the Words "I Will" are used by the Lord Jesus Christ. By Philip Bennett Power, M. A., Incumbent of Christ Church, Worthing, Author of the "I Wills" of the Psalms, &c., &c. New York: Robert Carter & Brothers. 1862.

The first sentence of the preface of this book brought us disappointment. It is as follows: "The following pages do not pretend to exhaust the subject of the 'I wills' of Christ." We had hoped the author had at least commented upon each of those passages in which the Saviour uses those words. But those in the first part of Revelation and others are omitted.

But perhaps to most readers the present form of the book will prove more interesting as well as profitable than if it had been what the title naturally leads one to expect. The author manages the subject so as to trace the progress of a soul from its unawakened state through conviction, conversion, up to glorification, viewing the particular stages of the progress in their relation to some of the "I wills" of Christ.

Thus, in the first chapter, he treats of the "I wills" of invitation, as "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Rest! Rest! this weary world and all therein are seeking rest." The author shows how Luther and others found rest—how all may find rest. The arrangement and illustrations are the chief points of the book and constitute its peculiarity. The treatment in general, especially the Scriptural expositions, is not only well, but very well.

The "I wills" of Reception, of Healing, of Confession, of Service, of Comfort, of Disposal, of Subjection, and of Glorification, follow in their order.

THE WAY OF LIFE. Sermons by Thomas Guthrie, D. D., Author of "Gospel in Ezekiel," "Saints' Inheritance," &c. New York: Robert Carter & Brothers. 1862.

Guthrie excels all men to whom we have listened for illustratior Perhaps in number of illustrations he does not exceed Beecher, but he elaborates them more, and he applies them more frequently to the heart. It is not unfrequently that Guthrie's audience is convulsed with grief, but never with mirth. We speak of him, however, only in sermons in this remark, for on secular occasions his flashing wit provokes the mirth of an audience to excess.

It is difficult to give a proper title to such a book as that entitled "The Gospel in Ezekiel," as the author himself once said to us when we mentioned to him that its title does not seem appropriate. That, like the book before us,

is a volume of sermons delivered in his ordinary administrations. It was not originally intended for the press; and it is probable it would never have been printed but for the persistence of Hugh Miller, one of the preacher's parishioners.

The volume before us, we think, in portions, excels in Guthrie's peculiarity, even "The Gospel in Ezekiel," and we have noticed in this book only here and there the repetition of an illustration from the former. The power and the usefulness of the pulpit depend, to a very great degree, upon illustrations, perhaps, from the fact that the subject-matter is, to so great an extent, familiar to the hearer. We, therefore, take great pleasure in commending to the preacher the perusal of such a volume of sermons as this. Besides, this is a volume which the common reader will go through if he but begin it, as certainly as the novel reader pushes on to see the end of the story.

It will interest some readers to know the themes treated in this volume:—Man's great Duty—"lay hold on eternal life;" The World a lie—"Thy calf, O Samaria, hath cast thee off;" One Thing Needful; The Review; No delay; The Unchangeable Word; The Work of God, Heb. 13 : 20; The Lamb of God; The Love of Christ; The Example of Christ—"to fulfil all righteousness;" Reconciled and Saved; The Christian's Faith; The Christian's Prayers; The Christian's Growth; The Christian's Strength, Ps. 27 : 14; The Christian's Work—"very much land to be possessed;" The Christian's triumph, Jer. 12 : 5; The Christian's Patience; The Christian Life—"what wilt thou have me to do?" The Christian's Death.

Broad Shadows on Life's Pathway. By the Author of "Doing and Suffering," &c., &c. New York: Robert Carter & Brothers. 1862.

This is a book of more than ordinary power. Its chief point is to distinguish between blessing derived from created things and the true life derived from the Creator himself. The subject is illustrated by scenes from real life and from imagination. The scenes are chiefly English and East Indian. Some of them are thrilling as connected with the late mutiny.

The views of mission work among the apprentice girls in London are graphic and to the life. Many persons, we trust, by this book may be induced to find their life-work, and all of bliss earth knows.

"Bertie Lee."

The above is the title of a very neat volume of 199 pages, in Carter's Fireside Library, published by Robert Carter & Brothers, New York.

When we say that this volume is well-executed, we say all that is necessary to be said in commendation. The printer and binder have done well, and that is not the best of it; the author's part is well-executed, giving to the family and Sabbath school an interesting and instructive work. It is not a story got up without aim or point as a mere catch-penny concern, but it is an impressive illustration of important truths. It shows the benefits of right parental training in its happy effects upon both parents and children, vindi-

cating at the same time the efficacy of prayer. It would be well for children and parents both to read it attentively, and apply it to practice.

For sale by H. Packard, Portland, Me., as are all of Carter's books.

FAITH: Treated in a Series of Discourses. By James W. Alexander, D. D. New York: Charles Scribner. 1862.

This volume is composed of the best discourses of one of the ablest and most cultivated preachers of our nation. We have not been disappointed in the rich treat we expected in this volume. It is not to be classed with ordinary volumes of sermons. It more nearly approximates an elaborate treatise. It will have an extensive circulation.

Rev. Daniel Jackson

THE

FREEWILL BAPTIST QUARTERLY.

No. XL.—OCTOBER, 1862.

Art. I.—A VIEW OF THE DIVINE GOVERNMENT.

That "God moves in a mysterious way,
His wonders to perform,"

is a remark no more poetic than true. The Psalmist says, "Clouds and darkness are round about him." This is no less true in the natural world than in the moral. There is, in both nature and grace, much that to us is dark and mysterious. Many things our feeble powers cannot comprehend. But this is no reason why we should not examine the works of God, and contemplate the forces by which his purposes are accomplished. For, he has purposes to be accomplished, and every day all forces, under his direction, contribute to their fulfilment. He may employ means which, to us, may seem insignificant, and unfit to be employed by the sovereign Ruler of the universe.

When great results are sought, we look for means of corresponding magnitude, such as, in our judgment, would be adequate to the task to be performed. But it is the glory of God, and a display of his wisdom and power, that he works by simple and often by unseen forces, to accomplish the mightiest results, and nothing, however small in our estimation, is, in the hand of God, mean or contemptible. As the Sovereign of the world, he has an undoubted right to employ such agencies as to an infi-

nite mind seem desirable. That he is the Ruler of the universe, no one who admits his existence presumes to doubt. He is the Creator of all things, and by him all things consist. He is the first and the last, the Alpha and Omega, the great first cause, who upholds all things by the word of his power. He carries on a vast design in the natural world, making and keeping it a fit dwelling place for rational and intelligent beings. When he created the heavens and the earth, "he spake and it was done; he commanded and it stood fast." If we may credit the teachings of geology, ages passed away after the creation, before the earth was fitted for the abode of man. Gradually it was brought from its gaseous state, to a solid globe, and made the habitation of intelligent beings.

It is not the design of this article to investigate the teachings of geology, to dig into the bowels of the earth, and read the lessons of past ages, written in the rocks, or to examine the various operations or agencies, by which the earth has been brought to its present state as the abode of sentient beings. This is an interesting department of science, and reveals the wisdom of God no less than does the firmament above. If the heavens declare the glory of God, so does the earth. Ages before the existence of the human race, God made ample provision for the necessities of the present generation. The vast beds of coal, deposited in the earth, and the inexhaustible supplies of coal oil, may be taken as examples of this fact. In the formation of this globe as the abode of intelligent beings, God provided for the future wants of the human race, and in the progress of man, these supplies are discovered at the very time a necessity has arisen for them. The works of the Lord are great, sought out of all them that have pleasure therein. Ps. 111:2. And it is our privilege to examine the wondrous works of God. He is still at work, superintending the affairs of the universe. He has established fixed laws for the government of the natural world, which he can suspend, when necessary for the accomplishment of his purposes. He has established laws for the moral government, which, like the laws of the Medes and Persians, are unalterable, being based upon the eternal principles of truth and righteousness. He may have introduced

forms and modes of worship, ceremonies and ordinances, which are only for a season; but the fundamental principles of the government of God never change. Truth is eternal. The work of God in the natural world, though constantly going on around us, is, perhaps, to most minds, seldom a matter of serious inquiry. We too seldom look through "Nature up to Nature's God." This was the condemnation of the heathen, that "when they knew God, (as they did by his works,) they glorified him not as God." All the changes in the natural world are ascribed to God, but the agencies employed are too seldom a subject of thought. We acknowledge the hand of God in his providential government of the world, but fail to read the lessons his works reveal, by overlooking the simple forces by which he makes all nature subservient to his will.

The more powerful agencies employed in the natural world, and in the kingdom of grace, are silent and unobtrusive forces which, in their operation, make no display, yet astonish us by the grand results they produce. The whole face of nature is changed in a few days from the gloomy death-like appearance of winter, to the gay, cheerful, and glorious aspect of the vernal season, the earth covered with a beautiful carpet of green, and decked with flowers of surpassing beauty. This glorious change, so rich in its suggestions to the contemplation, is so silently accomplished that myriads of the human race never see the hand of God in all this glory. Noiselessly the work of God goes on around us, but we hear not his voice. We admit that the sovereign Ruler employs tempests, fire and swords, floods and earthquakes, in accomplishing his vast designs. But these are occasional. They serve the purpose of startling the world from its slumbers, or purifying the elements, or chastising the nations of the earth. In the darkness of our minds, we may not comprehend their utility, but we ascribe them to the power of God. The destruction of the old world by a flood, of Sodom and Gomorrah by fire, and the overthrow of corrupt nations by the sword, are illustrations of this principle. The Bible teaches this doctrine. It ascribes these calamities to the hand of God, and though wicked men, in their career of wickedness, intend evil, yet God holds the hearts of kings in his

hand, and makes their wicked designs subserve the interests of his cause. When Joseph was sold by his brethren into Egypt, they meant it for evil; but God overruled the event, and made it the means from which was to arise salvation from famine for Jacob's whole family. Surely, "the wrath of man shall praise thee, and the remainder thou wilt restrain!"

The mighty commotions of the elements that sometimes occur, are doubtless necessary agents in the government of the natural and moral world. They are terrible displays of God's power. What can be more awfully sublime than the tornado, sweeping over the western prairie, bearing every movable thing before its resistless power as it rushes on, and spreading devastation and ruin in its path? What of more imposing grandeur than the upheavings of a mighty volcano, shaking the very foundation of the earth, vomiting forth floods of liquid fire and melted lava, rolling its fiery mass upon the plains below, burying whole cities in irrecoverable ruin? In these we hear the voice of God. They are alarming providences, and remind us of our helplessness, and admonish us of the importance of living in a constant preparation for a sudden departure to the spirit land. They remind us of the last day, when all nature shall be in commotion at the approach of the anointed Judge of human kind. And we instinctively exclaim, Who can stand before his great power? But the thunderings cease, the storm abates, and our fears subside, and the solemn promises of that terrible moment are almost as suddenly forgotten. These are occasional developments of the terrible and sublime, in the providences of God. But the silent and unseen forces in nature are constantly in operation, with undiminished power. Ever since the morning stars sang together, these unseen influences have been at work. We see them not. We hear them not. They are known by their results, and can only be examined through the wonders they accomplish. We are unable to describe these forces, or comprehend their action. Their effect is so often witnessed, and has become so familiar to us, we seldom see in them the hand, or hear the voice, of God. We cast seed into the ground, it vegetates, and puts forth the blade, then the ear, and then full corn in

the ear. It is a wonderful production of nature. To witness this result, we want a congenial soil, sunshine and rain, and a proper degree of heat, but how these combine their influence to produce this wonderful result, we know not.

This power of vegetation was called into action on the third day, when God said, let the earth bring forth grass, &c., and has been in constant operation nearly six thousand years, with undiminished vigor. It is this force in nature that has caused the earth to bring forth and bud, that it may give seed to the sower, and bread to the eater. It has clothed the earth with beauty each returning year, and decked the fields with glory, far exceeding all the magnificent splendor of Solomon. Who can contemplate this unseen yet mighty force, and not recognize an Almighty hand, and admire the wisdom and goodness of God, in his providential care over us.

But this force has another important sphere of operation. It is suggestive of a glorious resurrection from the dead. Paul uses it to illustrate the grand event, when the dead, bursting from the silent dominion of death, shall be clothed with immortality and eternal life, reminding us of that mighty energy which at the last day shall quicken into life the sleeping millions of the human race. Another silent yet almost omnipotent force is seen in this fact, patent to all men: We throw up an apple, or a ball, and it invariably returns to the ground. Having been put in motion, why should it not continue to fly farther and farther from the earth? There is a power that cannot be overcome, that invariably draws all material objects to the earth. We call it gravitation, but what it is, and how it operates, we cannot tell; but this we know, that God has given to matter this property. This silent force extends throughout the material world. It binds the planets in their orbits, and with its counteracting repelling force keeps them running their circuits round the sun. But for this unseen force, planets would rush lawlessly through the sky. If, as astronomers conjecture, the fixed stars are so many suns, around which unseen worlds are revolving, and if, as Dr. Dick conjectures, these systems of worlds are revolving around a great common centre, then may this be considered an infinite power, as no limits can be assigned to its operations. It has

existed ever since "creation was begun." Its power is everywhere felt, and the least particle and mightiest body of matter, own its universal sway. It is a silent, yet all-pervading force.

Another mighty, yet silent force, is chemical attraction. Perhaps no force in nature has more influence than this, and nothing is more mysterious in its operations. This is one of the forces employed in vegetation. By its power matter is decomposed, and again taken into vegetable life, and new combinations of matter are formed. By this, trees, plants, and all things belonging to the vegetable kingdom, draw their sustenance from the earth, air and water, selecting only such parts as are adapted to their growth and health. By this power the earth is enriched by fertilizing agents, mixed with the soil. Chemistry, therefore, teaches the farmer the nature of the soil he cultivates, and what agencies he should employ to make his land productive. The chemical force is an agent in preparing our luxuries, and even necessaries of life, and by its power the food we eat is converted into muscles, bones and sinews, the constant wear of life is repaired, and the body enabled to sustain almost perpetual labor and toil. By the action of this power, the particles of matter are so arranged as to reflect the different rays of light, in endless variety, giving all of beauty found in the natural world. By it the painter produces the different shades in his picture, and clothes the lifeless canvass with life-like beauty. It is a force God constantly employs in his providential government of the universe. It enters largely into the manufactures essential to human comfort. It is a silent, hidden force, producing surprising results.

There are in nature other silent forces which are powerful and all-pervading, but a simple allusion to these must suffice for this article. This is sufficient for our purpose. The silent forces God employs are his most potent and effectual agents in accomplishing the most astonishing results in the natural world. In these we see the hand of God silently, yet irresistibly, at work for the benefit of the human race, but so seldom do we contemplate them as coming from God, that we fail to recieve the lessons our heavenly Father would teach us, of his power, wisdom, goodness and love. But it is not in the physical world alone, that still and quiet forces are the more power-

ful agents in accomplishing the mighty purposes of God. It is so in the kingdom of grace. The illustrations given by Christ intimate this: "The kingdom of heaven cometh not by observation. * * So the kingdom of God is within you," an inward force, an indwelling power, working out the redemption of the soul. He illustrates this progressive work by the parable of the sower. Some seed fell into good ground, i. e., hearts prepared by culture to recieve it, and the power of spiritual vegetation caused it to bring forth an hundred fold. The process of putting forth the blade, then the ear, and after that full corn in the ear, was still and quiet, the operations of an unseen power, allowed to carry on its glorious work of man's redemption. We say allowed, for man is a free moral agent, and may accept or reject this help God has offered him for his recovery from sin and ruin. Again, he likens the kingdom of heaven to leaven, which a woman hid in three measures of meal till it was all leavened. Leaven is an agent, silently at work, diffusing itself until it permeates the whole lump, imparting to it its own nature. If this was designed to illustrate the progress of Christianity in the world, we accept it as a prophecy of that glorious time when the "knowledge of the glory of the Lord shall fill the whole earth," and as indicating that this work is to be accomplished, in part, at least, by the silent power of Christianity, diffusing itself through society, making the hearts and lives of mankind like itself. This may be a slow process, nevertheless, it is sure. It is a hidden power, yet it will develop itself, and accomplish the thing whereunto it is sent. Not by might nor by power, but by my Spirit, saith the Lord. But it is as true of the work of grace in an individual Christian. It is a hidden power within, moulding the heart into the image of Christ. It is the mighty force in forming the true Christian character, gradually yet surely working its holy principle through every faculty of the soul, bringing every thought into captivity to the law of Christ. But though leaven is powerful in its operations, it may be entirely counteracted by neutralizing agents, at any stage of its progress, and prevented from leavening the whole mass. So grace in the heart, may be counteracted by disobedience, pride, or unbelief, and

the soul that began well, may fail to receive that purification, accomplished only by the unchecked power of grace in the heart. The silent forces in nature are often overlooked, because they are so quiet and unobtrusive. The terrible tornado, the mighty thunderings of a tempest, or the upheavings of an earthquake, fill the soul with awe, and inspire us with a profound sense of the presence of God. In these we see his power, and hear his voice, and feel that it is a fearful thing to fall into the hands of the living God. In these moments of terror and amazement, we bow reverently before our Creator, and solemnly resolve on newness of life, and a more perfect obedience to the law of righteousness. But these displays of power cease, and Pharaoh-like, we harden our hearts, and rush on again in sin and rebellion.

So also the silent teachings of God in the soul, the voice of conscience and reason are overlooked, and little attention given to the solemn admonitions of truth, simply because they are so gently administered. We wait for God to speak in thunder, and shake the soul in terror, forgetting that the silent power of truth, if obeyed, will purify the heart, and lead effectually to the fountain of life, and bring to the soul that peace that is like a river, and the unspeakable joy of the Holy Spirit. As we admire the powerful and startling operations in nature, while silent and powerful forces are overlooked, so in the work of grace in the heart, we love the startling power, the thrilling emotions, the violent outbursts of feeling, while the quiet, yet ultimately more effectual influence of truth in the heart, is utterly disregarded. At the outset of a religious life, we hunger and thirst for full redemption from sin, for a perfect love in Christ Jesus, and could this inestimable blessing be obtained, by some mighty operations of power, or wonderful experiences of excitement, or violent and agonizing efforts, we would gladly embrace that higher internal life, so full of holy enjoyment, and rich in glorious hopes. But to attain to this higher life by the silent growth of grace in the heart, the still yet sure work of the gospel leaven, without excitement, with no wonderful experiences of God's power, but by a patient perseverance in self-denial and prayer, and inward struggle against temptation,

a patient endurance of hardness as a good soldier of Christ, is quite another affair. We could suffer martyrdom at a stake, but shrink from the lingering, painful death of crucifixion. We hunger for the joy of the full grown Christian, but shrink from the price of its attainment. There is, however, but one rule for this growth in grace. Only one path to this state of quietness and rest. Only by patient watchfulness, self-denial and prayer, by faithful performance of duty and renunciation of self, that we grow up into Christ our living head.

Much of the influence of the Christian church is of the character of the silent forces in nature, *silent* yet *powerful.* Christ says: "Ye are the light of the world," "The salt of the earth." This represents the church as exerting a quiet yet irresistible influence in the world, dispelling the darkness of sin, and redeeming the world from corruption. Gradually yet surely the light approaches, penetrating every part of the world, increasing its brightness till the perfect day. Such is the path of the just. It shineth more and more until the darkness of sin is removed, and the light of the Sun of righteousness fills the redeemed soul. Such is the progress of Christianity, till the knowledge of the glory of God fills the whole earth. Silently salt diffuses its saving influence, imparting its preserving power, till it permeates whole substances to which it is applied. So surely will grace develop itself in the Christian heart, that truthfully receives its power. So surely will Christianity ultimately spread its redeeming influence throughout the world. It is not what we profess, but what we really are, that establishes our character, and gives an influence in society. From the devoted, humble Christian, goes forth a power to reach the human heart, that far exceeds the most profound arguments or pathetic appeals that were ever addressed to the ear of man. The infidel, on whom logic is lost, and rhetoric employed in vain, is sometimes arrested and brought to Christ by the more potent yet silent influence of a godly life. He may have been able to meet argument with argument, to resist the most eloquent appeals of the pulpit, but the silent every-day power of a holy life, of practical Christianity, wins its way to the heart, through its quiet and gentle operation. It is like the dew of Hermon, that falls so

silently that it is not perceived, yet fertilizes the earth. The lack of this silent power of holy living is greatly to be lamented. Every Christian minister has felt this, as one of the greatest obstacles in the way of his success in building up the cause of Christ; and, in view of this, has often prayed, "Spare thy people, O Lord, and give not thy heritage to reproach."

The forces usually employed to restrain men from sin, are of two kinds, analagous to the two classes to which we have already alluded. Under all government we have had prohibitory laws, with severe penalties, fines, imprisonment, torture and death. Laws have been rigidly enforced, penalties inflicted, and criminals executed in every cruel and ignominious way that the ingenuity of man could possibly invent. But what has been the result? Crimes have steadily increased in number and magnitude. But we would not say that laws with severe penalties are of no use. On the the contrary they have, to a great extent, restrained the wickedness of the wicked. They are made for the lawless and disobedient, and are a wall of safety to the innocent. But mere legal force does not reform. It reaches not the cause. It lops off the exterior growth of wickedness, but touches not the root. It improves the stream, but leaves the fountain corrupt. It may arrest the progress of vice, and prepare the way for the reception of truth, that shall change the life by changing the heart.

We have had systems of philosophy and ethical schools which have been useful in their sphere, but the wisest of sages found their efforts unavailing.

Socrates and Plato admitted that their philosophy did not possess the redeeming power that could rescue a fallen world from the dominion of sin. "You may give over," says Socrates, "all hopes of mending the lives and manners of men, unless God sends some one else to instruct them;" and Plato says, "Whatever is as it should be in this evil world, can be so only by the interposition of the gods." We quote from memory from a little work on the Authority of the Scriptures, by Bielby Porteces. These influences, like the boisterous forces in nature, have done something to arrest the progress of

human wickedness, yet the history of the past shows that they are inadequate to the task of the world's reform. But the silent power of truth, operating upon an enlightened conscience, has already done more for the reformation of mankind, than all other influences combined. The work may be slow, yet it is sure. What has produced the change in regard to intoxicating drinks during the last quarter of a century? Thirty years ago, alcoholic liquors were indispensable as as act of courtesy and hospitality. All acquiesced with the custom, and bowed down to this fashionable Moloch. And it was a breach of good manners not to provide strong drink for guests at dinner; and every important event from the birth to the grave, was enlivened with the presence of this enchanting spirit. Now no enlightened Christian, or hardly any respectable man, will invite a friend to taste the "intoxicating bowl." Nothing but the silent power of truth and conscience have wrought out this change, and nothing but this silent influence can prevent a retrograde movement in the temperance reform. Fines and imprisonments, and gibbets, will not restrain the appetites of men, or control the passions of the human heart, but the power of truth, commending itself to every man's conscience in the sight of God, is destined to work out the world's redemption. Reformers ought not to lose sight of this important idea.

Anxious for immediate results, impatient at the slow progress that truth is making, we sometimes despair of ultimate success, and resort to sarcasm, wit and ridicule, with severe denunciations, to the great detriment of the cause we would advance.

There is a great lack of faith in the silent, yet effective power of Christian truth. God has said, my word shall not return unto me void; yet how little faith we have in that gracious promise. We live in a fast age, when everything moves with railroad speed, and we would fain see the world converted in the same impulsive and rapid manner. We would gladly urge on the car of moral reform, with the power of ten thousand steam engines, and crush out at one stroke every system of vice and immorality, and cut the work short in righteousness. But no permanent reform can be secured in this way. It must be the outgrowth of truth, striking its roots deeply in the human soul.

Excitements and temporary reformation may be produced by appeals to the passions, but there will be no lasting reformation, except that which rests upon the transforming power of truth, brought to bear upon the heart and conscience. The excitement of the passions may serve as an inlet to the heart, and so make the truth more effectual; but it is the power of truth recieved that makes the soul a new creature in Christ Jesus. With a brief suggestion or two, we close this already protracted article.

Every minister who would secure permanent success in his labors, should endeavor to have a clear and thorough knowledge of that truth he proclaims. Without this, he can never bring that truth to bear effectually upon the hearts of his hearers. The uncertainty in his own mind will be confusion in theirs, and but little lasting good will be effected. He should labor to present truth in a clear and intelligible manner, avoiding all phrases and words difficult to be understood. He should, while using great plainness, use also great simplicity of speech. He should have faith in the power of truth presented in love, and expect that God will make it effectual in the advancement of the Redeemer's cause.

Christians should repose unshaken confidence in the word of God and the power of Christian truth, as the grand instrumentality of the world's conversion, and should cordially coöperate in the presentation of truth, knowing that their labor in the Lord shall not be in vain.

The tornado, the earthquake, the violent commotion of nature, and excitement of passions, may have their uses in the providence of God, but it is the silent power of truth received and obeyed, that shall mould the heart into the image of Christ, and fit the soul for a seat with the Redeemed in the everlasting kingdom.

Art. II.—THE ANNIHILATION OF THE WICKED NOT A DOCTRINE OF THE BIBLE.

What is the destiny of the ungodly? Are they to enter, at death, into a state of happiness, or will they endure punishment? If the latter, is it to prove expiatory or reformatory in its character, and having accomplished its object, will the sinner be then admitted to a state of happiness; or will it be eternal in duration? Or will the wicked be annihilated, either at death, judgment, or in any future period? These are questions of the utmost importance, and questions, too, which have of late attracted considerable attention, and engaged numerous pens. There are many who take the position that man is naturally mortal, that eternal life, i. e., existence, is the gift of Christ, and is given to those only who believe in him, and that sinners will be raised from the dead only to receive judgment, and that either at that time or after punishment of a longer or shorter duration, they will finally pass away and cease to exist, and will thus be annihilated. We propose to examine what the Bible teaches on this subject. In following out this course, we pass by the arguments for man's immortality, which may be adduced from consciousness, the atonement of Christ, &c.; we care not to stop to inquire what the Fathers taught respecting it; but believing that the Bible is the only certain source of information on the subject of the future state, and that its decisions are final, we proceed at once to inquire, "What saith the Scripture?" We are satisfied that if we find the doctrine of the annihilation of the wicked revealed there, it is our duty to receive it; but if, instead of this, we find the opposite doctrine plainly taught, it is not for us to cavil or attempt to explain it away; but receiving it as the truth of God, allow it to have a practical influence upon our conduct.

First. Let us examine the professedly Scriptural grounds on which the doctrine of annihilation is taught.

It is alleged that various passages of Scripture teach this doctrine. Of these we shall select a few of those which appear to be most depended on by those who hold this doctrine, and

if we show that these do not teach it, we may, especially in connection with the other evidence we shall bring, leave the minor ones without a specific answer.

1. Psalm 37: 20, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

An examination of the psalm, and a consideration of its design, will show that there is here no reference to a future state. The Psalm is addressed to those who are troubled in consequence of the apparent present prosperity of the wicked, and it is declared that such prosperity is ephemeral in its character, and that however appearances may seem to teach otherwise, it is a fact that the righteous have, even now, real prosperity and security in the favor of God. Thus we read, verses 9, 10, "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." These verses evidently refer to the present, and not to the future; for if they teach the annihilation of the wicked, they also teach the annihilation of the earth. So also, in verse 21, the Psalmist says, "The wicked borroweth, and payeth not again: but the righteous showeth mercy, and lendeth;" still limiting the application to the present state. And verses 34—36, are of the same character, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found." The design, then, of these portions of this Psalm, and of the 20th verse among them, is not to teach the future annihilation of the wicked; but, in figurative language, to show that their prosperity in *the present life* is transient in its character.

2. Psalm 59: 13, "Consume them in wrath, consume them, that they may not be." The gist of the argument based on this text, appears to be, that that which is *consumed* is put out of existence; and the last sentence of the quotation is supposed

to confirm the idea of annihilation. But, like that we have already considered, this passage has no reference to the future state, as we shall readily perceive if we *continue* to read. "Consume them in wrath, consume them, that they may not be, *and let them know that God ruleth in Jacob unto the ends of the earth.* And at evening let them return, and let them make a noise like a dog, and go round about the city." But if they were annihilated, they could not *know* anything, nor could they return, "and go round about the city." Still further, in verse 11 of this Psalm, we find David praying, "Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield." Now, if in one part of this prayer we find David asking that his enemies may not be slain, with what consistency can we suppose that in another part of it, he prays for their annihilation? We must conclude, therefore, that he means, "Disarrange their plans, overturn their devices, and lead them to know they are powerless, when God undertakes to control them."

3. Psalm 112: 10, "The wicked shall see it, and be grieved, he shall gnash with his teeth, and melt away: the desire of the wicked shall perish." Is there anything in this Psalm to indicate that it refers to a future state? Would any one who had not first conceived the idea of annihilation, ever gather it from reading the whole Psalm? But it is no uncommon thing, when men have made up their minds on certain subjects, for them to take single verses or sentences, which appear to favor their views, and without considering the context, adopt them as proofs of the doctrine advanced.

4. Jeremiah 17: 18, "Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction." What does this mean? Jeremiah had gone to the Jews with a threat of temporal evil; but instead of believing it, and repenting of their sins, they derided him, and said, verse 15, "Where is the word of the Lord? let it come now." In consequence of this, Jeremiah prays that *they* may be confounded and dismayed, but not *him;* and that by the coming upon them of the threatened de-

struction, they might know that he was a true prophet, and had received his message from Jehovah. But there is nothing to indicate a reference to a future state.

5. Romans 2: 7, "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." It is asked, "If all men will certainly enjoy conscious existence forever, how can any be said to *seek* for immortality?" At first sight there might appear to be some force in the inquiry, but a little consideration will remove the difficulty. The word used is ἀφθαρσία, aphtharsia. It is used eight times in the New Testament. In 2 Tim. 1: 10, it is rendered as here, *immortality*. In Eph. 6: 24, Titus 3: 7, *sincerity;* 1 Cor. 15: 42, 50, 53, 54, *incorruption*. Greenfield defines it, "Incorruptibility, incorruptness; by imp. immortality, I Cor. 15: 42, 53, 54, with the accessory idea of felicity, Rom. 2: 7, et al. &c." Donnegan defines it, "Imperishableness; incorruptibility; immortality." Dawson, "*Immortalitas, proprie, incorruptibilitas.*" The idea conveyed in the text seems to be, that whereas those who disobey God by placing their affections on the things of this world, will meet disappointment and punishment, those of whom he here speaks are looking beyond this world, and by their obedience to God, are seeking for that glory and honor, and those *incorruptible blessings* which God has promised to his children in the future state, and it is declared they shall receive eternal life, i. e., the everlasting enjoyment of the favor of God.

6. Malachi 4: 1, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." This is thought to be a very strong passage, and we are told it must be taken *literally*, and as "neither root nor branch" is to be left, it must mean annihilation. But if it is to be understood *literally*, we should need to be informed what is the literal root and branch of a man, as we had supposed these terms could only be applied to him in a figurative sense. And even if the text stated (which it does not) that the bodies of the wicked would be burnt up, that would not prove the annihi-

lation of the spirit, for we read, Eccl. 12: 7, "Then shall the dust (i. e., the body,) return to the earth as it was; and the spirit shall return unto God who gave it;" showing that the dissolution of the one does not involve that of the other."

Any one who reads the book of Malachi must see that this passage has no reference to future punishment. It refers to the first coming of Christ. See chap. 3: 1, 2; 4: 5, 6, compared with Mark 1: 2; Matthew 17; 9–13. With reference to the text under consideration, we read, Malachi 4: 5, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." And Jesus Christ taught his disciples, Matthew 17: 12, 13, that John Baptist was referred to in this prophecy. This limits the day in which the wicked should be burnt up to a short time after John the Baptist, for if a creditor should say, "I will sue you if you do not pay what you owe me, but I will send a messenger to you before I do so; the debtor would understand that these events would quickly follow each other. So with the text, the execution of the threat must be understood to follow quickly after the sending of Elijah; and we believe that it is in the terrible calamities that befel the Jewish nation in connection with the destruction of Jerusalem, that we find the fulfilment of this prophecy of Malachi, and that the idea of the future annihilation of the wicked has no place there.

We have thus taken up some of the passages which we understand to be most relied on to teach the annihilation of the wicked, and have seen not only that they do not teach it, but that only one of them refers to the future state.

But we are told that the original words, which are translated destroy, perish, and die, convey the idea of annihilation. Thus one writer on this subject* says, "Apollumi means 'to destroy totally,' 'to destroy utterly;'" and he evidently claims these definitions to mean, "to put out of existence." Let us take a few of the instances in which the word referred to is used, and inserting his rendering, see if annihilation appears to be its meaning:

* Eld. Miles Grant; Doctrine of Everlasting Punishment, p. 101.

Matthew 10: 39, "He that findeth his life shall utterly *destroy* (ἀπολέσει) it, but he that *utterly destroyeth* (ἀπολέσας) his life for my sake shall find it."

Matthew 15: 24, "I am not sent but unto the *utterly destroyed* (ἀπολωλότα) sheep of the house of Israel."

Luke 15: 4, "What man of you having an hundred sheep, if he utterly destroy (ἀπολέσας) one of them, doth not leave the ninety and nine in the wilderness, and go after that which is utterly destroyed (ἀπολωλὸς) until he find it;" and verse 6, "Rejoice with me; for I have found my sheep which was utterly destroyed," (ἀπολωλὸς).

Luke 15: 8, "Either what woman having ten pieces of silver, if she utterly destroy (ἀπολέση) one piece," and verse 9, "I have found the piece which I had utterly destroyed" (ἀπώλεσα).

Luke 15: 24, "This my son was dead and is alive again, he was utterly destroyed (ἀπολωλὼς) and is found."

Is the idea of annihilation conveyed in any of these instances? Can it possibly be implied? See also Matt. 10: 6; 12: 14; 15: 24; 22: 7; Mark 2: 22; 4: 38; John 6: 12; 2 Cor. 4: 3; Heb. 1: 2; 1 Pet. 1: 7, and numerous other passages in which the word 'απὸλλυμι is used; and it will be found that no such idea as annihilation is implied.

The same writer further says,* "Diapthero means "to destroy utterly, bring to nothing, blot out." Διαφθείρω is only used six times in the New Testament. We will quote each of these passages with his definition, remembering that he understands it to imply annihilation.

Luke 12: 33, "Neither moth destroyeth utterly," (διαΦθείρει).

2 Cor. 4: 16, "Though our outward man be destroyed utterly (διαφθείρεται) yet the inward man is renewed day by day.

1 Tim. 6: 5, "Men of utterly destroyed (διεφθαρμένων) minds."

Rev. 8: 9, "And the third part of the ships were utterly destroyed," (διεφθάρη).

Rev. 11: 18, "And shouldst utterly destroy (διαφθεῖραι) them which utterly destroy (διαφθείροντας) the earth."

Now, the moth renders a garment unfit for its original use,

* The Doctrine of Everlasting Punishment, page 104.

but does not annihilate it; the outward man may decay, but certainly the apostle was not then speaking of annihilation; men's minds may be corrupted, but we are sure that those of whom the apostle speaks were not annihilated; neither have we any reason to suppose this of the ships indicated, nor any right to assume that this was the destiny of the men in Rev. 11: 18, especially when we know that however they had corrupted, they had not annihilated the earth. Destroy and perish really mean to be perverted from the original purpose, or to be unfitted for the original design, and when applied to the condition of the sinner, involve the idea of separation from God.

But great stress is laid upon the words *death* and *die*, as applied to the future punishment of the sinner, and we are told that these indicate annihilation. But is this so? When we speak of physical death, it does not convey this idea. True, a dead body naturally corrupts and becomes decomposed, but this succeeds, and is not necessarily connected with the idea of death. A man falls down suddenly, a surgeon opens a vein, and the blood does not flow. He tells you the man *is* dead; and yet his perfect form is before you, and has not even lost its warmth. The child of the Shunamite, the son of the widow of Nain, and the daughter of Jairus, were all really dead. Yet they were not annihilated. Their bodies were perfect, while their spirits had been separated therefrom; and it was only necessary that these should be restored, in order that they should resume the functions of life. It is the *separation* of body and spirit that constitutes death.

So spiritual death, the result of sin, is separation from God, from holiness, and from happiness; and *not* annihilation. The sinner is not merely threatened with future death; he is said to be already dead. As illustrations of this fact, we refer to Eph. 2: 1, "Dead in trespasses and sins." Col. 2: 13, "And you being dead in your sins." Eph. 2: 5, "Even when we were dead in sins. Rom. 8: 2, "To be carnally minded is death." And so, also, the Christian who is delivered from this spiritual death, is said to be dead in another sense. Rom. 6: 2, "How shall we that are dead to sin, live any longer therein?" Gal.

2: 19, "For I through the law am dead to the law." Col. 3: 3, "For ye are dead, and your life is hid with Christ in God." 1 Pet. 2: 24, "That we being dead to sins, should live unto righteousness."

If, then, when it is stated that the Christian is dead, it is meant that he is separated from sin and the world; and when it is declared that the wicked are now dead, the idea is conveyed that they are separated from God and holiness; and annihilation is not suggested in either case, what reason have we for supposing that when the future punishment of the wicked is called death, that annihilation is then intended, and not, rather, that it still means separation from God and holiness, and consequently from happiness?

We may here refer to a very common argument, viz., that eternal life is said to be procured and given by Christ, and to be given to believers only. This is readily admitted, but the inference therefrom we hold to be quite untenable. For as spiritual death is not non-existence, seeing those who are "dead in trespasses and sins" are physically alive, and both think and act, so spiritual life is not mere existence, but something higher and far more valuable. The Saviour defines it, John 17: 3, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." The spiritual life of the Christian is contrasted with his former spiritual death. John 5: 24, "Is passed from death unto life." 1 John 3: 14, "We know that we have passed from death unto life." It is contrasted with the present spiritual death of the wicked. Rom. 8: 6, "To be carnally minded is death, but to be spiritually minded, is life and peace." Further, the Saviour declared, John 11: 26, "And whosoever liveth, and believeth in me, shall never die." He could not have referred here to physical death, for thousands of believers have died since that time. Neither could he have referred to what should take place after the resurrection, for he says, John 8: 51, "If a man keep my saying, he shall never see death." And that "eternal life" does not mean mere future existence, is also seen in the fact that believers are said to have it now. John

6 : 47, "Verily, verily I say unto you, He that believeth on me, hath everlasting life." See also John 3 : 36; 5 : 24; 6 : 54; 1 John 5 : 11, 12.

The "eternal life" which Jesus Christ gives to believers, is a present knowledge of, and union to, and communion with, himself and the Father, leading them here, to love and serve him, and to delight to do his will; and it secures for them in the future a more perfect knowledge, a closer union, and a greater degree of happiness in his service; the future life of the believer being only a continuation of the present. There will be a change of condition, for there will be a separation from this corruptible body at death, and a reunion to it when it is rendered incorruptible at the resurrection. There will be a change of location, from earth to the mansions in the Father's house. But it is the *same* life, extended. That which the believer has, and that which he will have, are both called "eternal life," and are parts of the same whole. As the flower is the opened bud, as noon is the perfection of the rising day, as man is the grown up child, so is the future life of the believer the extension and the perfection of his present life which he now lives "by the faith of the Son of God." And if "this is life eternal," then it follows that there may be existence in the future without it, just as the wicked now exist without it. And if the future state of the Christian is only a continuation of his present spiritual life, though far more glorious in character, and with the difference, that his body, like his soul, will have become indestructible, then we may conclude that the future state of the wicked will be an extension of his present spiritual death, only deeper and more intensive in character, his body also having become indestructible. Eternal life, i. e., the continuous enjoyment of the favor of God, will be seen to be the opposite of the abiding wrath of God, John 3 : 36. ὀργή, "anger, indignation."

It is further argued, that it was physical death, and not spiritual, which was the punishment threatened to Adam and Eve in the event of their sinning.* And Professor Hudson asks,

* See Dobney's "Scripture Doctrine of Future Punishment," pages 122–129, and Hudson's "Debt and Grace," page 170.

"Was he (Adam) fairly treated if that was only the prelude of death, and if, without a word of express warning, he was still liable to endless woe?" But we think it a fallacy to suppose that in the few sentences narrated in the second chapter of Genesis, we have an account of all the instruction given to Adam and Eve previous to their fall. But even if it were so, as both Dobney and Hudson believe in a resurrection of the unjust to a future judgment, and a state of fearful suffering previous to annihilation, we think their arguments on this point are as much against their views as ours. But we object altogether to the idea of physical death being either *the* death or the *prelude* of the death threatened. We believe that the threatening or prophecy of Gen. 2 : 17 was literally fulfilled, and that Adam and Eve died, i. e., spiritually, on the very day they sinned, and that having thus died, in the very nature of things that death was eternal, unless they should be restored by Divine power and grace; and that physical death was only an adjunct to the other, and not the main result of their sin, see Gen. 3 : 22.

Having thus shown, as we think, that those who believe they find the doctrine of annihilation in the Bible, occupy an untenable position, let us examine a few passages which do refer to future punishment, and seek to understand what they teach. We refer to single texts, because it is the only way in which we can hope to produce conviction in the minds of those who have embraced the opposite views, although we think that the whole tenor of the Bible implies the unending existence of all men, and is entirely opposed to the idea of the annihilation of any.

1. Matthew 25 : 41, 46, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment, but the righteous into life eternal." The word here used to express the duration of the punishment of the wicked is the same as that which defines the duration of the happiness of the righteous. Αἰώνιος is used seventy-one times in the New Testament. Twice, viz., 2 Tim. 1 : 9; Titus 1 : 2, it refers to the past, and πρὸ χρόνων αἰωνίων is translated, "Before the world began." In Rom. 16 : 25, it also

refers to the past, and χρόνοις ἀιωνίοις is rendered, "Since the world began." Once, Philemon 15, it is rendered, "for ever." In each of the other sixty-seven instances, it is either translated *eternal* or *everlasting*, and it is connected with God, life, covenant, weight of glory, habitations, spirit, salvation, punishment, judgment, destruction, damnation, &c.; and there is nothing in any case to imply that it is used in a limited sense. Jude 7 has been thought to be an exception. But it is not, for the reference is to the inhabitants of Sodom and Gomorrah, and the other cities which were overwhelmed, and not to the cities themselves, for *the cities* could not give "themselves over to fornication," or go "after strange flesh:" and it is those who did this that "are set forth for an example, suffering the vengeance of eternal (αἰωνίου) fire."

But even *if it could* be shown that this word is sometimes used in the New Testament in a limited sense, yet being used in the text under consideration, first to describe the duration of the punishment of the wicked, and then to describe the duration of the happiness of the righteous, there being no qualification in either case, it is clear to us that it must be understood in both cases in the same sense, so that if the latter means unending, so also must the former.

2. Mark 9: 43, 44, "And if thy hand offend thee, cut it off: for it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched." This form of expression is repeated, verses 45, 46, and 47, 48. Could language more explicit than this be used to convey the idea of unending punishment? Mark, it is not *the* worm, which might devour one after another, but *their* worm; intimating something personal, and belonging to each individual, which does not die, and therefore continues forever.

3. 2 Thess. 1: 9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Ὄλεθρος is defined, "perdition, destruction, ruin, misery." The idea conveyed in the text is, the loss of hope, of happiness, and of accomplishing the great purpose of existence.

It is not to cease to exist, but it is declared to be "from the presence of the Lord, and from the glory of his power. Ps. 16: 11, we read, "In thy presence is fulness of joy," and Jude 24, "To present you faultless before the presence of his glory with exceeding joy." And it is *from* this joy and this glory in the presence of God, that the wicked are to be banished. God created man to enjoy this. To lose it is "destruction, ruin." But on this text, Prof. Hudson* says, "The common mistake in the interpretation of this passage, is in taking the preposition from to denote *separation*, and not the *origin* or *source* of the destruction named." But Dr. Robinson, in his New Testament Lexicon, after giving a general definition of ἀπὸ, says, "Its general meaning is, therefore, from, away from;" and if we turn to Donnegan for the classical meaning, we read, "The primitive signification expresses 'removal from a place,' such signification is most frequent in Homer, and may be generally rendered by 'from,' far from, away from, at a distance from." And to go no further for illustrations of this meaning of the word in Scripture, we may take Matthew 25: 28, 29, 41, and Matt. 11: 25. We should also mark that it is not said that destruction from God shall come upon them; but they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," evidently intimating *separation* from the presence of God, and from his glory.

4. Heb. 9: 27, "It is appointed unto men once to die, but after this the judgment." Those who contend for annihilation, speak of two literal deaths: first, physical death, which they believe to be the infliction of the punishment threatened for sin, and then what they call the second death, viz., a final passing out of existence after the resurrection and the judgment. But this text directly contradicts that idea, and asserts that while men will die *before* the judgment, he will not die afterwards, for "it is appointed unto men *once* to die, but *after this* the judgment. This, to our minds, settles the question of an annihilation, after the resurrection, while the spiritual death,

* Debt and Grace, page 187.

which we think the unrepentant sinner will endure eternally, is one in which he is now involved.

We have thus referred to a few passages which we think plainly teach the unending punishment of the wicked, and thus disprove the idea of annihilation. Others might be added, but we study brevity, and we think these will be sufficient for the purpose. But while those who argue for annihilation attempt to explain away those texts which declare the unending punishment of the wicked as inconsistent with the justice of God, and say further,* "It is no compliment to human nature, to suppose that the affrightment of eternal whips and scorpions may impel man heavenward, though infinite attractions could not draw him thither;" some of them, we think with strange inconsistency, give a most terrible description of the punishment to be actually endured by the sinner after the resurrection. Thus the writer we have just quoted says,† "To affright the careless, we need no gloomier pictures than of God's fierce anger as burning, devouring, consuming, tearing in pieces, grinding to powder, and the like." And he adds,‡ "Who knows that the lost soul may not, by some law of its nature, so transcend the laws of time and space as to apprehend a certain boundlessness of its woe?" "There can be no sense of relief. The light of life gone out, the expired soul can never know that it has escaped from pain. * * * It can never know that its woe is ended. The agony ends, not in a happy consciousness that all is passed, but in eternal night, in the blackness of darkness forever."

There is another thing that we think inconsistent in those who advocate the idea of annihilation, viz., that after they have endeavored to prove that eternal, everlasting, and forever and ever, mean limited periods, they then turn round and tell us that annihilation is eternal, i. e., unending punishment. So Mr. Dobney teaches,§ and Prof. Hudson‖ says, "Can an *irreversible* sentence be properly called 'eternal,' though it be a sentence of utter destruction? Or, is the adjective used to de-

* Debt and Grace, page 15. † Ibid, page 420. ‡ Ibid, page 423.
§ The Scripture of Future Punishment, page 214.
‖ Debt and Grace, page 195.

note *the eternity of effect?*" On this assumption, the man who serves out a sentence of ten years in the State prison, or the child who is chastised for a fault, or the girl who is deprived of a pleasure excursion on account of misconduct, each suffer eternal punishment, for the punishment having been inflicted, is irreversible in its character. Such reasoning appears to us to indicate that those who use it are not satisfied with their own arguments with reference to the meaning of eternal and everlasting.

We think we have shown that the Bible does not teach the annihilation of the wicked, and that it does teach their eternal punishment. There are two arguments frequently used to sustain the doctrine of annihilation, which, in our opinion, are not difficult to answer; but as they are mere appeals to reason independent of the Bible, it is not within our present plan to go fully into them. The one is, that it is unreasonable that for the sins of a *short* life, man should suffer *eternal* punishment; and the other is, that the infliction of unending punishment is inconsistent with the goodness of God. These are not difficulties to us. With reference to the first, we know that a man may commit forgery or arson in a *minute,* and as the result of it, be sentenced to imprisonment for *the remainder of his life,* and it will be generally conceded that his punishment is just. Moreover, we confess to the opinion that we are incompetent to decide what is the proper desert of sin, and to the belief that the Lawgiver of the universe is infinitely wise, holy, and just; and we would therefore rather in this matter trust to the plain statements of his word, which we cannot think are framed so as to lead us astray; than trust to the suggestions of our own reasons?

With regard to the latter objection, we believe that God is good, infinitely so; and yet we find suffering in the world. Part of it appears to arise from purely providential causes; another portion is the result of sin, and falls upon the transgressor. And still, a large amount of suffering remains which is caused by wrong-doing, but falls upon others than the perpetrators of the wrong. Does the fact that God permits *this* suffering, afford reason to doubt his goodness? This is not affirmed.

And if he is now good, although he permits suffering in this world, and if he will remain good, although he may permit suffering for a limited period after the final judgment, as some of the advocates of annihilation believe, we will not dare to say that he will not continue good, although in his wisdom he may permit the impenitent to suffer forever. We repeat, these are not difficulties to us, but if there are those who honestly find them so, let them remember that it is for us, fallible creatures, to ascertain what God teaches in the Bible, and when satisfied that, interpreted by the plain grammatical rules which we apply to other subjects, its statements teach certain doctrines, we may safely leave it with God to vindicate his own character, demonstrate the righteousness of his laws, and the justice of his penalties, and reconcile apparent discrepancies.

Here we leave the matter. All must admit that the doctrine of eternal punishment is an awful one; and we believe that God intended it should be so regarded by us. And while we reverently say, "Even so, Father, for so it seemed good in thy sight," let us heed the admonition addressed to us, "Give diligence to make your calling and election sure." And "knowing the terror of the Lord," let us "persuade men," with the hope that the Holy Spirit will bless our efforts, and that they, through Jesus Christ, may be delivered from "the wrath to come." And "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth," let us show, by all our conduct, that we believe the doctrine of the eternal punishment of the wicked is a solemn and important reality, and that however men may reason themselves into a belief of it, that the annihilation of the wicked is not a doctrine of the Bible.

Art. III.—THE FREEWILL BAPTIST DENOMINATION: ITS POSITION AND PROSPECTS.

The study of the Denominational History recently issued at Dover, N. H., affords an answer to many questions respecting the processes by which the body has reached its present position and character; and it also raises many other inquiries touching its future work and destiny. It is easily seen that it came into existence, in an organic form, not according to any preārranged plan on the part of its founders, but as the result of several cōworking forces that were too strong to be repressed and too definite to be dissipated. It was the incarnation of religious convictions that must somehow work themselves into active life, and the steady and determined protest against the false faiths which were claiming jurisdiction over the souls which God had enlightened and commissioned by his truth.

The ceremonialism of episcopacy would not answer for the hearts that were crying for inward life. The secular spirit abounding in the "Standing Order" was leaving God without witness to the soul in many of the churches made up of the descendants of those who had been thrilled by the words of Robinson and Brewster. The theology of the Baptist churches in New England was uncouth and inoperative for great good, on account of its grim and petrified Calvinism, which portrayed God as a tyrant and man as a hapless and helpless child of Satan. Methodism was shouting through England,—having yet hardly sent its ringing voice across the sea; and had it been otherwise, its hierarchal government would hardly have been welcome to a people struggling for the supremacy of Republican ideas, and its Pedobaptist practice could hardly have been acceptable to men who could find in the New Testament no definition of baptism save the immersion of believers. They must have a vital religion; they must have an enlightened conscience instead of an ambitious civil magistracy for a guide to Christian duty; they must hold and teach a theology which made Christ's offers of salvation realities and not mere semblances; and they must insist on the equality of the Christian

brotherhood and maintain the integrity of the ordinances. Finding these objects could not be gained within the enclosures of the ecclesiastical bodies around them, they pitched their tents without, often in sadness, sometimes with tears, watching the cloud by which God would lead them, till they found their encampment must needs become a permanent abode. And so at length they arose to build, with such implements and materials and skill as they could command,—thinking far less of the future than of the present,—not asking how posterity would criticize their architecture, but only how they might provide for the feeble and hungry and eager souls that were being born and multiplied in their new household of faith. And as this labor went on, sometimes by set methods, but oftener by the necessities of their position, there at length appeared a body of affiliated churches, sufficiently definite in features and marked in character to constitute the "Freewill Baptist Denomination."

Dating from the real and manifest beginning, the body is now seventy-five years old. It has a recognized existence, an ecclesiastical unity as decided, perhaps, as might be expected in view of its principles and circumstances, and a somewhat systematic life. It has its Printing Establishment, its boards of Missions and Education, its Doctrinal Standards,—which are perhaps less definite, complete and authoritative than the Thirty-nine Articles or the Westminster Confession,—its Church Polity, its Hymn Books, and the beginnings of a Christian literature. It has a membership of nearly 60,000, embracing some 1300 churches, which are ministered unto by nearly as many ordained and licensed preachers. It has under its control a College with ample buildings, a respectable endowment, a creditable patronage, and an enviable and well-deserved reputation. It has a few Seminaries of high grade, which may fearlessly challenge comparison with many that have had a longer life and wealthier patrons; and a Theological School whose furnishing has indeed been far too scanty, but which has called and is still calling out a strong and active sympathy from the churches, and which has sent back not a few young men who are among the most efficient preachers in the body,

and who, by their character, attainments and ability, are being gratefully felt in the broader circles of society. It has its churches and ministers in nearly every free State of the Union, and maintains a formal and intimate intercourse with bodies of similar faith and polity in England and in the British Provinces of North America.

These are the simplest and most outward symbols of its inward force. They are items for the most superficial inventory, and offer themselves readily to the mere statistician. They guage existence, but they cannot so accurately measure life. They exhibit the quantity but not the quality of the denominational being. They tell what has been done, but they say little of the method or the spirit of the labor. The real elements of life in a person or a people are far below the surface, and are both subtle and spiritual. And the real position of the denomination must be learned by ascertaining what spirit has animated it, and is still throbbing beneath its phenomena.

The early ministers of the denomination possessed energy of character, practical sagacity of intellect, persistence of purpose, devotion to their work and their Master, and a vital experience of the truth they went abroad to proclaim. Their appeals to the conscience and to the affections of men were powerful and effective, and among that class of people to whom they chiefly preached, their ministry was a prompt power. Converts multiplied, some of whom were organized into churches and disciplined into intelligent Christian stability, while others soon failed to feel or yield to the strong religious impulse which at first swayed them. An organized and systematic efficiency was only partially secured, and so the figures which set forth the numbers of the new body were not always reliable indices to its moral and social power. And this comparative neglect of order and system, while it forbade confidence at the first, has also rendered the later efforts to combine and organize forces more difficult and less fruitful in results.

But there has been a spirit in action all along the past that made failure impossible, and which has brought some grateful successes. The body has fairly won a recognition from the

Christian community and from the general public. Its position on the great moral questions which concern the relation of Christianity to public wrongs, has been mostly an unequivocal and leading one. It has steadily pleaded for temperance, and lifted up its voice against oppression, not fearing censure, and refusing to be bribed to silence. It has steadily fought against the Augustinian theology, and yet has lent no countenance to the schemes of religion which, under the plea of liberality, fritter away the distinguishing elements of the gospel of Christ. It has displayed an energy and generosity in its efforts for education, during the last fifteen years, that could not fail of arresting attention and compelling appreciation. It has sent not a few men into society who have acquired an influence and wielded a power both large and grateful. And it is not egotism but simple truth to say, that, with all its deficiencies, the 60,000 members of the denomination, as they are found to-day are several fold stronger in the elements of true and permanent Christian influence than the same number could have been, had the characteristics and policy of the denomination as it was forty-five years ago remained until now. The losses sustained are chiefly such as must have been suffered in making the transition from the period of unorganized zeal to the epoch of definite plans and systematic endeavor.

The body has not gained much in numbers for some time past. Nearly fifteen years since, about the same numbers were reported as now. The gains in missionary work sometimes appear small and doubtful. There are questionings whether it were not better to give up the field of labor in Orissa. Territories once dotted with churches retain scarcely a Freewill Baptist congregation. Important enterprises have failed, while others threaten to follow them. New fields are open, many and promising, but either the men, the money, or the enterprise, or all of them, are lacking. The country churches frequently grow weak, while the work of planting them in the cities was commenced so late and prosecuted under such difficulties, that they often only maintain a doubtful struggle for life. And when the work of rearing churches in the territories and new States is undertaken, the denomination has so

few men and small means and little prestige to send into the open fields, that only a small work is accomplished at the end of a large and long-continued self-denial.

These are the two sides of the picture which even a superficial observer can readily see. Some there are who, looking back over the past seventy-five years, and witnessing the proofs of progress, assure themselves that the struggle for life is fairly over, and that the denominational march is to be more steady and rapid toward real power in the future. They are brave-hearted and hopeful prophets. They will not anticipate disaster. They look for a far brighter record when the history of the second half century shall be written. There are others who constantly doubt, or hope only with fear. They are pained by the contrast discovered between the ideal and the actual, —between demand and supply,—between opportunity and capacity. They acknowledge some elements of strength, but in their inventories the elements of weakness constitute a much ampler catalogue. Their ambition can only be satisfied with the accomplishment of much; their hope prophesies the accomplishment of little. The only onward path which seems to them worthy, is crowded with obstacles, on whose removal their faith does not count.

We propose to specify some of the influences and circumstances which bear on this question touching the future of the denomination. And it may be proper to set forth first those things which are operating or are likely to operate against its prosperity and growth. It is neither wise nor courageous to hide the facts which are unpleasant to see, nor ignore the foes whose blows may have power to harm us. He only is the hero who can look all real peril in the face, and then calmly march up to it unaffrighted. And the denomination will do well when it shall choose its policy and enter upon its toils with the full knowledge of what it has undertaken. What, then, are the hinderances to the large and sure future success of the Freewill Baptist denomination, as a distinct ecclesiastical body?

1. First of all may be mentioned the fact, applicable to all bodies of Christians,—that the pulpit and the church are wield-

ing less direct and relative power over and in the community than pertained to them half a century since. Whatever explanation of the fact may be given, or whatever apology for it may be brought forward, the fact remains, and is generally conceded by all frank and intelligent observers. Aged ministers, still surviving, discover this change and mourn over it. Whether it is to be attributed to the diminution of piety in the pulpit, or to the increase of irreligion among the people; to the secularization of the church, or to the decay of reverence in society; to the loss of prestige by the clergy through their unwise concessions, or to the defiance with which worldly men have at length met the demands of Christian teaching; to the failure of the ministry to preach so as to reach the conscience of their hearers, or to the growth of general intelligence which induces men to turn where they may find stronger and more quickening teachers; or whether all these influences have been in operation, it is not now necessary to consider. The pulpit, however, is no longer a royal power, and the church is not now a temple before which all classes of men reverently uncover their heads. Multitudes among the intelligent and respected are found but rarely in the sanctuary, and not a few who attend carry more of the spirit of jealous criticism than of reverential worship. Church work is often more an incident of life, than its main practical concern. And this disinclination to become thoroughly wedded to the active duties of religion as they are imposed by church membership, is becoming more strong and active among the young men of the land. Frequently their faith is seriously unsettled, and they make no secret of their skepticism. There is considerable mental vigor, and an increasing capacity for philosophic thought among these minds, that throw off the restraints of the gospel, and choose, as they claim, a more reasonable and agreeable way of life. They do not so much shrink from coming in contact with religious truths and influences, as they present themselves in the attitude of antagonists or of decided and complacent doubters. The ministry are respected as a class of estimable professional citizens, but they are less regarded as the messengers of God, bearing his word of authority and reconciliation to men. The church

is esteemed as a respectable association in the main, organized with a good intent, and rendering some good service to the world, but is suspected of the contradictory policy of ruling according to a rigid code, and of smoothing over the somewhat numerous peccadilloes which are claimed to flourish within her precincts.

The Freewill Baptists must of necessity suffer their full share of loss which this state of things occasions. They lack the prestige of older and larger sects. They are less consolidated and unified than the denominations which have had a longer life and been engaged in the great conflicts of the past. They have not had time to root themselves deeply in the public confidence. Their pecuniary resources are limited, and, hence, their general religious operations must be comparatively narrow. They have not a great number of men of commanding talents or large influence, who lift the body either as levers or magnets, or who can go abroad and conquer or win the leading minds of the land; and they have few spheres of effort into which such minds can probably be assigned a service. If the magnates of the pulpit find it difficult to control the thinking minds and the leading active forces in society, and thus bend them into the service of the church, the ordinary preachers which make up the great body of the Freewill Baptist ministry will hardly expect to become a great or a rapidly growing power.

2. The practical interest taken in the doctrinal peculiarities of the different denominations is regularly lessening.

Dogmatic theology is less studied and preached, and creeds are not much expounded or cared for. The fierce and lengthy doctrinal controversies of other days often excite wonder among modern readers. New England is no longer a great school of theological debate, and the sermon has well nigh ceased to be the opening of a weekly fire upon a hostile encampment of faith, from batteries carefully planted and powerfully manned. Men are looking at religion more and more in a practical way,—possibly it may be with a more and more superficial eye. Many intelligent Christian men know really nothing of the differences between the New School and Old School Theologies, and wonder why Princeton cannot readily

pronounce the "Shibboleth" of Andover, or *vice versa.* There are those who understand by Calvinism only that man is a machine, or that God is held to govern the world according to some definite plan; and they interpret Arminianism to signify a denial of that sentiment. The question of baptism is reduced to a matter of preference or taste in the manner of attending to a church ceremony. When men set out to be religious, they are apt to ask if the church near them has a fair share of goodness in it, if it is made up of respectable people, whether it provides for proper Sunday instruction and religious entertainment, and can help a soul on the way to heaven by its power with God and its guardianship of men. If these questions are satisfactorily answered, the querist is generally satisfied, and the catechetical exercise is abruptly closed. The confession of faith is presumed to be correct, and the ecclesiastical polity receives little attention.

In this condition of things, Freewill Baptists are not so very likely to multiply accessions on the ground that their faith is simple, Scriptural, reasonable, accordant with the postulates of modern psychological science, and with the prevalent tendencies of public thought. Even though this be admitted, it does not avail so much. The public know little of theology, and have not much care to learn. Persistent doctrinal preaching is esteemed dry, repulsive, unprofitable, denotive of bigotry and narrowness; and so is in danger of defeating its own end. The statement that doctrinal differences induce a withdrawal from other and older and respectable sects, is apt to awaken prejudice, and stand in the way of a successful exposition of the faith of the new body. The revised creed is no talisman, —the simple polity wins no crowd of adherents. Their merits may remain undisputed, or be quietly confessed, but they are not likely to wake either a "Eureka" or a "hosanna" from the practical multitudes as they sweep hurriedly by.

3. There is a growing liberality of sentiment and policy among older and stronger denominations, which will gradually operate to remove the objections to a union with them on the part of many who would otherwise, perhaps, be impelled by conviction and sympathy to unite with such a body as the Free-

will Baptists. The theology which finds expression in the pulpit, and in the less public manifestations of the leading denominations, is now seldom objectionable to an evangelical Arminian. The "Five Points" of Calvinism are much less sharp and prominent than they were in other days. The moral freedom of men is asserted in the strongest terms, and care is taken that the doctrine of Divine agency is not so expounded as to overthrow that fundamental point in moral science. Arminian sentiments are openly avowed by ministers and laymen within "orthodox" circles, and the avowal awakens only a feeble remonstrance. Christian character takes the place of a subscription to the creed. The most decided immersionists are cordially welcomed to the fellowship of Pedobaptist churches, and the old practice of restricted communion is rarely defended and only occasionally maintained with its old rigidity. A thorough Freewill Baptist might mingle freely now in the religious circles of other households of faith, without finding his cherished convictions abused, or his sympathies seriously chilled.

And this tendency toward liberality and fraternity is every year growing stronger and becoming more widely manifest. The things against which the Freewill Baptist body sprang up to protest are disappearing from other denominations, and the positive objects which it has struggled to secure they are seeking and attaining. Even amid the diversities of opinion that still remain, there is a growing oneness of spirit. Individual freedom is larger, and a cordial toleration has taken the place of an uncharitable search and a stern discipline for all the minor heresies. In reciprocating this liberality, Freewill Baptists will discover less sharply defined issues between themselves and the bodies from which they sprang by the force of a former reaction; they will cease to magnify and exalt differences till they are measurably forgotten, Christian courtesies will be substituted for controversial challenges, and those who, in other days, would have been naturally drawn to the Freewill Baptist side while the war of ideas was raging, may pass over to the larger and stronger bodies in obedience to a common instinct. For, in morals as well as in physics, attraction, other

things being equal, is in proportion to the quantity of matter, and the greater bodies control the smaller.

4. Men are becoming more and more impatient of needless and expensive machinery in the work of carrying forward the work of religion in the world. Friction wastes power; and friction is generally large in proportion to the complexity of the mechanism. There is a demand, growing every year stronger, that the Benevolent Societies which are doing so high and needful a work, shall be lessened in number, and simplified in plan and working. There is a complaint that they waste funds and fritter away power. The same feeling strikes at all needless divisions in the body of Christ. It is dissatisfied at the multiplication of religious denominations, whose text-book of doctrine and polity is the same, whose aim is professedly one, and who recognize in each other fellow helpers to the truth. They look at religious effort in a practical way, feeling very little enthusiasm over theological theories, and intent on unity of plan and effort in the great army of the Lord as it moves on against the hosts of evil. And so far as this spirit works and prevails, it will naturally induce an alliance with the bodies which are older, stronger, better established in public confidence, whose history is significant, whose power is already recognized and proved, and whose future efficiency is thus put beyond all reasonable doubt; while the newer and feebler bodies, —whose vitality has had no proper test, whose life is yet an experiment, and which only utter glowing prophecies of what they will do hereafter instead of presenting a noble history of what they have done already,—are likely to be passed by as insignificant, or bidden to resign their places to those who can fill them with higher forces, and do their work with greater economy. And the Freewill Baptist body is neither old enough, nor large enough, nor significant enough, to be readily classified among the great leading and efficient powers of religion. This tendency will be more likely to set it aside as a needless brake upon the wheels of Christian enterprise, than to take it up in enthusiasm and harness it in the van of those great powers which are to lead the world on to redemption. The question really asked now of every man or body of men asking for pub-

lic sympathy and coöperation, is, *What can you do?* and the only satisfactory answer to this inquiry consists in showing what has been and is being done. It may be doubtful whether the Freewill Baptist denomination can exhibit such products as will remove all distrust respecting its power, and command the confidence and aid which are necessary to make its future great and glorious.

5. There is less denominational enthusiasm in the Freewill Baptist body than in most others that have reached outward eminence, and considerably less than was possessed by itself in its earlier life. It has no magnetic rallying cry, which gathers volume as it rolls onward and spreads afar, thrilling the heart as it rings along the whole line of the host, and setting zeal on fire. The old issues made up by the fathers have largely disappeared, and none that are newer and so generally accepted have taken their place. Whether it be a merit or a defect, it is a fact that mere denominational zeal is scanty within the body. Few of its ministers could be justly accused of proselytism. They seldom glorify their own churches at the expense of others. They seldom seek to gain adherents by eulogizing their own faith or traducing that of their neighbors. They rarely attempt to dazzle the eyes of converts by painting in glowing colors the life of the denomination. And, indeed, there is no single, simple, obvious thing, which distinguishes the body and calls its full energy into prompt and effectual play. Others defend the freedom of the will as strenuously as they. They are not the sole nor the chief champions of the Arminian theology. They do not work especially for the ignorant and poor. Their cry of "free salvation" has been taken up and swelled by voices stronger and more numerous than their own. Practically, other sects accept open communion, and it is working its way everywhere. They are surpassed by others in their demands for the development of a throbbing and demonstrative religious vitality,—a camp meeting tent sends out a current of mingled groanings and songs and hallelujahs which would drown the utterance of their most fervid gatherings. Their decided anti-slavery position has been measurably shared by others, and will soon be the common

ground of all the American churches; for the rebellion is making thorough converts to freedom of the most cowardly and selfish sons of the prophets, who shout loudest to-day over the very principles which a year ago they were devoutly cursing as blasphemy. Other and older denominations have this enthusiasm over the ideas upon which they are organized, or the specific object which they are seeking to reach. The Episcopalians exalt their stately antiquities and their decent and solemn liturgy; the orthodox Congregationalists stand especially as the living and vigorous protest against prelacy in government and a vicious laxity in faith; the great Baptist body stands out against the Judaism which would vitiate the Christian doctrine of regeneration through the direct contact of God with the individual soul,—holds at bay the civil power when it comes to legislate in the sphere of religious ideas,—and insists upon going back to the rigid simplicity of the apostolic churches and ordinances; while the Methodists take up the phrase of an English critic,—"*Christianity in earnest*," and keep it flying through the land by the aid of their itinerancy, and incarnate it in the zealous labors which outrun civilization and make the circuit of the globe.

Such a specific object and general rallying cry will kindle enthusiasm, cement hearts, nurture persistence and enlarge power. In its earlier days, the denomination did not lack such elements of strength, vitality and unity; but they are now less operative. The older men are unable to communicate the enthusiasm which they feel to their younger successors. The denominational spirit consequently declines. The earnest educational efforts of the last fifteen years have done something to nurture such an enthusiasm; but only a portion of the membership was enlisted, and that special stimulus is now nearly spent. Young men, who have seen and felt nothing of those intense struggles amid which the body came into being and grew up to early vigor, discover no such heroism in the service, and no such necessity for the results, to which those earnest men freely gave every thing. They are cool observers, rather than ardent devotees. Looking over the broad territory of Christian effort, they sometimes find a difficulty in perceiving

why the demands for their labor in this specific portion of the field are so urgent and peculiar. The great general and common objects of church life seem to them quite as readily attainable in connection with some other body of laborers, while there is a lack of specific objects among Freewill Baptists to arrest their attention, win their sympathy, and procure their whole-hearted and unhesitating alliance.

And, while there is nothing in the body which forbids fellowship or threatens open division, it is obvious that the union is not complete nor the harmony universal. Besides the wholesome stimulus and inevitable friction resulting from individuality of mind and independence of thought, the conservative and progressive elements do not always merely supplement each other. Each section makes out a separate and different programme for the body, both of which cannot be practically accepted. One portion of the denomination is specially anxious that all the main features which distinguished it thirty or fifty years since, should be carefully preserved, as essential to Christian fidelity and a genuine success; another portion insists that the growth, efficiency, and salvation of the body require a change of policy scarcely less than radical, and the inauguration of measures both new and bold. One set of voices is calling for a speedy return to the "old paths" which, it is alleged, are already being forsaken, to the great detriment of the spiritual life; while an opposite and equally eager call insists that the guiding pillar long ago moved on, and that a refusal to arise and pitch the tents on a new and higher site, is to spurn the leadership of Providence, and lose the only path leading to the land of promise. Here is heard a pleader for the by-gone life, telling of those early days when the Lord's presence was the glory amid which the fathers walked, and converts were multiplied like the drops of dew; and there another insists that denominations can have but one healthy childhood,—that, to reproduce that departed and outgrown experience is impossible; that, having at length reached the period of manhood, there is now no choice except between the noble work of manhood and the shameful imbecility of a childhood kept long beyond its time. This lack of thorough unity is itself adverse to

progress and gain, while the immediate prevalence of either section is likely to carry only a portion of the forces which are none too large for a triumph in their full number and their aggregate strength.

Besides, at this important period in its history, the denomination has no recognized leader or leaders, whose skill in organizing, and whose power to magnetize and control, are able to combine and concentrate the active and vigorous energies of the body. Randall is dead; and if he were living now, his prestige would be less than it is in his grave. He would find that the control of 60,000 church members in 1862, schooled as they have been, is quite another thing than walking, sixty years since, as the accepted leader of a handful of pastors, whose commissions to preach were largely from his hands, and a few scores of feeble churches, gathered under his labors and built up under his personal counsel. And, imperfect as was his leadership, he bequeathes his measure of power to no successor. The denomination has not one overshadowing mind, before whose supremacy it bends in reverence, and then rises to execute the behests it has heard. And there is no number of affiliated minds, working in vigorous concert, to fashion the life and control and unify the policy of the body. If there be any such spirits who aspire to leadership, their sphere is narrow and their influence limited. There is an abundance if not an excess of individuality and personal independence. The great mass of the laity and clergy are jealous of anything and everything which annuls or puts in abeyance the authority of the people, or reduces Christian equality from a fact to a theory. All this may be favorable to the development and efficiency of individual minds, and to the exercise of personal power, but it is not the condition of denominational prestige and the growth in outward proportions and influence.

6. The denomination covers so large a territory, and its elements are therefore so separated and scattered, that it is a matter of great difficulty to secure concert of action, and so concentrate needed power upon the points and objects which require it. The position of its forces have been similar to that of the Confederate army while attempting to hold the whole

territory of a dozen States, including the shores of the great inland rivers, and the thousands of miles of sea-coast along the Atlantic and the gulf. Federal successes multiplied under that policy. But when the army was withdrawn into the interior and massed in Virginia, ready to strike at any vulnerable point, it became at once a formidable power, making Washington faint with fear, and demanding another half million of soldiers to hold it effectually in check. The Freewill Baptist denomination is spread over nearly a score of States, and are in a decided numerical minority even in those States where the relative proportion is largest. Save in a few country towns, the Freewill Baptists are nowhere the leading religious sect. There are churches whose local distance from the nearest denominational church neighbor measures from twenty to one hundred and fifty miles. And this is not simply true of new and sparsely settled communities, but also of older and well populated districts. A very few thousands comprise the whole membership in the State of New York; and the dispersion is equally wide elsewhere. In these circumstances the denomination can hardly be a power. It cannot concentrate its forces. It cannot well maintain any general unity and consistency of plan. Concert, and even consultation, is out of the question. A loss is suffered before there is time to guard against it, and the work of repairing it is well nigh impossible. An opportunity goes by before it can be generally understood, or before the requisite strength is collected to seize and hold it. Each section of the field is so imperfectly supplied with laborers, that it is difficult to spare a reinforcement from any quarter to reap a large harvest, white for the sickle, but which does not wait on even the necessary delays. And when an aggressive movement is undertaken, the local force is too small to frighten opposition or compel a victory at once. The worker does not represent a sovereign power when he lifts his single arm. There are no mighty energies at his back which first direct and then sustain his movement. There is power in individual ministers and laymen, but their recognized force is the force of single men. The denomination is widely known and seen, but it is everywhere seen and known as weak. It has not one great

centre from which vigor is flung even to the extremities of the body, with a strength of pulsation which proclaims a mighty heart. Combined and unified, the denomination has force enough, of many kinds, to work strongly and for permanent results; scattered and solitary, it is not so easy and natural to predict any very significant future. The Unitarians,—to choose a peculiar and striking example,—are a small body in point of numbers, but they are felt throughout the land. True, they have wealth, and culture, and social prestige, and leading minds in their ranks; but not a small part of these elements come of their concentration. They occupy a narrow territory, but they have chosen the selectest spots, and there they have wrought with skill and energy. They have become the dominant ecclesiastical sect in Boston, and they have kept five-sixths of their power in New England; and so, inasmuch as New England is the brain of the continent, they make themselves felt over its whole territory. The Freewill Baptists could not probably have become such a power as they by any possible concentration or unity, but the illustration of the principle is not thereby rendered any the less striking or applicable. Let the forces of Unitarianism be spread over as large a territory, and they would speedily sink into insignificance; and with only their lax and weak bonds of a spiritual sort, the body would soon become wholly extinct. Individual congregations might survive, but as an ecclesiastical brotherhood it would soon disappear. It is a significant testimony to the power of spiritual relationships, that Freewill Baptists, thus scattered, and thus jealous of all influences that would seek to centralize them by external pressure and control, should maintain so much unity of spirit, and render the Triennial Conferences occasions of such heartfelt greeting, such oneness in endeavor, and such tender and long-lived affection. And half the sadness connected with the breaking up of those gatherings arises, in the thoughtful minds, from the conviction that, while there are many and noble elements of power, capable of high results, the separation is the signal for dissolving the unity wherein so much of the executive strength of the body lies. The benediction acts like the shears of Delilah busy with the locks of the sleeping Samson. And

as the future promises a still wider dispersion, and perhaps a more variable policy, its pledges of growth and greatness are neither very definite nor very strong. How far it would have been possible to escape these unfavorable influences, we make no attempt to decide; we only take note of the fact that the influences exist, and that they have not been escaped.

And yet the denomination does not seem likely to perish immediately, or to be absorbed by others. Whatever may be true of those who stand without, or who may hereafter make up the Christian churches of the land, the Freewill Baptists of to-day are not likely to disband their churches, or go over in a body or by sections to any other division of the church. Most of them are strongly wedded to their own people, and committed to their own chosen principles and polity. Some who still survive were among the early and self-denying toilers that laid the foundations of the ecclesiastical structure. They have suffered and sacrificed and hoped too much to consent that all their work should go for nothing. Not a few have received as a legacy the attachment to this people, which the departed have left them since they ascended on high. Many have found themselves waking to a new life under the faithful ministry of its preachers, and grown up to Christian strength and joy under the training of its churches, amid the solemnities of its worship, and beneath the inspiration of its saintly souls. All that is best in their experience, and most precious in their hopes, has come through their fellowship with this household of faith, and they cannot consent to sever the bonds which have grown into sacredness, and leave desolate the hearth-stone which has been the witness of so much Christian unity and love.

Besides, every benevolent operation which has been organized, every mission station established, every religious society incorporated, every institution of learning built and put under denominational control, is set on high as a symbol of its spirit and an expression of its purpose; it appeals to the pride, and honor, and hope of the whole body. These contemplate no disbandment nor transfer, but, instead, they pledge persistence in effort, and announce an expectation of success.

And while more or less of the young men who have grown

up within the body seek, from various motives, spheres of life and service beyond its pale, there are not a few others, both within and without, who see in the youthful, flexible, vigorous and aggressive life of the denomination, strong grounds of sympathy, and weighty reasons for the conviction that it furnishes rare opportunities for consecrated effort and permanent usefulness. The denomination is yet in a plastic state. Its movements may yet be largely determined, and its methods are not fixed in stereotype. It waits the work of moulding hands, when it can be satisfied that they possess the requisite strength and skill. It throbs with possibilities. It is ready to respond to the appeal of a strong nature, and to welcome and bless the service of all true men who are more earnest to distribute life than to accumulate honors. And these young men, to whose number every year is adding, are coming forward to take their proper places, and are intent on understanding their work and pressing the denomination forward to its proper position and influence with whatever strength God may give. They are resolved to deserve success, and leave the issue to Time and Providence.

And yet there seems no way open for an alliance with any other ecclesiastical body so intimate as to warrant the disbandment of the denomination. What amalgamations may be proper and required in coming days, as differences diminish, and barriers melt away, and prejudices perish, none of us can foresee. If the time comes when the maintenance of a separate organization wastes Christian power and strengthens evil forces, instead of exalting the truth and enlisting energy, it may be hoped that the same self-denying spirit which eighty years since, took the cross and went forth from the older organizations to keep a good conscience and build a truer church, will strike its tents without bitterness, and unite in building the temple of a broad Christian unity. It is a miserable apology for abandoning the Freewill Baptist denomination that its prestige is small, and the honors and distinctions which it awards are of little value; but there would be no higher virtue in clinging to it in spite of the call of God to "some better thing," because a sort of leadership might be maintained in the smaller body which

would be lost in the larger one through a recognized incapacity. A true man will neither refuse responsibilities with which Providence charges him, nor prefer a Captain's commission over a handful of Liliputians, before a place in the ranks among a band of heroes where God leads on to the battle.

And should such a time arrive, the only proper way to anticipate it is to work steadily and bravely on, resolved to make the most of present opportunity and present methods. In one way or another the body will reach the eminence which it shall deserve. Christian heroism never toils in vain and spends its strength for naught. Failure never comes to a wise fidelity. The products of to-day only seem to perish; their decay signalizes and promotes the development of nobler products tomorrow. As the silk-worm winds the cocoon, only meaning to build for itself a place of rest, but is all the while spinning the material out of which royal robes are wrought; so the faithful worker in the spheres of moral life may find the results of his toil appearing in forms and products far higher and nobler than any of which he dreamed. And if, while the Freewill Baptist denomination is working away earnestly to maintain a pure faith, fashion for itself a lofty character, and inspire the souls about it with a genuine Christian purpose, it shall all the while be making a generous contribution to that completer theology, to that rounded Christian life, and to that controlling influence which shall accompany the spread of Christian ideas as the triumph of the gospel hastens on, it will have accomplished a task both large and grateful. And such a result is surely within its reach; whether its churches multiply and its membership swells to hundreds of thousands, or the elements of its outward life be still comparatively few and unimposing. A right spirit, an unfaltering faith, a patient energy, and a thorough and unselfish consecration, will save it from failure and win for it a certain and noble record.

The elements of weakness and the hinderances to success which have been noted will frighten no brave heart and palsy no truly vigorous arm. The reliable army is stronger when it is purged or made cognizant of its cowards, when it has seen and guaged its real perils and difficulties and knows just where

they lie, when it apprehends its precise task, and discovers how alone it can be accomplished. He who is blind is weak; and willing, wilful and self-imposed blindness is the most terrible of all. The pursued ostrich, thrusting its head into the sand to shut out the danger, does not thereby exhibit wisdom nor win safety; and to turn the back upon difficulties only invites their worst ministry. Whatever can be done to remove these hinderances, needs to be undertaken, however large the cost. It is a time for careful reviews, for thoughtful plans, for sinking all local prejudices and petty ambition, for getting rid of childishness, for putting courage in the place of timidity, for unifying effort, for blending thorough culture with stalwart manhood and earnest piety, for marching abreast with the leading ideas of the age, and especially for hearing and heeding every word of Providence that cries out, "GO FORWARD."

ART. IV.—JOHN LELAND.*

Biography is a record of living and acting. It aims to set down what belongs to separate and individual persons, but who can draw the boundary of individual character? Who can decide how much of one's notoriety springs from himself, and how much from his surroundings? Associations as often confer distinction as personal merit, and great merit often remains unknown and unhonored, because not lifted from obscurity by the impulse of others. Thousands of men have lived and died upon the common plane of life, who were superior to those who have been exalted to the pinnacle of fame; they were the pillars upon which the less worthy stood; they really loaned their strength and excellence to others, who were exalted

* THE WRITINGS OF ELDER JOHN LELAND, Including some events of his Life. By Miss L. T. Greene. Printed by G. W. Wood, 29 Gold St. New York: 1845.

by it, and were honored for it. Slight deviation of circumstances would have changed the whole order of events; the noted would have lived in obscurity, and the obscure would have worn the crown of fame.

Luther was placed at the head of the Reformation by a culmination of events, which, in many respects, were purely accidental. A slight variation of personal trials, or of attending circumstances, would have left him in perpetual obscurity. Had his strong will, his rustic manners, his severe and relentless nature, his self-reliance and enthusiasm in pushing forward schemes of his own conceiving; his natural superstition and dulness of reason been attended by a little more reverence for the opinions of official superiors, or a little less conscience, he would doubtless have devoted all his energies to strengthen the Papal hierarchy, and might have become a bigoted cardinal, or the most cruel and tyrannous Pope that has disgraced the world.

John Wesley was, in many respects, like Luther. He had the same earnest nature, stern will, self-reliance, inclination to be superstitious, zealous in the cause of his own election, and moderately reverent towards the wishes and opinions of others. But if Wesley had not possessed a clearer intellect, more suavity of manner, more system in thought and action, and more sympathy and tenderness of nature than Luther, he could not have been a leader in his day among the people with whom he had to do. And that same Wesley, at a different age, among a different people, would have been known merely as an obscure preacher, meriting no public narration. How slight a change in his character, principles and associates, would have left his name entirely out of the catalogue of notables!

In 1754 there was born in Grafton, Mass., a man who bore a strong resemblance to both Luther and Wesley. John Leland had the same stalwart intellect of Luther, the same strength of will, self-reliance, blunt, bold earnestness, and conscientious devotion to his own convictions of duty, with a shade of the same superstition. In clearness of intellect, in power of analysis, and skill in systematizing thought, in sympathy and tenderness of feeling, and poetic taste, he was like Wesley.

His spiritual-mindedness, and faith in the unseen and Divine, were equal to either of the great men to whom we have compared him. In powers of concentration, and terseness of expression, he excelled them both; and, indeed, was the equal of Coleridge in the utterance of laconic, axiomatic, and pungent truths; and would condense facts, principles, suggestions, reproof, or praise, all together, into as few clear, stirring words, as any man within our knowledge. Had his lot fallen at the confluence of favoring circumstances, he would have been a bright star in the constellation of notable men; it is more than likely that he would have won a fame quite equal to that of the two great reformers; as it is very certain that he made himself a name and a place in the sphere of his effort, which neither Luther nor Wesley could have attained, under the same circumstances.

Leland's ideas of religion, of the equality and rights of men, and his jealousy of all assumption of prerogative, to dictate faith or practice to others, forbade his standing upon their shoulders, or building an organized, compacted sect, with himself at the head. And the spirit of his associates was equally jealous of any such schemes; and if the two reformers had attempted the work which they performed, with the people with whom Leland labored, they would have certainly failed. Leland did a great work in demolishing the old forms of religious oppression, which exalted a few to high seats, and gave to them flattering titles; and he did not neutralize his work by building up another sect with the same vicious principles incorporated in their system. Had he done so, he might have been honored as a hero by an organized sect of man-worshippers, but would have been less worthy of honor than now.

Popularly great men are almost impossible when individuality and equality have free play, because the merits of the many are not, in such a case, concentrated in the organic head of a sect, but rest upon the persons to whom they properly belong, thus distributing honor, and creating a republic, a brotherhood of common men, rather than a few notables, who have absorbed the glory of the many, and are exalted by their merits. We have said thus much, not merely for the honor of Leland, but

to vindicate a truth which is not properly recognized. There is a fictious halo thrown around the names of some men, which causes others to appear just as much too small as these are made too great by being awarded a borrowed fame. Aristocratic organizations have a few men whose greatness overshadows the whole sect, while democratic bodies, like that with which Leland was identified, leave each one to achieve his own distinction, and distribute honor where it properly belongs.

BIOGRAPHY.

In early life John Leland was studious, wilful, reflective, and persistent in what he undertook. At the age of 18, he was converted; two years after, he was baptized and joined the Baptist church. He had carefully studied the Pedobaptist creed, under which he had been educated, but could not endorse it.

He was especially opposed to the union of church and state, and the support of religion by tax. Soon after his baptism, he began to preach. At first his success was not flattering. In 1775 he visited Virginia, preaching nearly every day while on the journey. His labors were blessed. The next year he was married, and moved to Virginia, where he preached with great success for several years. During his ministry, the Baptists became very numerous and influential in that state, reaching the number of 20,000. During one revival in Orange, Culpepper and Fairfax counties, he baptized over four hundred converts. He extended his labors south as far as South Carolina, and north as far as Vermont; wherever he went, crowds flocked to hear him, and converts were multiplied. His personal appearance was imposing, his voice rich and melodious; his thoughts were rapid, vigorous and clear; his sentences terse, direct, and often flashing with metaphor and novel illustration. He was often quaint and witty, but never vulgar, nor irreverent. His arguments and expositions were bold and original, and in his appeals to the conscience, his rebukes of sin, his expostulations and entreaties to the impenitent, were often grand and overwhelming.

He relied very much upon Divine assistance in his ministrations, and sometimes for months together enjoyed a remarka-

ble unction in prayer and speaking. At such times his circuit through the country was like a flaming seraph, bearing upon his lips words set on fire from the altar of God; the throngs who flocked to hear him were swayed by his powerful appeals, as harvest fields bend before a sweeping wind; the hardest hearts melted, the proud and stubborn bowed and cried for mercy, and all acknowledged that of a truth God was with Leland, clothing him with power from on high. At such times, his grasp of thought, his mastery of the word of God, his rapid and forcible quotations and expositions, and his sublime imagery and descriptions of Divine things, were marvellous; they so far excelled his ordinary efforts that one could hardly believe that they came from the same man.

Sidney Smith remarks, that it was a misfortune for any man to get the reputation of being a wit, as in that case the public always called for wit on all occasions, and would not give credit for more valuable traits of character, though possessed to a marked degree. Smith suffered in this regard. His name was always the synonym of wit, and his other traits, which were more remarkable and worthy of honor, were mostly under a cloud, until near the close of his life.

Leland was a wit; and his keen retorts; his apt remarks upon men and manners; his stories, allegories, and parables, in which he set off the sins and follies, the show and vanity, of certain people, were inimitable, and were fixed in the memory of the hearer, or reader, and repeated in every circle of society as a spicy and amusing contribution to social intercourse. These flashes of genius, these rockets which flew off from his mind on all occasions, attracted more attention, and were longer remembered, than his more solid and thoughtful productions; and thousands of his cotemporaries, and the majority of those who had only *heard* of John Leland, had very little idea of his real strength and worth as a thinker and orator. He abounded in noble thoughts, and had great power to generalize and concentrate ideas, and bring the mind of the hearer straight to the real point at issue, and make it appear plain and conclusive by throwing a flood of light upon the exact place of doubt and difficulty.

He did a great work for the Baptists. When he began his ministry, they were weak, despised, and hedged in by prejudice, legal religion, and the dominant belief and usages of the people. Leland made a terrible and persistent onset against state religion, and did more than any other man of his day to emancipate the church from its political yoke. His first triumphs were in Virginia, and afterwards he was the chosen champion of freedom of religion in Massachusetts.

Before his death, he had the pleasure of seeing the Baptist denomination increased in numbers and influence ten-fold, and the principles of religious freedom to which they were devoted, and for which they had been persecuted by the other sects, had become the law of the whole land.

Hyper-Calvinism, at one time, nearly ruined the Baptist cause, and had it not been for Leland, and those whom he drew to his support, it is more than probable it would have ruined it. He everywhere set himself against this destructive error, and though the struggle was severe and protracted, his party were so far triumphant as to save the church, and infuse a spirit of activity through the membership. This he effected by his discussions, and still more through the influence of his own evangelizing efforts, which brought thousands of the same spirit into the church, and moved the brother ministers to join in like labors. Active piety is death to fatalism.

While he repudiated all union of church and state, he did not think it proper for ministers to be indifferent to the affairs of state. On all suitable occasions he discussed political questions, from the rostrum and in print; and his papers show that he had studied the science of government with industry and wise discretion. Washington and Jefferson acknowledged his usefulness in political discussions, and paid marked respect to his opinions and suggestions. The fact that our national constitution provides for absolute religious freedom, may be placed, to a considerable degree, to the credit of Leland and his Baptist cōlaborers, who had effected a radical change in the opinions of the leading statesmen of that day respecting this question.

Sixty-seven years Leland preached the gospel, and was a

leader among the friends of Christ. His influence upon the Baptists, and upon the people generally, where he labored, was potent and lasting. More than fifteen hundred converts were baptized by him, and scores of good and able men were brought into the ministry by his efforts. No man of his day excelled him in the abundance of his labors, the extent of his field, his success, and excellence of his influence upon the church, the state, and society generally. When he died, he triumphed in hope, relying alone upon grace for peace and bliss in the world of light. He was buried in Cheshire, Mass., near the place of his conversion, his baptism, and his first efforts to preach the gospel. "He being dead, yet speaketh."

The specimens of his writings, which we present, will show the mental traits of the author. His style was terse and earnest, indicating a sharp and vigorous intellect.

"PREFACE TO THE BIBLE BAPTIST.

"Truth *needs* no apology, error *deserves* none. Prefatory lies have often atoned for ignorance and ill-will in the Eastern and European worlds; but let the sons of America be free. It is more essential to learn *how* to believe, than to learn *what* to believe."

"DOCTRINE.

"There are three grand, leading principles, which divide the Christian world: I say leading principles—for each of them is subdivided into a number of peculiarities; these three I call *fate, freewill* and *restitution.*

"1st. FATE. Those who believe this doctrine say that God eternally ordained whatsoever comes to pass; that if the minutest action should be done that God did not appoint, it would not only prove a world of chance, but create an uneasiness in the Divine mind; that *providence* and *grace* are stewards to see that all God's decrees are fulfilled." . . . . .

"2d. FREEWILL. Those who adopt this principle, affirm that God eternally decreed to establish the freedom of the human will. That if men are *necessary* agents, the very idea of virtue and vice is destroyed; that the more men and angels are exalted in their free creation, in the state of free agency, the greater was the probability of their falling; that sin could never have entered into the world on any other footing; that if

man does what he cannot avoid, it is no rebellion in the creature; that God never offers violence to the human will in the process of grace; that Christ has fulfilled the law which all were under,—bore the curse of all,—spilt his blood for all,—made known his grace to all,—gives to each a talent,—bids all improve,—and, finally, that if men are damned, it will not be for want of a Saviour, but for refusing to obey him; damned for unbelief."

What Leland's views were upon the question of *fate* and *freewill,* are not left in doubt:

"Did God decree that angels and men should sin, or not? A decree is the law of a court, to accomplish some purpose. No such law was given to angels, to Adam, or to his children. The decree, through the Bible, is, that creatures should not sin. If it was the design, decree, or secret will of God, that creatures should sin, how can it be sin; for sin is a transgression of his will. If God decreed sin, he decreed that which is opposed to his nature, contrary to his law, and what he could not effect himself, nor make his creatures effect."

"RIGHTS OF CONSCIENCE.

"The principle that civil rulers have nothing to do with religion in their official capacities, is as much interwoven in the Baptist plan, as Phydias' name was in the shield. The legitimate powers of government extend only to punish men for working ill to their neighbors, and no way affect the rights of conscience.

"The very tendency of religious establishments by human law, is to make some hypocrites, and the rest fools; they are calculated to destroy those very virtues that religion is designed to build up; to encourage fraud and violence in the earth. It is error alone that stands in need of government to support it; truth can and will do better without; so ignorance calls in anger in debate, good sense scorns it. Religion, in its purest ages, made its way in the world, not only without the aid of the law, but against all the laws of haughty monarchs, and all the maxims of the schools. The pretended friendship of legal protection, and *learned* assistance, proves often in the end like the friendship of Joab to Amasa."

"Government should protect every man in thinking and speaking freely, and see that one does not abuse another. The lib-

erty I contend for, is more than toleration. The very idea of toleration is despicable; it supposes that some have a preëminence above the rest, to grant indulgence."

Leland had great skill in grouping facts, and expressing much in few words. Here is an extract from his

"EXPOSITION OF THE THREE FIRST CHAPTERS OF GENESIS.

"The history of the world, before the flood, includes only one hundred and seventy verses; from the first of Genesis, to chapter vii., verse 11. It is very short, and, therefore, very sublime and significant. The term of time that this short history treats of, is no less than sixteen hundred and fifty-five years, one month and seventeen days.

"From this history, we learn that there was one murderer, one man-slayer, one martyr, one prophet, and one preacher, before the deluge; and that the imaginations of men's hearts were in general evil, and only evil, continually."

He labored in Virginia where slavery had a firm foothold, but never hesitated to denounce it. Yet he was not driven from the field, as he would have been in modern times; but continued his labors, until the Baptists had increased from a few hundred in number, to twenty thousand. Secession is rampant among those churches now.

"SLAVERY.

"The horrid work of bartering spirituous liquor for human souls, plundering the African coast, and kidnapping the people, brought the poor slaves into this State; and, notwithstanding their usage is much better here than in the West Indies, yet human nature, unbiased by education, shudders at the sight."

"I confess that I am not as much shocked to see them naked, gaunt and trembling, as I was when I first came into the State, so fatal are bad customs; but I can never be reconciled to the keeping of them; nor can I endure to see one man strip and whip another, as free by nature as himself, without the interference of a magistrate, or any being or will, to check his turbulent will. And as I am well convinced that many of my dear brethren have the same feelings with myself, I can unbosom myself with confidence. . . . . Slavery, in its best

appearance, is a violent deprivation of the rights of nature, inconsistent with republican government, destructive to every humane and benevolent passion of the soul, and subversive to that liberty absolutely necessary to ennoble the human mind."

He dealt with political questions with clearness and vigor. We would be glad to present his whole argument upon an *Elective Judiciary*, which has finally obtained, in most of the states; but is yet to be made a feature of our national government.

"All the arguments which I have yet heard to prove that judges must hold their office for life, or during good behavior, in order to make them independent, honest and impartial, have been as inconclusive as the arguments are which are advanced to prove that a national debt is a national blessing."

"The objections which are made to an *elective judiciary* may be summed up under two general heads: First. 'The body of the people have not wisdom and sedateness enough to select from among themselves those who are the best qualified to be judges.' Secondly. 'If judges hold their office by the tenure of periodical elections, they will have such strong temptations to please the strongest party, in order to secure their next election, that they will not judge uprightly.'

"The first of these objections applies, with all its force, against the two other departments of government; for if men have not wisdom enough to choose judges, they have not enough to choose presidents, governors, and legislators."

To the second objection he replies:

"The leading doctrine of the American revolution has been, 'that responsibility was the best expedient to keep men honest.' And why this maxim should be invested in the judiciary establishment alone, I never could see."

"The more important and lucrative an office is, the more self-important and avaricious characters seek after it. And yet, it is said, that 'if offices are not permanent and lucrative, men of talents will not accept them.' But if experience is to be our guide, we shall see such offices too much filled by aspiring and unfeeling men; while those places of trust, which are more precarious, more responsible, and less lucrative, are filled by better characters."

"If judges cannot judge uprightly without having a permanent appointment, how can jurors? Why not have standing jurors for life, with honorary salaries secured to them?"

"HOW TO PERPETUATE LIBERTY.

"Disdain mean suspicion, but cherish manly jealousy; be always jealous of your liberty, your rights. Nip the first bud of intrusion on your constitution. Be not devoted to men; let measures be your object, and estimate men according to the measures they pursue. Never promote men who seek after a state-established religion; it is spiritual tyranny—the worst of despotism. It is turnpiking the way to heaven by human law, in order to establish ministerial gates to collect toll."

"POETRY.

Leland wrote some very tender and beautiful poetry, which clings to the hearts of the pious, and will be likely to live while the church has spiritual sentiment to express.

One of his hymns is very familiar:

"The day is past and gone,
The evening shades," &c.

Another well-known hymn from his pen begins:

"Wand'ring pilgrims, mourning Christians,
Weak and tempted lambs of Christ,
Who endure great tribulation,
And with sin are much distressed;
Christ has sent me to invite you,
To a rich and costly feast;
Let not shame nor pride prevent you—
Come—the rich provision taste."

He also wrote that lovely plea to the sinner:

"Now the Saviour stands a pleading
At the sinner's bolted heart."

A time was set for Christian baptism, and the day proved to be very cold and stormy. Another brother preached, but Leland was to baptize. While the sermon was in progress, he wrote the hymn beginning:

"Christians, if your hearts be warm,
Ice and snow can do no harm."

Some of the verses of this hymn are very quaint. Take the following:

"Fire is good to warm the soul,
Water purifies the foul;
Fire and water both agree—
Winter soldiers never flee."

Most of his poems are of a religious character, though he wrote several of considerable length and merit upon other themes.

His ingenuity and oddity crops out through all of his writings. Extended extracts we cannot present; a few titles of characteristic papers will suggest his skill to fix attention:

"*Budget of Scraps.*" "*Men must have sense to judge of sense.*" "*A little cake first,* 1 *Kings* 17." "*A little good thing.*" "*Old They—Exposed.*" "*Age and Egotism.*" "*Hawk and Buzzard.*" "*Old Mr. Well's you can.*"

In addition to these quaint and interesting papers, he published a large number of sermons, orations, essays, and discussions of considerable length and merit, covering a variety of subjects, political, religious, expository, critical and literary. Some of his allegories are very fine; and his correspondence with distinguished men shows that he challenged respect and confidence, outside of his denominational and religious relations and among the first men of his day.

LELAND A TALKER.

He possessed unusual conversational powers, and when aroused would delight and surprise his company by flashes of wit, laconic and sharp criticisms of men, measures, and fashions; with stories surcharged with fun, but marshalled into the service of virtue and truth, and personal reminiscences of a varied and interesting character. It is very unfortunate that we have not a record of his many wise and witty sayings, which were spontaneous, and only written in the delighted memories of a few friends. What we have on record, the stories, max-

ims, proverbs, fables, legends, allegories, which are woven into his publications, are but intimations of the tide of wit which enlivened his conversation and extemporaneous efforts. Very little that he said, in public or private, was ever reduced to writing.

BRIEF SAYINGS.

We will close our paper with a few specimens of such laconics as are left on record:

"Heliogabalus neglected the duties of the kingdom, and spent his time in catching flies, and collecting cobwebs for public show. Let rulers and preachers learn wisdom from folly."

"The best laws for innocent beings are insufficient for the guilty."

"The *living* Jesus was cheaply clothed; but the *dead* Jesus was wrapped in fine linen. So *living* Christianity costs but little, but *dead* Christianity costs more than civil empire."

"When men grow old, they forget more than they collect; but they have this to comfort them, they never forget what they never knew. It is a pleasure to them to confess that they cannot *do* as they once could, but painful to own that their wisdom is less."

"Unimpeachable character and meekness of spirit, with a good report of them that are without, are necessary for a reprover; otherwise it will fare with him, as it did with the seven sons of Sceva. The heart of a lion—the eye of an eagle—and the hand of a lady, are required to make a reproof profitable."

"Convince a man that you esteem him, and make him pleased with himself, and he will love your company and be your lasting friend."

"Can the mind of man harmonize fatality with contingency—predestination with freewill—the upper book of God's designs with the lower book of man's obedience? Pagans, Jews, and Christians have employed all their powers of mind to untie the gordian knot, but it yet remains undone."

"Though preachers often undertake to weld cold iron and hot together, all their blowing and hammering will not make them stick."

"Prejudice sees but little error in a friend, and but little to applaud in an enemy."

"When great men are governed by ambition, and little men by money, the rights of the people are in jeopardy."

"*Thales,* the philosopher, walking in the field at noon, gazing into the heavens to see the stars, stumbled into a ditch. So many are gazing after a great estate, but neglecting industry and care, plunge into the gulf of insolvency.

"Mark 16 : 15. Go ye into all the world, and preach the gospel to every creature—*if they will give you three hundred dollars a year.*"

"Acts 9 : 38. They sent unto him two men, desiring him that he would not delay to come to them—*and they would handsomely reward him.*"

"As consonants have no sounds without vowels, so religious exercises are nothing without faith."

"Sometimes ideas are starved by a famine of words, but more frequently drowned by a flood of them."

"Written standing laws are the legitimate voice of the people. Common *law* is the stretch of power by the judges. Bar *rules* are the contrivance of lawyers. Whatever you would have others do to you, do you the same to them, is the law of Christ."

"Let malice and envy sit judges on the bench, and the plea of truth and reason will be overruled."

"In human actions, be first *just ;* secondly, *accommodating ;* thirdly, *merciful ;* then *benevolent to useful institutions.*"

"A woman's smiles are hard to resist, her frowns are hard to bear, her tears are irresistible."

"If you would rule *well,* never rule too much."

We have seen enough of Leland to justify the conclusion that he was a good and an able man. Had his mind been cultured and polished by a thorough classical education, no doubt his literary efforts would have been more abundant and meritorious; but it is questionable whether he would have been as useful to the people among whom he labored, or have added to his usefulness as a reformer of political, social and religious abuses, which were strongly intrenched, and only yielded to such assaults as challenged the sympathies of the common people. For this work Leland was admirably adapted, and he fought bravely, successfully, honorably, until the victory was won; and then, after years of peace, years of ripened, glow-

ing Christian excellence, years of reverence, love and honor, which the church delighted to bestow upon him, which made this period the "Indian summer" of his pilgrimage, radiant, mild and beautiful, he died and was gathered to the "City of Lights."

Art. V.—SUFFERING AS A DISCIPLINE.

It is only when skill has attuned the strings of the harp that they minister to pleasure,—even the light zephyr may then win a sweet response. The mountains "bring peace," because their birth was amid the mighty throes of a world in transition; they are indebted for their present mission to the earthquake and the volcanic shock. So, in honor of no common earth, the avant-couriers of the morning win them by gentle caresses from the memory of fierce ordeals, and the day yields the contest with darkness last upon their summits, and makes them radiant with her parting. The earth smiles now as it looks back upon the fierce commotions that tossed and molded it. Beauty sprang from tumult, and elemental wars were the strange harbingers of peace. Agencies which to us had seemed wholly destructive, were commanded to overturn and overturn, until sea and earth and sky should come forth in pleasing harmony, fitted for the presence of man.

All change, discipline, struggle, in the natural world, had given only proofs of creative skill and ministered to admiration and awe, had no change come over the heart of man, making it like the untuned harp, as the world lying formless and void of beauty. A deeper line than that must be read in the rock, a sterner lesson gathered from the mountain and lowly valley. "The terror of the Lord" gains a new meaning from the records of creation. In a world groaning and travailing in pain is found a type of the spiritual history of our race. Both are

fitted for higher service by trial,—suffering brings to both perfection.

The sentence of banishment from the garden was an intimation not only of physical, but of spiritual, trial. Thenceforth whatever was valuable or necessary in physics or morals, must be bought by costly sacrifice. The hardships of physical toil are to convey lessons to the spirit, for it must be won from its earthliness, it must not choose its home. So the earth will grudge its supplies to the moistened brow, the mine will yield its treasures only to him who hath strength and hardihood to tear away the barriers placed around them. Self-consuming toil will weave the fabrics of daily use with the life of the laborer. The ministry of suffering is enjoined upon the race, and must be accepted to ensure its salvation.

What warrant shall that race have for the endurance of suffering? how shall the spirit be sustained in the furnace of trial? what shall keep our hearts from failing in the trying hour? Behold the deliverer cometh with glory, but with the necessity of suffering laid upon him; for the same work of endurance is upon him who would save a race beset with sorrows. One cometh who shall tread the wine-press alone; oppressed, afflicted, he bore the "chastisement of our peace." He, too, is "made perfect through sufferings." He that beareth our infirmities must be "a man of sorrows and acquainted with grief." An ensample is given us that we bear on in patience and endure, as seeing Him who is invisible. By nothing save a life of death and suffering could Christ have been apprehended by us as our Redeemer. We know by that life of calm endurance, by that patience towards slow-discerning disciple and gainsaying proud, that "he knoweth our frame and remembereth that we are dust." His suffering was necessary to solve the question of human suffering, to enable waiting disciples to grow strong in trial, and hard-beset pilgrims to bear on cheerfully as seeing Him who hath passed from suffering to a throne of triumph. What blindness was in the prophecy of the Saviour to the disciples as he spoke of his sacrifice! Peter, undisciplined, ignorant of self, could not endure that the Master of Israel should be crucified. On the eve of that sacrifice, the thought

was too deep for an unchastened spirit. Yet, as years pass by, he that feared reproach and rebuked a suffering Lord, became obedient to a crucial death; not that the Master had smoothed every path and taken away all roughness; for, the fierce heats of persecution, the perils of the way, had given his soul a keenness of vision which enabled him to interpret better the spirit of sacrifice that dwelt with the Redeemer. The commission of Christ pointed him to labor, and the difficulties that crowded about it made him strong. "Father, make us strong and Christ-like," is the prayer we offer; but can we be baptized with the baptism He was baptized with? The way to the answering of such a prayer lies along a way we know not, with difficulties uncounted; no foot can tread it and be untorn, no spirit brave it and suffer no pain.

"I asked the Lord that I might grow
In faith and love and every grace,
Might more of his salvation know,
And seek more earnestly his face.

I hoped that in some favored hour,
At once he'd answer my request,
And by his love's constraining power
Subdue my sins and give me rest.

Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds and laid me low."

All healthful growth depends upon self-knowledge, but to gain it is to become acquainted with suffering. The agony of a sinner coming to himself has the promise of all growth and joy. We cannot feel our weakness and needs without a pang and a struggle with our pride. When Christ opens the door of the heart and turns our eyes thither, we cry, "undone, undone." It is not till we are brought to suffer that we question ourselves. Reflection is not born with us. It comes as knowl-

edge of men and self dawns, and the suffering which this knowledge brings has performed its designed mission if it leads us to that moment when, with a clear view of the past and of the future, we comprehend the danger encompassing an unyielded heart. Self-communion is often unknown till furnace heats have fallen upon us, for we are cowards before our own hearts, and must be compelled to face them if ever we know them. Like the character which is given to King Lear, our lives are outward and unreflecting till the drama opens which ushers in a calm, subdued experience. He alone of whom it may be said, "He hath ever but slenderly known himself," purposes to "crawl unchecked and unburdened to the tomb." Before light shall come to such a one, before the prayer to know himself shall be answered, what dangers are to be revealed, illusions to be dispelled, presumptions to be crushed, chosen idols to be cast down! In these experiences comes "life more abundantly." Prevailing power with God is not gained out of hearing of the shock of battle, and away from the onset of foes. They who are our priests and kings have proved "the power and the Divinity of suffering." The successful reaper goes forth weeping, the harvest is gathered with tears. The despite and malignity of men were heaped upon that patient sufferer of the cross; he stooped lowest in grief, and was stricken, but he has a name above every name to which all glory is subject. A similar yoke and like trials are enjoined upon his disciples. The enthronement of Christ in act, affection, service, is the aim of the Christian faith; love for one in whom our soul delighteth will find service and sacrifice welcome. The most blessed spirits, coming with richest mercies to the earth, have become its benefactors, and been enrolled among its trusted prophets, because of the severe toil that strengthened while it purified them.

Deliverance for nations, as well as individual power, is wrought out in silence and obscurity. Strength is not gained in the crowd, nor is individuality nurtured in the assembly. Valued ores are concealed, and he who would secure them must escape from the crowded marts of business. When God gives a soul a great mission to be wrought out, he sends it to

the desert or the wilderness to learn self-control and patient endurance, where heavenly voices may not be drowned by the din of worldly strife. Moses watched and waited forty years, a fugitive from the court where he had been tenderly bred, separated from the society of men, alone amid his griefs and prayers with Jehovah. His advent thence was clothed with power, his mission had been revealed, and thenceforth, scorning the dainties of Egypt, he chose the afflictions and deliverance of the people of God. He whom we call the Father of the faithful was chastened and afflicted while he stood the severest tests of faith.

Suffering, which meets us in the performance of duty, is the pledge of triumph, if it be not accepted with a spirit that would make merit of endurance, and count it a means for favor. Straight and stony paths lead to soul-freedom. If we would seek any other way, the answer from that sacred, serene life of the despised Nazarene must rebuke us; the "Man of sorrows and acquainted with grief" sends into our dreams of idleness and plans of sinful ease only one reply: "If any man take not his cross and follow after me, he is not worthy of me." The lines of suffering in the physical and spiritual world run deeper than the traces of wisdom and skill. The act that made Calvary an exceeding high mountain, above every other, overshadows the act that created it.

The glory which gathers around a deed is as a last luminous syllable of a long line of suffering. The conqueror's greatness, gained upon the battle-field, is the price of the human woe that won it. All triumphs are born of fatigue and pain; whether of the scholar or the merchant, the professional man or the mechanic, the same necessity is laid upon all. There is no fate ready to crown him who will not enter the lists and accept the fare of warriors. We need patience to endure the vassalage of the soul, the quiet sufferance of toil. All service brings some form of suffering, but it is in service that the soul grows calm, and it is only when we have earnestly set our hands to our fitting life-work that we can safely begin the song of deliverance and swell it in the house of our pilgrimage.

We trust those who have suffered deeply. We do not fear a

superficial judgment, for reason has in them been calmed and purified. Fewer harsh upbraidings come from those who, conscious of the deceitfulness of their own hearts, have learned a charity for their fellows. We instinctively shut the inner sanctuary of our sorrows from those to whom our experiences are strangers. Suffering is dumb and stubborn to him who has never felt deeply its power. So the key to hearts in trial lies not so much in the words we speak as in what we have lived. To Him who "knoweth our frame and remembereth that we are dust" we look with confidence, because he has borne such grief as is the sum of all grief, has known such trial as is the total of all trial. The greatness of our burden may not deter us, the depth of sorrow, with which no stranger intermeddleth, may be recounted to him.

It was because Christ suffered for the race that we feel that he understands its heart. The hearts around us are but half known till our own suffering has given us the key to them. Even those who form our home-circles are strangers to us until some common suffering has supplied new and stronger ties. If one of the household sickens, our love takes on a deeper and more meaning phase. If death comes to the family, the circle, though broken, is dearer to each survivor in the sacredness of one grief. What love for the truth is born in us when we have endured for its sake; half unreal before, we accepted it feebly, by the ordeal passed we have made it part of our own spirit. They who thus suffer shall discipline self for a sure triumph; "there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Truth suffering is truth triumphing. The fires of persecution purified the early church, and spread the truth they aimed to destroy. As the ashes of Wickliffe, thrown into the streamlet, were conveyed to the river and thence to the ocean, so the blood of the martyrs became the seed of the church in every land.

Multitudes have blessed God for suffering; it was the precious guide to saving truth. O, how many go forever unblessed from the presence of the Lord because no eye is raised to him

for pity, no hand outstretched in the hour of dire necessity! There is no sadder picture on earth than that of a soul staggering on with an unbending heart beneath the weight of affliction, scorning the hand that is ready to help, the power that would make the cross a peace-giving burden! Grace alone, Divine grace, can sanctify our pangs, and show us that "afflictions are ever travelling across the earth upon errands, mysterious, but merciful." The clouds of suffering cannot long hover around the spirit that can await patiently the development of heavenly mercy in its behalf, while an unsubdued, rebellious heart shall chide God and grow embittered toward man. Any discipline, so far are we away from God, which may lead us to him, may well be a cause for devout rejoicing.

> "O! there is never sorrow of heart
> That shall lack a timely end,
> If but to God we turn and ask
> Of him to be our friend."

The sufferings of others make us more submissive in our own; not that we rejoice in their burdens, but we are taught less frequently to exclaim, "Was ever grief like mine?" It is an effectual antidote, usually, to a repining spirit, to seek the comfort of one who is more a child of sorrow than we. We are never far from those whose lot, and the spirit with which it is borne, would shame our discontent. Few reach the depths of misery and woe; and in our greatest suffering they have yet been many degrees away from us. Our poverty is more uncomplainingly endured beside that of the street and the cellar. What father repines so readily at the hardships of his lot as he reads a son's privations upon camp and field. Who so readily complains of the absence of some comfort or trifling joy when the burden of inexorable war is laid upon so many thousands of devoted men. Not as in the past shall we henceforth view our national and individual prosperity and blessings, and say, "They are naught, they are naught." We usually prize rightly only that for which we have borne some burden. The hour of suffering has come to our national life. We have caught the strains of victory from fields of carnage abroad,

and in our prosperity and eager search for gain, no wail of anguish fell upon the ear. We have noted from afar the travailing of nations, and speculated upon their future destiny; we said, God is working with and for them, but we were deaf to the teaching of his dealings. We have been mighty in an activity such as has never characterized any other people. Is it always true, as one sings:

> "Great actions . . . carry in themselves an earnest
> That we can suffer greatly,"

then vast and fearful is the discipline in store for us. In the race for wealth and power, we have borne away the prize, and must it be that we become equally signalized by the traces of suffering we shall leave upon the pages of history! Faint not, ye fearful ones, may we not, even now, see the light struggling through the clouds? Behold the paths which the nations have trod; distress and suffering have been blessed to those who trusted in Jehovah. In the baptism of fire walked the spirit of Italian liberty, and it brought salvation to a wretched people. We have seen it, and felt God's hand to be in it. Yet many an Italian warrior fought all unconscious of a mighty guiding hand, and fell seemingly in vain. Many an Italian wife and mother died broken-hearted, with the anguish born on the field of death.

We are exalted as a race above every other; yet difficult has been the course along which we have been led. From many a bloody field and iron tempest of war have come the joys, the supremacy, the blessings of the race. Sanguinary civil strife has been needed to mould and chasten us as it gave to our ancestors Hastings, Bosworth, Worcester, and the sacrifice of multitudes of brilliant spirits upon the block or at the stake. But we give God glory to-day for his wonderful guidance and his gracious care. But what of our night! Behold the sun that set upon us, as it were, but yester eve, shall come forth again brighter, as the tempest shall clear the air. The same God that holds the nations in his might, reigneth ever securely. The nation that God loveth he chasteneth. Though our sins have moved him to wrath, yet will he remember mercy and seek

our highest good from the love he beareth us. We must pass through the furnace to our purification.

If, as we look back upon the past, we can see in it the hand of God, shall it not surely be said, as in some future we scan to-day: "See how fearfully and wondrously God planted his footsteps upon the sea of human passion; hear his voice above the tumult, see what God hath wrought." If we trust him, we may be assured that this ordeal shall purify and ennoble our national life, and present us more acceptable in the sight of Jehovah. Then let us be strong, and acquit ourselves like men as in our great Taskmaster's eye. Soon shall the power and the divinity of suffering be developed in us,—wait in patience through this great, dark hour, and we shall one day understand all through him who holds securely our destinies and our peace.

We may speak, too, of the chastening of the spirit from places where suffering has worn away silent hearts. There we find "in mournful thoughts a power to virtue friendly." The dwelling of royalty at Buckingham and Windsor may excite admiration; the grandeur of Westminster Abbey and of the adjacent houses of Parliament may fill us with awe; vast public works in the metropolis of the Empire may make us jubilant over the triumphs of science; but a deeper, more thrilling interest enchains us in those dim, silent dungeons of the Tower, where innocence awaited a cruel death, looking sadly forth upon the square of execution. The dull, heavy sound of the opening door to the dungeon of Raleigh, the sad gloominess of the cell of Jane Grey, have power over us far above the gaudy shows of palace or monumental pile. The abodes of suffering are full of sacredness. Gracious teachings come to us from places which suffering has honored. Thermopylæ is a shrine for patriotism, and from the dangers and endurance of Valley Forge the nation to-day receive strength and courage for like sufferings. But chiefest we are subdued and chastened in the presence of Gethsemane and Calvary. Lo, before them our murmurings are stilled, our griefs vanish away. They are holy ground by the presence of one who bore keenest agony, unbounded grief, and bowed to the death of the cross. Beside such woe, who can protrude his own; with such darkness, who

dares compare the cloud that oppresses his soul; who can shrink dismayed at the array of foes in the presence of that great combat with death and sin! We grow calm before the Cross.

By our suffering we are brought into sympathy with the sufferings of Jesus; we understand feebly more of the way he trod. Do we suffer "the contradictions of sinners," are efforts to confer blessings thwarted and ridiculed; are we misapprehended, and do our friendships prove treacherous?—with all keenness these were the portion of the Redeemer. The knowledge of our frailty, of our lack of courage, of the encroachments of evil dispositions coming from a fretful spirit, is disclosed by suffering. Our mortality is foreshadowed by it. In bodily pain is a prophecy of physical death; in spiritual suffering comes a reminder of that hour when sorrow and sighing shall be banished forever, and "God shall wipe away all tears" from the eyes of his saints.

The lot of suffering is laid upon each one of us. The glory of our suffering shall be that it was borne for Christ's sake. Our domestic trials may strengthen our hearts and glorify our Father in heaven, if we bear them patiently for His sake. We need no trumpet call to a martyr's fate. By bearing on amid care and disaster, with heart stayed upon the will of God, we are blessed martyrs in his sight. The battle fields of the spirit lie not open to the gaze of the multitude, but silently won are the victories that crown with imperishable glory the enduring disciple. Wherever a task, a trial, a sacrifice, a duty, comes to a soul, there is its fitting labor and its field of promised triumph. If suffering shall find us repeating as our consolation and token of submission the words of Jesus: "Thy will be done," we may be assured that we suffer for Jesus' sake; and "if we suffer with him we shall also reign with him."

Art. VI.—INVENTION OF WRITING;—THE ALPHABET;—AND PRINTING.

Language is human speech, by which ideas are expressed. This is the common meaning:—Animals of the lower creation, however, have, in two instances, spoken as intelligent beings do. These were the serpent when he tempted our first parents, and the beast on which wicked Balaam rode when on his way to curse Israel. And moreover God in former times accommodated himself to the circumstances of men by addressing himself to them in words such as are known on earth below. Three times did he thus speak while our Saviour was manifest in the flesh: once at his baptism; again at his transfiguration; and also when Christ prayed that the Father would glorify his name. In the earliest ages, such a method of God's communicating himself was somewhat common.

It may be appropriate here to notice that the first language the Almighty ever used on what is now our earth, was on the first day of creation. These were his words: "Let there be light." Man then was not in being. Listening angels, called "the sons of God," heard, and were waiting to shout for joy as the wonders of the new creation should be manifested. The shapeless mass of matter in the gloom of utter darkness seemed to hear, and latent light from matter, or produced from nothing for the occasion, flashed forth; and all was most marvellously illuminated. The sun for light did not appear till the fourth day.

This first language of God on earth has been, we may believe, the motto of Heaven in all ages since. Let there be knowledge and salvation, and the beams of the "Sun of Righteousness" that now shine on Zion's towers, enlighten every portion of the world.

It is the opinion of some that language is a human invention, imperfect at first, but gradually improved. Others believe that God revealed it. Arguments can be employed on both sides. We need not attempt to decide it. Perhaps it cannot be done. All that we know with certainty is, human intelligences have the power of speech, the tongue, the teeth, and the

lips; and a wonderful organization for air passages to the lungs, and emitting air when we would speak; and that the first human pair very early held sweet converse with each other and their God.

The first employment of Adam's power of speech recorded was giving names to beasts; and the first recorded language of his was when God gave him a wife for an helpmate. In rapturous ecstasy of joy he exclaimed, "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." The Jews and many other writers maintain that the first language was the Hebrew. Others, with equal warmth and force, assert that it was the Greek. The Chinese put in for the honor, as do also some others, but this matter cannot be determined with certainty.

WRITING.

Language in conversation with those present answers the most convenient purposes. Ideas are communicated; instruction imparted; heart communicates with heart; those who speak and those who hear are refreshed in spirit; and by the use of the tongue, as a sacred writer asserts, God is blessed. But another want is felt, and must have been in times comparatively early. Man does not stand alone, but is connected with society. And this connection is not only with the society that now is, but with the past, and also with the future. He loves the past, and goes back to it for instruction. He regards the future, and labors for the good of coming generations.

The necessity, therefore, was felt for some method of recording events, not only that the absent might have information of them, but the past and present be known by others who should live in after time. What expedient could be devised for this? Man, even in a rude state of society, possesses great capabilities, and is an inventive being. The most natural thing was suggested as the first essay towards what should ultimately be writing. Imitation was this natural suggestion. In all ages and among all nations some methods have been employed of

copying or tracing the likeness of objects seen. And so pictures were drawn. Thus, to signify that one man killed another, a figure was drawn of a man stretched upon the earth, and another standing by him with a deadly weapon in his hand. To indicate a destructive inundation, with the loss of life, a picture of water was drawn, and a person drowning.

It is not possible to give the time of this invention, nor the nation that first devised it. Moses lived and taught and wrote about 2500 years after the creation, and from what we shall find as we proceed with the invention of writing, together with that also of the alphabet, it will appear that it was long, probably very long, before Moses, that pictures were invented. They have been found at some time among all uncivilized nations, but those the most low and degraded. They were in many quarters of the East. When America was discovered, this was the only writing in Mexico. And to this day it is found with the Indians in our western wilds, as may be seen on their graves, and pictures of arrows and other objects on buffalo and other skins, taken in hunting.

One step had been thus taken. It was a small one, but by no means unimportant. Men were happy in the achievement. Still there was a great want to be met. Pictures could only describe external events, without showing the connection of them or the dispositions or words of men. From the lowest step at the base of the hill of science, men gazed up its towering height, and the lurid light of the temple of truth on the very top of its summit beckoned them upward. And in process of time another advance was made. This was the invention of hieroglyphical characters. Hieroglyphic is from a Greek word, which means sacred, this sort of writing being employed by the ancients for sculpture and inscriptions on public monuments. These characters consist in symbols made to stand for invisible objects, on account of an analogy or resemblance. An eye was the symbol of knowledge; a circle of eternity, which has neither beginning nor end. And as the matter advanced, they pitched upon animals according to properties which they ascribed to them as emblems of moral objects. Thus, a viper was chosen to represent ingratitude; a fly to

show imprudence; an ant, wisdom; a hawk, victory; a stork, a dutiful child; an eel, which was supposed to be in company of no other fish, represented a man universally shunned. A lion was used as the symbol of power; a bee, an obedient people; a stretched out hand, benevolence, or the act of giving.

It is not certain who invented this improvement in writing, nor the time when; but it is certain that the Egyptians were those who most studied and brought it into a regular art. They advanced it to phonetic characters, which resemble in use the spelling of words and names; and other nations to the use of simple arbitrary marks, like the characters used to this day in the great empire of China. A detail of these improvements would not be interesting without types to illustrate the characters, so they are passed without particular notice.

The invention of letters was next, but that will be treated under its appropriate head, and we continue what is to be said on writing.

The first writing of language, of which we have a definite and reliable account, is that of the Ten Commandments, written by the finger of God on tables of stone. These were cast down and broken when the Israelites worshipped the golden calf; and afterwards God wrote on other stones in the same manner, which were kept in the ark of the covenant, over which were the cherubims and mercy seat. The ark was finally placed in the temple of Solomon, and kept there till that was destroyed by Nebuchadnezzar; and as there is no account of the ark after that, probably it also was then destroyed. The next writing was that of Moses. His work was the first five books of the Bible.

It is next in order to notice writing materials. For a time writing was on stones, bricks, various metals, bark of trees, leaves, wax, ivory and shells. Then there was an advance to the use of good linen cloth, and the skins of animals. Then there was parchment. There is some evidence that the Jews used this in David's time. This article was prepared from the skins of sheep and goats, steeped in lime pits; then scraped with sharp instruments; then pulverized chalk rubbed on hard; and then smoothed and dried for use. These parchments, after

being written, were rolled up, sometimes on rollers of wood, and called books. The Saviour opened one in a synagogue at Nazareth and read from it a portion of the prophecy of Isaiah. Paul spoke of parchments which he had left behind, and wished Timothy to bring them to him.

The Egyptians used the leaves of a plant called papyrus. They were placed on a table, matched and wet so that a glutinous substance from the juices of the plant caused them to adhere, especially by being pressed. When dried it resembled paper as we now have it, and from this plant papyrus thus used, paper was named when manufactured from cotton and rags.

The Chinese claim that they invented paper B. C. 170. Whoever invented it helped much in the art of writing. It was first made of cotton. It was made of rags towards the close of the tenth century. But as the papyrus plant of Egypt was called the "paper seed" by Isaiah, the apostle John speaks of the parchments of his time as paper, saying, "I would not write with paper and ink," as he expected soon to visit the one he was addressing.

The articles with which to write were chisels, styles of iron or bones, reeds and quills. Job and Jeremiah name the pen of iron; and others name the pen without allusion to the material of which it was made. It is stated that quills were first used for pens A. D. 635.

As to ink, sometimes letters were chiselled in stone, and then melted lead poured in. To this Job referred when he wished his words were graven with a pen of iron and lead in the rock forever. Ink was sometimes made of the liquor of the cuttle fish, also of the red sulphuret of mercury, called cinnabar. Other suitable substances were ground and vitriol used in the manufacture.

As to arrangement of the lines, it will not be supposed that in the early ages of the art it was from left to right, as now. This method, if the best, (and so it certainly appears,) would not have been likely to be adopted at first, and it was not. One method was column writing, in which letters and words were placed under each other. Thus it was with Chinese and Egyptian hieroglyphics. Another was from right

to left, just the reverse of that of the present day in most nations. Another was from right to left, and the next line from left to right, and so on to the end of what was written. This was what was denoted by a word which means furrow writing, and might have been borrowed from the method of plowing with the plow used in oriental times, going one way and then back with a furrow next to it, and on the same side. Another method was circular, the lines being in that form. Finally, our present form from left to right was adopted, and this prevails largely among civilized and enlightened nations.

Writing is a great art. By it business transactions are effected with convenience; information is readily extended far and wide; conversation and valuable intercourse had with the most distant friends, and the history of the world put on record for all that may come after us.

THE ALPHABET.

It has been seen, that, in the progress of the art of writing, the phonetic characters of the Egyptian hieroglyphics approached to an alphabet, as those characters were used to constitute words. The characters, besides other deficiencies, were too numerous for convenience, being 864 in number. It would be supposed that from this system a perfect alphabet would be suggested, and there is evidence that such was the case.

But first, as to the country where the alphabet was invented. All reliable accounts agree that it was Phœnicia. This was a province of Syria, and among its cities were Tyre and Sidon, frequently named in the Scriptures. It was a small territory, but having a central situation among the nations that then were, it had an advantage of making its power felt, if there was enterprise. Of enterprise it was not lacking. It invented commerce, and its ships floated in almost every sea in the then known world, before others dared to lose sight of their own shores. The Phœnicians aided Solomon in building the temple. Paul and others visited the province in the early ages of the church, and converts to the true faith were made there. This people invented the alphabet, but there is no evidence that

one particular man had the honor of the discovery. Professor Agassiz says, "The letters are in imitation of Egyptian hieroglyphics, borrowed of the priests of Egypt by Phœnician merchants."

It is generally believed by those who have investigated the subject, although the account comes by tradition, that a man named Cadmus carried the Phœnician alphabet to Greece, and introduced it for the improvement of the people. There were then but 16 letters, but others were afterwards added. The English has 26; the Latin has 22; French 23; Greek 24. Most others are from 19 to 27. The Sanscrit and Japanese have 50 each, and the Cherokee 82 syllables.

As to time, Prof. Agassiz says the Phœnicians borrowed the hieroglyphics nearly 3500 years ago. This would be B. C. 1640. And the Encyclopædia Americana states that Cadmus introduced the alphabet into Greece 90 years later, that is 1550. This, according to our chronology, was 99 years before the deliverance of the Israelites from Egyptian bondage, and 59 before the death of Moses. The alphabet is so called from the first two letters of the Greek alphabet, Alpha and Beta.

The early and natural method of reckoning numbers was by counting the fingers. We see this occasionally now. After the alphabet was invented, it was in practice to use the first nine letters to express numbers. Thus A stood for one, B for two, and so on. Then from reckoning by counting the fingers, the Romans devised what is called the Roman Notation, which is the expression of numbers by these seven letters, I. V. X. L. C. D. M. The I. was from one finger; V. the opening between two fingers, which they made to stand for five; X. was two V's joined together at the apex or sharp points, and of course made ten; L. was put for fifty; C. stood for one hundred, being the initial of the Latin word Centum, which means an hundred; I. with a C. inverted, thus IↃ, stood for five hundred; by contraction this was made D; CIↃ stood for one thousand. By contraction this was made M. This letter is also the initial of Mille, which means a thousand.

Finally the Arabic notation was devised. This is the expression of numbers by characters, called figures, thus, 1, 2, and

so on to 9, and 0, which, placed at the right of a figure, increases its value ten fold. This method is called the Arabic, because in Arabia it was first cultivated and used in regular Arithmetical form. The Egyptians to be sure used figures, but the true form of reckoning by them was introduced into Europe by the Arabians. It is claimed that the Arabians invented the 0, but this is doubtful. Greenleaf says the Arabic figures were invented by the Hindoos. The invention of the Multiplication Table is ascribed to Pythagoras, a Grecian Philosopher, about 550 years B. C.

Writing being in successful use; letters having been invented; printing was next requisite, and it is easy to see that it would be likely to be the next useful art. Imitation is natural to man, but who had the genius from the faint suggestions to devise the art? Any one could make an egg stand on the end after Columbus had shown them how, but there have not been many Columbuses, nor many inventive men.

PRINTING.

Job wished his words were printed in a book. But there is no evidence that printing was known till at least 2900 years after his time, and probably longer. Dr. Clarke says the word should have been translated, *described, traced out.*

The first place that claims the invention of Printing, is the Dutch city Harlem. The date is B. C. 1430; and the inventor Laurence Janoser, some write it Lawrence Koster. Dr. Dick, in the Christian philosopher, relates how it is said this man was led to the invention. One day in the woods he amused himself by cutting the bark of a tree into the initial letters of his name; laid them on paper, and afterwards removing them, found that the moisture had caused their exact form stained on the paper. This suggested types, which he made first of wood, then of lead, tin or pewter. But the evidence is not reliable. Even a Dutch writer of some eminence says it is not well established.

Strasburg, a city in Germany, next claims that the invention was there, and the inventor Gutenberg, about A. D. 1440. What is correct in regard to this will be seen immediately.

Making impressions with seals on wax had long existed and might have led to printing. However it was suggested, the evidence is that Gutenberg of Strasburg had the honor of inventing the art. He made some few experiments in Strasburg, but removed to Mentz. This was about A. D. 1440. Here he so perfected the art that he brought it into successful operation. One account is that he had the aid of Peter Schoeffer. But whether Schoeffer was with him early or not, one thing is quite certain, Gutenberg soon exhausted his means, and poverty, often the fate of genius, stared at him most grimly. So, in 1449 or '50, he associated with himself John Faust, or Faustus, a rich citizen of Mentz. Faust furnished funds to the amount of 1600 florins; and took a lien on the property as his security.

Then the mighty machine could be started again. But what should they print? Of course the Bible. Other manuscripts were not very numerous. And God was providentially still saying, "Let there be light." He had designed that this book should be scattered as thickly almost as autumn leaves in every land, pouring in a flood of everlasting light, and pointing the whole world to the path of life.

And now it comes; it comes; behold, it comes! Pollok speaks of the Bible as a star that arose on time; but it has often seemed a sun. The first printing press capable of doing work efficiently was dedicated by printing, as the first book of any considerable size, the blessed Bible; the book that has God for its author, man and truth for its matter, and salvation for its end. In the close of this world's affairs, it may be seen that the press has issued more Bibles than any other one book, and done more good by publishing this than all others together. The Encyclopædia Americana gives the date of this printed Bible about 1455, and calls it Gutenberg's Latin Bible. In every full column it had forty-two lines, and hence was called the forty-two lined Bible. The New American Cyclopædia speaks of a Latin Bible of about that period, probably the same work. The letters, it says, were in close imitation of writing. The capital letters were written by the hand with

redish ink. The Cyclopædia states that a copy of this Bible is in the library of James Lenox, New York, and cost $3000.

In 1455 or '56 Faust sued Gutenberg for the sum he invested, which, with interest and expenses, amounted then to 2020 florins. He recovered, and took the greater part of the stock in satisfaction for his claim. This appears to have been the end of Gutenberg's career in printing. The world owes him honor and gratitude for his invention of the art; and all must regret that his pecuniary embarrassments prevented him from prosecuting it farther. Faust, then owning the establishment, continued the business. Peter Schoeffer, already named, and who was his son-in-law, had made improvements in types, and he was connected with the concern, as indeed it appears he was before Gutenberg left it. In 1457, Faust got out the Psalter, and somewhere from 1460 to '62, the Latin Vulgate Bible. He also printed a work written by Cicero, a copy of which it is said is in the Astor Library, New York.

Soon after Faust printed the Bible, he went to Paris to effect a sale. The art of printing at Mentz had been kept a secret, and when he offered printed copies, it was believed he was in league with the devil; the monks persecuted; he left Paris in haste; and the story went that the devil had carried him off. In 1462, in consequence of commotion and quarrel, Mentz was sacked; Faust's workmen scattered, who carried the art to other countries. But after this, Faust resumed operations in the city, and going again to Paris with books, about 1466, it is believed he died there of the plague. Some have supposed that he was the inventor of printing. The account we have given, which we are satisfied is reliable, shows he was not, but helped much in bringing it forward and perfecting it; and his name and services are held in grateful remembrance.

It would be interesting to notice the improvements in the printing press, but we have hardly space now. The first was a very imperfect hand-press. One used early is now in the Patent Office at Washington. But in time these were greatly improved. Running presses by steam was not commenced till sometime during the present century. In 1830, or soon

after, Isaac Adams of Boston brought into operation a power press, which bears his name. And so late as 1847, Richard M. Hoe of New York first brought into successful operation a type revolving press. It is moved by steam, and one with eight cylinders gives some 15,000 impressions per hour. With ten cylinders many more.

Thus, ingenious men have sought out useful inventions, God opening the way and blessing the efforts. All the way his voice has been, "Let there be light," and there has been light. The light will increase till "the light of the moon shall be as the light of the sun, and the light of the sun be seven-fold."

Art. VI.—THE SERMON: FORM; QUALIFICATIONS.

The minister of the gospel is called to address the public congregation as God's ambassador; to set forth the Divine will, as revealed in the Scriptures; to unfold and enforce the duties and morality of a holy religion;—called to the work of public preaching. This public address, which we term the sermon, is the grand method of unfolding the principles and requirements of the Divine government; and is, thence, a subject, and must ever be a subject, of paramount importance to the gospel ministry;—a subject so vital that, if a minister fails to sustain himself at this point, he must fail of success as a public preacher.

The sermon may be viewed under the two-fold aspect of matter and form:—the treasure, and the vessel to bear it—the Divine and the human united: both essential in the sermon, both primary elements. Remove either, and the sermon is impassible and inconceivable. There must be the matter, the treasure, and the vessel of form, to bear it.

The *matter* is Divine. The minister is called to preach "the word." Not his own word, not the product of human in-

tellect, but the Divine word—Divine thought. But the *form* is not, in this sense, Divine. The Divine thought must be presented in the preacher's thought: that is, in human thought; clothed in human words, culled from the storehouse of human language; arranged by the laws of human composition. The thought, therefore, which contains the Divine thought; the words which clothe it; the construction of sentences, and general arrangement to present it, are not Divine, but earthen—not inspired, but of human effort. Each part, each particular which goes to make up the form, and, consequently, the whole form of the sermon, is the product of a mental effort of the preacher; subject to the laws of logic, rhetoric, illustration, composition of public address,—subject to all the general laws of language and mental action. In the great work of redemption, this is clearly the Divine arrangement, viz., that the instrument, the vehicle, of the Divine word, shall be a rational one, whose terrors make us not afraid; that, while the power that brings salvation is spiritual, or of God, the medium of communication with men is rational, made up of humanity; and is the product of a voluntary, intellectual effort on the part of the preacher. The sermon, then, may be viewed under the two-fold aspect of matter and form; the first, Divine—of God; the second, human—of humanity.

To the first part of this view no one objects; indeed, the only ground of issue is, whether the form is directly inspired, or is the result of a voluntary effort of the preacher. That is, whether the thoughts, bearing the Divine word, will come of themselves, or must be sought in prayerful meditation; and whether the words which clothe them will be given miraculously, or must be culled from the storehouse of language; so of the construction of sentences, general arrangement, all that pertains to form; here a question may be raised—has been raised. That the form of the sermon is the product of intellectual effort has been denied, and the opposite, viz., that the form is not such a product, but directly inspired, has been urged; and, thence, that ignorance, and even mental weakness, by excluding the possibility of human power, are favorable to gospel success, and even the "mother of devotion." Such pas-

sages of Scripture as, "Christ sent me to preach the gospel; not with wisdom of words, lest the cross of Christ be made of none effect;" and, "I came to you not with excellency of speech, or of wisdom, declaring to you the testimony of God, for I determined to know nothing among you, save Jesus and him crucified;"—such passages have been brought forward as discarding all intellectual effort on the part of the preacher; though every careful observer must see, that what is here, and in all like passages, discarded, is, simply elevating the form above the matter, the intellectual above the spiritual, the human above the Divine; and this every Christian minister should discard. The matter is not drawn from human thought, words, logic, rhetoric; not from human wisdom and excellency of speech, but from the eternal God, revealed in Jesus Christ, whose cross is the grand rallying point of all who will be saved. Christ crucified must ever be the great central idea of Christian preaching. But that, therefore, all intellectual effort is to be ignored, is a conclusion than which nothing can be more false and unwarrantable. The apostles nowhere intimate that the necessary intellectual form of the sermon will come of itself, without effort and the diligent use of means; or that, when a man is called of God to preach, he has nothing to do by way of intellectual effort in the requisite mental qualifications, but is thenceforward subject to a Divine inflatus, overriding all his intellectual powers. Nothing of this sort do they teach; but enjoin personal, intellectual activity in "study," and the acquirement of knowledge, as of paramount importance. To assert that the apostles discarded intellectual effort and qualifications in the ministry, or inculcated the idea that ignorance is favorable to piety, or were not in favor of an enlightened system of education, is a gross libel upon them.

Whence the schools of the early Christians and their efforts to disseminate true knowledge—of Christians cotemporary with those who were the actual associates of the apostles, but from the implied, if not the express, teachings of the apostles? If Mosheim may be credited, the first intimation of the idea that the gospel discards mental culture, may be clearly traced to opposition to the Platonic philosophy, near the close of the

second century. Some Christians having sought to incorporate this philosophy into the Christian system, were opposed by others who, in their zeal, went over to the extreme, that mental culture is opposed to piety; and here originated the supposed conflict between learning and religion—a conflict renewed, in various forms, from time to time, and not yet ended.

No support of the idea, that the intellectual part of the sermon, the form, will come of itself, or be directly inspired, can be drawn from the Bible, or the course of the early Christians; or from the fact, which is sometimes claimed, but which we deny, that the apostles were, for the most part, illiterate men. Suppose they were illiterate—admitting what we do not admit, to give the objection all it claims—are they the *intellectual* standard of the Christian ministry? Are they not rather the standard in "brotherly affection, deep piety towards God, and ardent, tender, yet deathless love for the salvation of souls?" Suppose they were illiterate, which is not true in fact, were they the stronger for their supposed want of mental culture? or the stronger for special, miraculous gifts, bestowed to fit them for the peculiar exigencies of their times, and not to be perpetuated in the ministry?

Nothing appears in the supposed fact, that the apostles were "unlearned men," to support the notion that the form of the sermon will come of itself, or by direct inspiration; nor is it supported by an appeal to *present experience.* It is a fact of experience, that the form of the sermon always bears the intellectual impress of the preacher. If the preacher is ignorant of the laws of logical thought, rhetoric and composition, this fact always appears in the sermon; so, on the other hand, if he is acquainted with these, the fact becomes evident in the sermon. If no effort is made to obtain a good form, if there is carelessness and indifference, this also appears in the sermon. It is also a fact of experience, that, in selecting the thoughts which shall bear the Divine, the preacher often culls from many,—often lays aside first for second thoughts, the immature for the mature, when, if directly inspired, nothing of the kind could occur. Experience, therefore, is opposed to the idea of the direct inspiration of the form of the sermon. No such in-

spiration, however tenaciously held, is, in fact, realized in experience; the minister being, in fact, inspired only as any other Christian is inspired; his powers quickened and supported in the discharge of duty, only as those of other Christians, in the discharge of their duties.

The sermon, then, has not only form; that form is the product of voluntary intellectual effort on the part of the preacher, and not directly inspired; and, thence, intellectual qualifications in the ministry are not "desirable," "a good thing," merely, but *indispensable;* and, if indispensable, some degree, some measure of attainment, must be indispensable. And yet, no infallible standard, or standard for all time, all ages, has been given; and from the nature of the case—the progressive nature of the human mind—no such standard can be given. Here a danger arises—a liability to lose sight of the main fact. Some have, obviously, become bewildered here, and thus led to oppose education in the ministry, and especially the particulars of education; to contend that, while intellectual qualifications may be "a good thing," and "useful" in the ministry, the particulars which go to make up an education are not essential; that it is well enough to be educated, but not important to give one's self to the toilsome process, the persistent study, absolutely necessary to secure a good education; well enough to be logical, scientific, but not important to study logic, or to master the particulars of science; as if the several *parts* are not absolutely necessary to form the complete *whole.*

The minister should present the "naked truth," it is urged; just as if the truth can be presented independently of human thoughts, or words, as means—presented without a dress of any kind;—the thing is simply inconceivable. Were it meant, when this is urged, that the truth should be divested of vagueness of expression, mock ornament, and presented in words well-selected; sentences clear and forcible; logic unbroken; argument carried forward with strength and vigor,—its own proper dress: this is conceivable—this is just what is here contended for. And this involves a knowledge of particulars; to do this the minister must know how to select the words which shall best clothe the Divine idea; how to present a fact

under the strongest point of view; how to carry forward an argument to a given result; must be acquainted with the particulars of which good intellectual qualifications are composed. But to this vague conception of education, which overlooks particulars, to insist upon any particulars as indispensable, is proscriptive and disheartening. So it is to mental indolence and prejudice. Mental indolence regards all conditions, involving personal, persistent effort to possess the various items, or go through the details of a good education, as chains and fetters; and prejudice, through its perverted vision, can see in these only the "evils of education;" only artificial "flowers of rhetoric," artificial "word painting," artificial "bursts of eloquence," mock ornaments; imagines it can see something else than the gospel; somewhat added by way of complement, or conceded to art and science; can see, in the laws of education and true mental action—laws designed by the all-wise Creator to secure the soul's true freedom—only oppression and discouragement. But is a man injured when the prop to his mental indolence is removed? Is he really crippled when his errors and prejudices are revealed, or taken away? He may be less a bigot, less in self-complacency, less in zeal without knowledge; but if nothing remains, the cause of truth has not suffered, nor has the man really been injured. To discover that true preaching is something more than mere declamation and rant, is no loss to any one.

Because no infallible standard of intellectual qualifications in the ministry, no "set compliment" has been given, and from the nature of the case, can be given, it by no means follows that no standard at all is given, and that all is vague and uncertain. There may be no infallible standard set for all ages and peoples, and the general truth of the absolute necessity of education remain, and that some degree is required; and the means of ascertaining what that degree is, indicated. Because the degree or amount of mental culture required in the ministry, may vary with the ever-changing ages and different peoples, and consequently, no immutable standard can be given, it does not follow, we repeat, that all here is vague and uncertain, and that we have nothing to guide us.

Each age of the ministry presents a standard of education, in the demand of the age over which it extends. In an age and with a people where the principles of science, art, and philosophy are generally diffused among the masses, some knowledge of these becomes indispensable. How shall a minister "enter the lists and do battle" with a "cultivated skepticism and subtile heresy," without a thorough and scientific education? Are we again referred to the apostles? We deny that they were behind their age and people in mental culture; and if they were, the minister of this age has not, like the apostles, the armor of miraculous gifts and powers in which to fight his intellectual and moral battles. He must go forth to battle, armed only with the sword of truth; with *that* meet the wily, logical skeptic, and ferret out the scientific errorist; *that* apply to every new want and development of the age,—and how can he do this without some knowledge of the principles of science, art, and philosophy? How, unless he is, in mental culture, up with his times? The degree of mental culture required in the ministry is, thence, to be ascertained by the demand or wants of the age over which it extends. This is evidently the Divine arrangement, the violation or discarding of which is sure to bring disaster and ultimate failure. Who needs to be told that the ministry of that man, who is not up with his people in mental culture, will, in the end, prove a failure?

We may go still farther. The minister of the gospel, in intellectual qualifications, cannot attain too high a degree—in other words, cannot be too well educated. Education has always shown itself the friend of man, and Christianity excludes nothing thus friendly to man's true interests; and, thence, does not exclude science, art, philosophy, but assimilates them,—gives a point of view from which the world, both of matter and of mind, may be seen in a clear light, and thence in their true relations. To know too much of the principles, or laws, of matter and mind is, therefore, impossible. No minister can know too much of God, his works, their relations, laws, phenomena—can be too well educated.

That some men, popularly styled, "highly educated," fail in

their efforts to benefit those less favored in educational advantages, is readily admitted. A man must have "native ability," as well as "acquired ability,"—if a man goes into college a "dunce," we need not be astonished, if he comes out a dunce. He may come out, in popular phrase, a "learned graduate," but he will be nothing but a "graduate." And such men fail to benefit, not some persons only,—they fail to benefit any and all—all their efforts prove a failure. They fail to gain the ear and reach the heart, especially of the humble and lowly, not because too highly qualified intellectually, but from a want of common sense, want of adaptation, or of enough piety to "be made," like Paul, "all things to all men, that he might, by all means save some." Education is viewed, as the proud worldling views his wealth, as an end in itself, entitling to preëminence, and not simply a means of rendering the mission for Christ more efficient:—and, thence, the poor man struts in strait-jacket dignity, enveloped in the frigid atmosphere of little-souled exclusiveness: and, consequently, lives his little life with no sympathy with the true heart of a common humanity,—a mere ornamental automaton, played by the artificial wires of false conceptions of education:—lives, not a *trained* soldier for Christ, but to exhibit and live upon his fancied accumulated stores. But this argues nothing against the utility of true education in the ministry—or that too high a degree can be attained.

Now then, what do we contend for? Not that the sermon is possible from the human intellect alone; or possible without true piety; or the inspiration of the Holy Spirit; or the preacher's being "called of God:" not for any set complement of intellectual qualifications for all ministers for all ages and circumstances. What then? That every sermon must have form; that the form is intellectual—the product of mental effort and qualifications; that the form should be adapted to the mental culture of the people:—in other words, that, in the sermon, God's truth should have its own in science, art, philosophy,—its own in strength and beauty:—that as the sun-glass must be of the requisite form and transparency to bring the sun's rays to a focus; so should the sermon have the requisite form, purity of language, transparency of expression, to bring the rays of Divine truth to a focus up-

on the human heart:—that, consequently, no means of mental, as well as spiritual culture, should be neglected; but all improved with the greatest diligence by every man who aspires to be a minister of the gospel, that every one may be equal to the demand of his times—the duties of the field God may assign him.

The gospel ministry is called to unfold, present, urge home to the hearts of men, the truth, and only this:—not to impress—as the prophets—by invoking a visible shechinah; or miraculous power to heal the sick, raise the dead, cast out devils—as the apostles. Our blessed Christianity is a system of pure truth, from which, type, and symbol, and visible manifestations of miraculous power, have fallen off; as acorn shell falls off the expanding oaken germ. Leaving the types, and shadows, and visible terrors of the old dispensation, Christianity assimilates to herself all that is good and true of art, science, philosophy—all the good and true in the world both of matter and of mind. Truth, therefore, and only this, becomes her ministry: this their armor—this their sword: to apply it to the wants of men, in all their ever varying conditions, their work.

Art. VII.—THE FREE CHRISTIAN BAPTISTS.

In the British Provinces of New Brunswick and Nova Scotia, within the last thirty or forty years, a religious denomination by the name of Free Christian Baptists has sprung up. To Freewill Baptists, it is an interesting fact that this new denomination has adopted our treatise as the expression of its own faith, though in organization and name it is somewhat different from us. We propose to make some notes on the origin, progress and present state of this kindred people. We regret that our want of information does not permit us to enter into detail as much as is desirable in such a notice. We have looked over the minutes of several of their conferences, read the Religious Intelligencer, their weekly organ, from the first, now in

its ninth, volume, seen their Treatise and its historical Introduction, and twice made brief visits to those churches and formed the most acquaintance with the ministers these opportunities afforded. In one of our visits we were fortunate enough to be present through the entire session of the General Conference of the New Brunswick branch of the denomination.

In Nova Scotia, the first churches of the Baptist family which proclaimed Free salvation and Free communion were denominated Freewill Baptist, and were probably planted by men from our own denomination or by those at least who knew of our existence as a denomination, our doctrines and usages. These churches, as well as others of kindred nature which soon after arose, were called "New Lights."

In the Introductory note to their Treatise, we find this general statement: "This denomination arose at nearly the same time in Nova Scotia and New Brunswick, and under similar circumstances, without any knowledge of each other."

The following account is also given, by the same authority, of the origin of the denomination in Nova Scotia: "In Nova Scotia we were organized into a denomination in June, 1837, composed of churches, some of which had been planted twenty years before this period, all of them taking the Scripture as their only and all-sufficient rule of faith and practice, and holding the same doctrinal views. Yet as they had been planted by different ministers, some of them were called 'Freewill Baptists,' and others 'Christians,' they felt the inconvenience of being two societies, while they were in perfect union as to Doctrine, Practice and Ordinances: To remedy which, in October, 1836, Elders from both societies met in Argyle, (according to arrangements previously made,) to consult on the propriety of uniting together as one body, and after consultation they unanimously agreed, 1st, We have perfect fellowship with each other, and are one in doctrine. 2nd, That both societies should be united into one, to be called 'Free Christian Baptists;' to send to all the elders and churches in both societies, to ascertain if 'they were agreed to the proposed union; and, if they were, requested that the delegates would meet on Cape Sable Island on the 17th of June, 1837, in order to complete the organization of the united

society; in consequence of which the delegation assembled and the union was consolidated."

It is thought by those whom we have met of the Province of Nova Scotia that, before Rev. Asa McGray of the Freewill Baptists visited Nova Scotia, two or three preachers, though not formally connected with us, preached our doctrine and introduced our usages, preparing the way for the introduction of our cause into that Province. Be these things as they may, and they seem to be probable, we know that McGray visited Nova Scotia as early as 1816, and was successful in his labors. In the History of the Freewill Baptists we have some notice of the man and his labors there.

"Asa McGray had been a licensed preacher among the Methodists, and in 1814, or a little before, he united with the Freewill Baptists; but this change of church relations never alienated him from the people of his early associations. In September, 1816, he went to Windsor, Hunts County, Nova Scotia, and was the first Freewill Baptist minister to unfurl the banner of the cross in that province. He soon organized his first church, and for twenty-seven years he was a voluntary exile in that land, where other churches were soon planted, ministers ordained, and the Barrington Quarterly Meeting organized."

This makes the first church date probably from 1817, and agrees with the time above stated as quoted from the historical note of the Treatise: "In Nova Scotia we were organized into a denomination, in June, 1837, composed of churches, some of which had been planted twenty years before that period," that is, in 1817.

It was the period in which the Christians and Freewill Baptists, both being young and much of the same spirit, had so intimate relation that they were often confounded as one people. Indeed both parties themselves made efforts in this country to form a denominational union. The differences seemed very slight. Among the people, as distinguished from the preachers, doubtless for the most part there was no difference; but among the preachers the difference was constantly growing as each party was becoming more settled on the dividing question of the Trin-

ity. The very efforts at union, though conducted in the most friendly spirit, only hastened the inevitable and complete separation. From such a state of affairs it was but natural that two preachers holding the same views might have different names, the one "Christian" and the other "Freewill Baptist." From it the two names spread into the Provinces. For instance, the oldest Free Christian Baptist preacher in New Brunswick received ordination during a visit to a great meeting among the "Christians" in the State of Maine. Yet on the doctrine of the Trinity he heard no questioning at all, himself being a thorough Trinitarian. "Christian Baptist" in the States, we know is often applied to "Christians." It was an easy and natural thing that these should give origin to the combination "Free Christian Baptist," especially when it is remembered that "Free Baptist" is a synonym for "Freewill Baptist."

We have heard with pleasure, that the proposition to supersede all these names by the shorter and sufficiently definite name "Free Baptist," constantly gains favor in the Provinces. We regard it as a misfortune that the General Baptists of England, Freewill Baptists, and Free Christian Baptists have not all one common name. Like unto this misfortune, is the fact that the Free Christian Baptists and Freewill Baptists in the Provinces are not embodied in one denomination under the name Free Baptists. It is painful to state that, notwithstanding the union once formed, as above named, the two classes of churches soon fell back into their former separated condition. It is not unlikely that the unsuccessful attempt to form the union had rendered the future union more difficult to be accomplished.

In the History of the Freewill Baptists, we have also this further notice of McGray in 1826: "Rev. Asa McGray had now been ten years in Nova Scotia, and his field of labor had been, in many respects, a trying one. But the assurance that the Christian's 'labor is not in vain in the Lord,' was his hope; and the Divine promise, 'Whatsoever is right, that shall ye receive,' was his personal comfort. He realized the fulfilment of both; so that while his own soul was blessed with great peace, the church at Barrington now numbered one hun-

dred and thirty members, and in his vicinity were three other churches and as many ministers. There were also many Christians of free sentiments scattered over the Province in connection with no denomination."

Here are the two parties that subsequently undertook to combine in one denomination ten or eleven years later. How many the two parties numbered together, or either of the parties by itself, we are not able to state. In 1847, the Free Christian Baptists of Nova Scotia formed a union with their brethren of New Brunswick. "At the time of this union," says the introductory note, "there were ten ordained elders, seventeen churches, containing eleven hundred and fifty-three members, belonging to this connection in Nova Scotia."

It is probable that the Freewill Baptist churches were not included in this number. The present number of the Free Christian Baptist church members in Nova Scotia, we are informed, is now from sixteen to eighteen hundred. We regret to hear they are not so prosperous as they have been in former years. They are said to have a goodly number of good houses of worship; but suffer severely for want of more ministers, and, what is equally as bad, but few of those have given themselves wholly to the work. It is said that frequently for months churches with good sanctuaries are entirely without preaching, either by pastors or by supplies. And what is more painful still, we hear that two or three of their chief ministers have disgraced their holy calling by falling into criminal vices. Thus those churches seem to be passing through fiery trials. May the Lord's countenance soon shine upon them as in former years.

The present form of the government of these Nova Scotia churches reminds one of the early days of the Freewill Baptists in this country. The churches all represent themselves four times a year in the general meeting. Three of these sessions are called Quarterly Conferences, and the fourth the General Conference, the latter being similar to the annual session of our Quarterly Meetings. As among us at an early day, all the preachers are *ex officio* members of all these sessions, and, if we mistake not, the delegates elected by the churches

hold office through the four sessions of the year. In this particular they differ from our early usage, as our delegates were only local for the quarterly sessions, and elected for one session only in any case.

In another particular the Nova Scotia brethren differ from our usage in the earliest times, and we think decidedly to their injury. We refer to their usage of requiring a unanimous vote in all these sessions to pass any measure. A few ignorant and obstinate men, whenever there is such a usage, have the power of defeating measures for which the great majority is prepared. Thus, measures of progress are likely not only to be opposed but defeated. The hands of those who have a disposition to carry forward enterprises for strengthening and spreading God's cause, are completely tied. Deliberations must be necessarily protracted, and, in the end, often fail of coming to anything but negative decisions. This usage we believe still remains in full force in Nova Scotia. Of course, it is very difficult to change it, as it can be done only by a unanimous vote, or, by some measure, on the part of those who wish to change, which would almost inevitably lead to division.

In 1837, when the union was formed in Nova Scotia, the united body adopted, as the report of the committee on faith, the Freewill Baptist Treatise, word for word in statement and proof. We have heard a rumor that the Report from the committee was made as original with the committee. Such a thing could hardly be, and the Report manifestly arose from a misunderstanding on the part of some members of the body.

The Nova Scotia branch of the denomination is much smaller than the New Brunswick. Yet the former gave its name to the latter, and, we presume, also the written creed, or treatise. But upon the union of the two branches, and the organization of the New Brunswick branch, we quote again from the introductory note mentioned:

"In New Brunswick we were organized into a denomination at Wakefield, in the county of Carleton, in the month of October, 1832, consisting of two ordained Elders, and six churches, taking the name of 'New Brunswick Christian Conference.' In June, 1835, the number of Elders had increased to eight, and

the number of churches to twenty. At this time the Conference was divided into two districts, and their sittings made semi-annual."

"In 1847," this account continues, "the Conference numbered as follows: 14 ordained elders; 40 churches, containing 2000 members. At this date we unanimously agreed to take the name of 'Free Christian Baptists!' Our reasons for doing so were, 1st, to relieve the minds of many of our brethren who were never fully reconciled to the name of Christian *only*, and thereby cultivate a greater union among ourselves; and, 2d, to open a door for union with our brethren of Nova Scotia, bearing that name, which union took place in October of this year, [1847] with consent of both parties, by the following resolution of General Conference:

"*Resolved unanimously*, That the Free Christian Baptists in Nova Scotia and New Brunswick be embodied into one denomination of people, with the understanding that each Conference retain its own government, and send delegates yearly, each to the other."

It will be perceived that this union is far from what, according to our organization, we regard denominational. According to our government, the union of the two conferences into one denomination would have formed a new deliberative body, composed of representatives from the two former Conferences. The ratio of this representation would be directly as the numbers of the provincial Conferences respectively. The provincial Conferences would correspond to Yearly Meetings, and the new Conference to our General Conference.

This union of the two provinces is in form what we regard as simple correspondence of one of our bodies with another of our own, or of any other friendly body. The delegates sent annually from one conference to the other, have no vote. But in fact it is a real union. It is much more than the form would promise. Preachers in the one body are recognized in the other, not as simply coming from a friendly denomination, but as of the same. The name and peculiarities of spirit are common. The unwritten is often more than the written.

So far as we have been able to ascertain the facts of the origin of the churches in New Brunswick, they are on this wise: About the year 1819 Rev. Charles McMullen of that province received ordination during a visit to the state of Maine among

the Christians. He had, however, before this, been accustomed to preach in various places, but he had not formed churches, nor did he himself belong to any church. Immediately after his ordination he began to form churches, and these churches by degrees formed friendly associations, though at first, no organic union. Rev. Samuel Hartt soon came to the help of McMullen. Hartt was ordained only two or three years later than McMullen. Other preachers soon arose among the converts to carry on the good work. The churches, though always Trinitarian, went by the designation of "Christian," as did the conference when it was formed in 1832. Both these ministers, though in years, are still successful in the Master's work. We are informed that revivals still frequently spring up under their labors. They have lived to see the preachers number over thirty, and the denomination is now between three and four thousand, not counting those of Nova Scotia. The churches are generally prosperous. The last year, which is not considered prosperous as compared with most years, has added by baptism to their churches considerably over three hundred members.

In New Brunswick the churches are divided into seven District conferences, which, in many respects correspond to our Quarterly Meetings, though they hold only an annual session. These bodies represent themselves by lay delegates in the General Conference which also holds an annual session. But the government of the denomination is very complex and it is difficult to understand how the peculiar usages arose which have been embodied in their written constitution. We will, however, strive to give the reader such a general understanding of the matter as we have been able to obtain.

The second section of the first article of the written constitution is as follows:

"The General Conference of ordained ministers and Licentiates, (being members of Free Christian Baptists,) Messengers from district meetings and Clerks of the same, the Secretary and Treasurer of the General Conference, with such other brethren, in good standing in their respective churches, as may be unanimously admitted to be members of Conference by Conference."

Ministers are *exofficio* members. So are the Clerks of the district conferences, and the Clerk and Treasurer of the General Conference. Without noticing the distinction between ordained and unordained ministers, here are three classes of *exofficio* members. There are two classes of elected members. The first, the two members elected by a unanimous vote from each district meeting; the second, those elected by a similar vote by the conference itself. Of course, all elected members are laymen.

The composition of the district meeting is not less peculiar. The first section of article third gives the law in this case, and is as follows:

"Each district meeting shall be composed of all the ordained ministers and licentiates, residing, or engaged, by any church or churches engaged to expend labor, within its limits; and such other ordained ministers as may be appointed to attend by the chairman of General Conference, and by two messengers from each church belonging to the district, with a clerk chosen by the meeting and such other brethren in good standing with their respective churches as may be unanimously elected by the meeting."

The district meeting sends two delegates to the General Conference, but the chairman of the General Conference sends as many delegates as he pleases to the district meeting. Those sent by the district meeting to the Conference must be elected by a unanimous vote. The delegates sent by the chairman of the General Conference to the district meeting remind one of the Papal Legates sent by the Pope to general councils. Still furthur, note that the constitution requires that the messengers sent by churches to the district meeting be elected in each church "by a vote not less than two thirds of the male members present."

Throughout the constitution you see the strong tendency is to centralized power, and to place it in the ministry. It has not arisen from an intelligent decision that Episcopal power is the best form of church government, but, from convenience in part, and partly from not having settled upon the doctrine of the independence of the churches, and as the fountain of power.

There is, however, no doubt to one who has seen the people and noticed their spirit, but that their system of government will work itself clear of every despotic element, and it would have done so before this, only the power granted by this constitution has not been abused, nor even exercised to the grief of any considerable party.

Put with these peculiarities the fact that a unanimous vote has hitherto been required to pass every measure in General Conference, and, we believe, in district meetings, and one would suppose no business could ever be done. One person could defeat any measure. That person might even reside in Nova Scotia, and be pastor of a church there and otherwise have his interests out of New Brunswick. Last July the General Conference changed this rule so as to require only four-fifths to carry a measure. As the interests of the body increased in number and variety, the former rule was of course found to be impracticable. Thus other modifications will come in as the exigencies of growth demand them. And here it is proper to say that their form of government has not in the past proved so impracticable as one would suppose. The minority, if small against any measure, has of course often allowed a measure to pass which they disapproved rather than to take the responsibility of defeating the will of the great majority.

The denomination in New Brunswick is rapidly improving in many respects. The ministry is giving more attention to study than they did in former years. The churches begin to pay something nearer adequate salaries to their pastors than they did formerly. The Religious Intelligencer, the weekly organ of the denomination, is doing a great and good work. Sabbath schools are improving. But the greatest perceptible improvement is in the laudable and successful efforts of the churches to furnish themselves with "comfortable and commodious meeting houses," to use the language of their annual report of this year. "During the last year," continues the report, "several have been completed, among which are the house at Grand Manan, the one at Frederickton, the one on the South Branch of Oromocto, and the upper story of the building in which we are to-day assembled," [in Carleton.]

It is to be lamented that this denomination, embracing many people with respectable property, and a few with what may be called wealth, has not yet attempted to found any institution of learning for their young people generally, nor even for their candidates for the ministry. There is a spirit among them, however, which will not long suffer this great deficiency without an effort to remove it. While in attendance at their last General Conference at Carleton, we heard many expressing the conviction that the time has come when the denomination must arise and build an institution of learning or suffer great loss.

Some individuals and some churches, we believe, have contributed to our foreign mission, as the denomination has not yet established any foreign mission. In past years there has been considerable done in the way of sending home missionaries to different parts of the province. The missionaries were very successful we understand; but, like all other new denominations of which we have any knowledge, this people fell into an embarrassing debt in their attempts to establish a press and book concern. We are happy to hear that hinderance to enterprise is nearly removed. We may hope that the Home Missionary work will soon be resumed even with increased vigor.

As one would suppose from the facts before mentioned, the Free Christian Baptists thoroughly agree with our denomination in doctrines and in the practice of Free communion. But to set this matter in an unmistakable light, especially upon the subject of the Trinity, concerning which some have been led to doubt by the "Christian" part of their name, we quote once more from the Introductory note to their Treatise the following paragraphs.

"Before closing our introduction for New Brunswick, we would remark that a resolution was passed in our fourth General Conference, (1835) that we remonstrate against Universalism, Unitarianism, Antinomianism, Infant Purity, and Annihilation, *and from our rise we have believed those sentiments unscriptural.*"

The next and last paragraph is instructive in certain particulars, and we give it place:

"Our united reasons for publishing the following work [our Treatise adopted as their own] are, 1st, to cultivate a better understanding of Scripture, harmony in sentiment, and to prevent the introduction of erroneous principles among us; 2d, to remove the censures which evil-minded persons have cast upon us, withholding sentiments we do not believe; 3d, to impart correct information of our views of Scriptures."

This is instructive, we say, especially if one will call to mind how often the experiment of "taking the Scriptures as the only and all-sufficient rule of faith and practice," meaning thereby to discard all written standards of doctrine, universally fails in the end of being satisfactory either to the parties so claiming or the public in general.

This denomination is so thoroughly one in doctrine and spirit with the Freewill Baptists, we have no doubt but that their denominational union would prove mutually beneficial. There are perhaps some slight obstacles in the way, but what they are we are not able to see. If the prejudices excited by the unsuccessful attempt at union in the Province of Nova Scotia, and by a few insignificant, untoward circumstances, were removed, the people would flow together like kindred drops. Personally we have found among them a most hearty reception, and when among them, could hardly persuade ourselves that we were outside of our own denomination.

We find in the History of the Freewill Baptists the following paragraph, which shows that as long ago as 1828 one of our preachers spent sometime in New Brunswick, probably associating with those churches before they were formed into a denomination:

"The islands along the coast [of Maine] were anxious to hear the gospel, and many of the ministers visited them with the word of life. A new road, of a hundred miles in length, was being opened up the Penobscot river, and thence eastward to Houlton, on the borders of New Brunswick, along which settlements were springing up, and the gospel was wanted there. From St. John's the call was urgent. Late in the season, Yates Higgins journeyed along the coast, preaching as he went, and at Eastport embarked for St. Johns. He was cordi-

ally received, and remained there for several weeks, but found the people too much influenced by the doctrine of fatality and fettered by priestcraft! His appeal interested others in their behalf, and the Farmington Quarterly Meeting, always interested in 'church extension,' secured the action of the Yearly Meeting in behalf of a regular correspondence with the brethren in that Province."

This paragraph shows that our brethren in the Provinces have suffered in the same way our denomination did at first, by having doctrines misunderstood and misrepresented. The same doctrines which were falsely charged to them, have been charged to us. As they found it necessary, in self-defence, to publish their views, we had found before them.

But not only in doctrines and opposition from others are the two denominations strikingly similar, but the identity in practical heresies concerning the ministry is complete. The chief of these are two in form, but one in origin and nature. We refer to their practice in regard to ministerial support and education.

It is true that both denominations rightly insist upon the Divine call to the ministry, but, painful to relate, they have, in past times, at least, made even this precious doctrine the occasion (for we cannot say basis) of a pernicious antinomianism. It is true neither party would like to say in so many words, "if God calls a man to preach the gospel, he will take care of his support and education without the assistance of human instrumentalities." Yet their practice in some cases in the past, and would it were altogether past, is as if such a theory were adopted upon the authority of the Bible. They have been in the practice of insisting so much upon the Divine call, that they have at times quite forgotten to insist upon that human coöperation which supplies the condition of the exercise of the Divine gift implied in the call.

Above all others have these denominations insisted upon human coöperation with the Divine spirit, as the condition of the new birth. Yet have they peculiarly neglected to insist upon human exertion in the support and education of the ministry. We are able to add, that in the case of both denominations, the night is passing away, and the true light is shining

more and more every day. We trust this old leaven will yet be altogether purged out.

In the Provinces, as among us, on the part which pertains to ministerial support, we believe the true theory, that they who preach the gospel should live of the gospel, is now generally accepted. But while the theory is accepted, the works are not always forthcoming. But we believe there is an important progress almost yearly in practice. We have heard of a few churches in New Brunswick and in Nova Scotia, that pay very respectable salaries. The people are growing more and more generous toward their pastors.

But they have not in equal degree thrown off past prejudices on the subject of ministerial education; but the change upon the latter will not be far behind the change upon the former. Very soon after people confess their duty of carrying food to ministers, instead of waiting for the ravens to perform that service, they perceive that it is the duty of the minister to employ his mental faculties and all the educational advantages he can command to coöperate with the grace of God in proclaiming the gospel of that grace. Already a goodly number of the preachers devote themselves to study, and the people appreciate and encourage the augmented ability of those preachers. Some of the oldest preachers declare the pressing necessity of educating the young men called of God to the ministry.

We are able to testify of the spirit of improvement that is springing up among them in the respects mentioned and in several others. We have been permitted to observe the progress of eight years, that amount of time having intervened between our visits to them. It has been very great and very gratifying. While they retain their zeal and revival spirit, we trust they will continue to improve in all other things that make for the progress of the cause of God among them.

If this article shall fall under the eye of the brethren of whom we have been speaking, we trust that they will feel, while they may regret the scantiness of our information and possibly the abundance of our errors, the importance of some effort among themselves to publish more complete and connected statements of their origin and progress, than any that have yet appeared.

Art. IX.—LESSONS FROM ANCIENT CITIES.

Six thousand years our race has lived upon the earth. The first half of this period is shrouded in obscurity. Here and there a point of history crops out, a legend tells its story, a memento is exhumed; but the record is still meagre, and the light is uncertain and unsatisfactory.

Man is a natural antiquarian. Every one is curious to know how our fathers lived, what they did, what they knew, suffered or enjoyed, and every hint, memorial, or suggestion which throws light upon the ancient history of man, is valued in proportion to its antiquity. It is this taste for the antique which incites men to dig midst the ruins of ancient cities, devote years of study to the solution of blind hieroglyphics, and to explore old musty records, and spell out the faded signs of ancient life. He who is most successful in unrolling the mysterious parchment, and revealing new pages of lost history, stands among the first in the temple of fame, and is honored as if he had been a benefactor of his race.

The Bible is our only reliable guide in olden affairs. That takes us back to man's origin, tells us who made him, where he began his career, how he met his first trials, and what sad discord resulted from his sin. Then a few pages are all we know, or all we have devoted to the seventeen hundred years, from man's creation to the flood. We are apprised of the conflict of sin against righteousness, of the discord and misery which cursed the race, of the ineffectual efforts of the righteous to stem the tide of crime and shame, and the final judgments of God, which swept the race from the earth, saving a single family to rēpeople the waste. After the flood, a new period of history began. Among the marked features of this period was:

THE RISE AND INFLUENCE OF CITIES.

Cities existed before the flood. Cain founded one in the land of Nod, and called it Enoch; but we know nothing of its subsequent growth and destiny. After the flood, several cities were founded, which have wielded a potent influence on the

world's destiny. Nimrod, the great grandson of Noah, who was a noted hunter, and became a "mighty one in the earth," led his followers to the beautiful and fertile valley of the Euphrates, to a point near its confluence with the Tigris, and there began to build a city. "And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth." And at this time, in this way, and for this purpose, Babylon was founded, and began a history of great power, splendor, profligacy and cruelty, which holds a large place in prophecy, history, and the destiny of nations.

Opposite impulses prompted people to congregate in cities. Friendship and hatred, confidence and fear, love of peace, and lust for war, desire for liberty, and delight in oppression, all had their part in leading to this concentration of the people. This mode of life gratified the love of society, created a community of interest, and promised mutual protection, by uniting the strength of all against whatever assailed; and concentrated power which gave them a supremacy over the smaller and weaker communities, and gratified a lust of power, and delight in oppression. Babylon was the offspring of these opposing motives, and grew to be a great power in the earth.

When books were nearly unknown, and the printing press not dreamed of, cities were more potential centres of life than now; they were of necessity the focus of civilization and power. There, mind was brought into close contact with mind, and was stirred and strengthened by the mutual stimulus and friction; the thoughts of the strong were readily communicated to the masses, and every mind was aided in its efforts by the successes of its neighbors. In cities, therefore, there would be an increased vigor of mind, progress in intelligence, refinement and general culture. Wants were also multiplied, and ingenuity and skill to supply them developed. Freedom of person and protection of property became a necessity; and laws, customs and restraints, conducive to order and justice, naturally obtain-

ed. Vice also found nurture and encouragement, and grew strong and dangerous.

But all cities are not alike; their history and the life which characterizes them, depend upon the ideas which predominate in their organization. These are often quite dissimilar, and where ideas are unlike, they always result in organizations which are to the same extent antagonistic. This is the reason that history sets before us

CITIES OF OPPOSITE CHARACTER AND MISSION.

The central idea of the founders of Babylon was, "*Let us make us a name.*" There was pride, ambition, a desire to lord it over other peoples; to increase their own strength and power, so as to be feared, honored and obeyed; and these impulses shaped all their future history. Their city was designed to be a stronghold of power and oppression; their walls five and a half rods thick, and three hundred and fifty feet high, were built as a protection for their booty, and a defence against the wrath of excited enemies. Their policy was to absorb all wealth and power within their own walls, to make all surrounding nations tributary to them by the superior strength and audacity of their military arm. They did not encourage commerce, except the commerce of robbery and plunder. With them "might made right;" if they had power to destroy a rival city, crush to slavery a neighboring nation, or reap the fruits of others' toil, they assumed a right to do it. Babylon was a military despotism, war was the profession of her rulers, and oppression the uniform practice. In this she stands as a specimen of one class of cities which have played an important part in the world's history. Nineveh and Rome were cities of the same type. They were not centres of enterprise, industry, skill, and productive effort, in equitable and honorable competition with the world at large, seeking profit, wealth, and power through substantial service and valuable exchange; it was not their policy to reap only where they had sown, and gather where they had given an equivalent, and thus, by honest production and exchange, enrich themselves without impoverishing others. But their case was exactly the opposite; they regarded the world

as a legitimate field for plunder, and it was their ruling and all-controlling idea to weaken and impoverish others, that they might strengthen and enrich themselves. They stole the wealth of others and transported it to their strongholds; they exacted tribute of other nations and cities, to fill their own coffers; they seized the works of art created by the genius of those they had conquered in arms, and transported them to their own cities; they forced the wise men of cities which they had destroyed to live in semi-slavery in their palaces; and the very gods of the nations which they had conquered, they transported to their own pantheon; and in every particular the purpose was to desolate and destroy all other nations, for the military and monetary supremacy of their own. It is remarkable how the early spirit of Babylon, of Nineveh and Rome, shaped and moulded all their subsequent character and history. They are marked illustrations of the potency of an *idea* to decide the destiny of empires; and furnish a key by which we may penetrate the future history of existing nations, and calculate the result of current governmental experiments. The American *idea*, that every man is entitled to liberty by virtue of his manhood; and the Asiatic *idea*, which also prevails in Europe, that liberty is a gift, a concession from the ruling class to the common people, are now in heated contest on this continent. Which shall prevail? If the former, then future liberty, peace and prosperity will be the inheritance of this land. But if the latter prevails, then tyranny, war, aggression, robbery, will necessarily blight and curse the future, because all of this evil is wrapped up in the *idea*, the serpent's egg, which is now hatching with blood and murder.

It was no mere accident that Babylon was a curse to the whole earth; her vital spirit, the source and very heart of her life, was greed, oppression, cruelty and ambition, and just so far as she acted at all, she was sure to be aggressive and hurtful. The threatenings of God against her indicate the perfidy of her character, and her entire destitution of redeeming or mitigating qualities. Isaiah describes her:

"How hath the oppressor ceased! the golden city ceased! Jehovah hath broken the rod of the wicked; and the sceptre of

the rulers. He who smote the people in wrath, with a continual stroke, he that ruled the nations with vengeance, is persecuted, and none hindereth."

"The whole earth is at rest, is quiet; they break forth into a joyful shout, even the fir trees, and the cedars of Lebanon rejoice over thee; since thou art fallen no feller is come up against us."

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut off from the earth, thou who didst subdue the nations! For thou hast said in thine heart, I will ascend into heaven, I will make my throne above the stars of God, I will be like the Most High. Yet thou art brought down to the mansions of the dead, and to the sides of the pit."

The whole description is black and odious. The whole world is represented as joyful; no one mourns; no feeling of pity anywhere exists; every one is delighted that Babylon has fallen, for she was an enemy of the race, a scourge and a curse during her long and eventful history of two thousand years, and the dominant idea of her founders made it so.

We will now turn to an

OPPOSITE EXAMPLE.

The family of Noah were not all like Nimrod, ambitious to make themselves a name at whatever cost of justice. Zidon, a cousin of Nimrod's, was of a different spirit, and planned a different life. Apparently to avoid the aggressions and annoyance of his proud, restless, and unprincipled relatives, and to secure to himself and family the blessings of liberty and the peaceful enjoyment of the fruits of their toil, he removed from the generous soil on the great rivers, and pitched his tent upon a narrow strip of land on the eastern shore of the Mediterranean sea, which was covered and protected by the mountains of Lebanon in the rear. Here he found what promised to be a safe and quiet home, though the soil was poor and the country generally rugged and unfavorable to agriculture: and here he founded a nation, and city, which stood in striking contrast to that of his cousin on the Euphrates, and which had a history of thrilling interest running through more than two thousand years.

In this secluded retreat, a subsistence was the first necessity. The soil was poor and unproductive, but the sea offered her treasures to supply the deficit. Their narrow and sterile fields drove them to the sea, and the sea drove them to the mountains, and altogether, developed energy, inventive skill, diversified industry, and brilliant success.

For when they were pushed to seek their food from the deep, they found boats indispensable; this developed mechanical skill, and resulted in making the Zidonians famous workers in wood, stone, and all known metals. The ventures of fishermen, made them familiar with the sea, and expert sailors, and this opened the door to commerce, by which they became the carriers for the world, and profited by being the merchants, exchangers, and shippers for all people. Thus, beginning with love of liberty and peace, inspired with self-reliance, and desire to produce what they consumed, rather than prey upon others for subsistence, every contingency, whether favorable or not, became the means of developing a character, energy and manliness, head and shoulders above the nations around them. They selected a harbor for their boats where a rock extended into the sea, and there they founded a city which they called Sidon.

The ideas which led to this settlement, were wholly different from those which formed the life and purpose of Babylon, and the history, the growth, the internal life, and the national bearing, were as dissimilar as the spirit, or ideas which characterized them. This will be seen as we briefly sketch some of the incidents of their long and eventful history.

The Sidonians are known in history as Phœnicians. From the first they enjoyed a natural, healthy and vigorous growth, at once beneficial to themselves, and to the other nations of their day. As we have intimated, their position and necessities led them to various pursuits of skill and courage. They needed boats, and the mountains of Lebanon abounded with cedars, and they fashioned them for service. Then they became architects of all kinds of edifices, mansions, temples, palaces and whatever was desired. Surrounding nations coveted their ingenious creations, and they built ships, and temples, and all kinds of elegant structures for their neighbors, preparing their beautiful

cedars in their own work shops and transporting the finished timbers upon their own ships to the point desired. An extensive commerce in cedar, cut stones, and all kinds of building material, fitted for its place in palace or temple, grew up, which employed the people, converted the forests and rocky mountains into mines of wealth, and laid the neighboring nations under contribution to the wealth and prosperity of the industrious Sidonians. The contract with king Solomon to furnish the cedar and stone for the temple of Jerusalem, which was so honorably fulfilled that it went together without the sound of a hammer, is but one incident in their energetic prosecution of this traffic.

The fruits of their fisheries were also a source of profitable commerce. The fish were dried and cured in various ways, and shipped in all directions, for a market, up the rivers which put into the Mediterranean, and by caravans into the interior, and they brought a rich return of food and raw material, which they worked into useful articles for their own use and for exportation. Their ships worked their way up the Nile, the Tigris, and Euphrates, on their mission of profit and peace, and into the bays and creeks along the coast, formed junctions with the immense caravans which penetrated to the heart of Asia, bearing to all parts of the known world the fruits of their ingenuity and industry, and bringing in exchange, grain, honey, wax, iron, flax, wool, lead, gold, and sundry articles which were useful to them in their barren home, and exercised their skill to fashion and fabricate into forms suitable for exportation again, wherever they might find purchasers. In the early record of commerce the Phœnicians appear to have held a monopoly; their ships swarmed in every known sea, and their merchants were active in every city. Of course, they rapidly increased in wealth and influence, and became so necessary to the nations around them, and occupied a field of activity so different from them, that there was really no competition, and they were so pacific in their spirit, purpose, and mode of life, that they escaped from exhaustive wars, which kept the world generally poor, and made its history one of strife, disaster, and cruelty.

For hundreds of years they had no army, seldom became en-

tangled in the strife of nations, and were left to pursue their chosen life of industry and traffic without serious interference from without. This happy exemption from the greedy assaults of robber nations resulted more from the inaccessibility of their city and their life on the sea where other people dared not venture, than from any other cause; and at that day this grateful security was almost absolute, for they were the only maritime nation in existence.

HOW THEY MULTIPLIED.

When the Israelites drove the Canaanites out of their country, many of them fled to Sidon for refuge, and in this way the population of the city was greatly increased. The Sidonians had already planted several colonies and trading posts along the coast, and this influx of people stimulated the spirit of emigration. And here we strike another feature of their character which stands in contrast with military cities. Babylon never planted colonies; she absorbed other cities and selfishly centred all of her conquests of wealth, power and people in herself. It was so with Nineveh, and with Rome. They were always transporting men and wealth to their chosen centre, building up, enriching and adorning their own home, and imparting nothing to others but law, oppression, and devastation. Sidon showed a different spirit, pursued a different policy. She sent men into all lands, among all nations. Her life was diffusive; what she knew, and what she did, was scattered to the ends of the earth. As her population increased therefore, they pushed out to new points, and everywhere carried with them the same modes of life, the same inspiration. Moreover, they never became alienated from the mother city; though they branched out into distant lands, they still maintained love and union with the people whence they came, and kept up active and profitable commercial intercourse.

While other nations decimated their population by murderous strife, the people of Sidon sent their population forth to plant new commercial centres, and enclose within their arms the wealth of the world. How much more humane, profitable, ennobling is the process of expansion than the selfish and cruel

policy of concentration and war! Every new colony which they planted enlarged the area of commerce, made a market for their ships, business for their marine, and a channel of exchange between their factors and the nations which had welcomed their emigrant companies.

About two thousand years before Christ, they founded the notable city of Tyre, which was nearly eighteen miles south of Sidon, upon the same sea. Tyre grew to be even more populous and wealthy than Sidon, and was the capital of the Phœnician Confederacy for two hundred years. Her manufactures, works of art, and achievements in science were notorious in all the world. Her beautiful purple was the chosen color for courtly robes, and has ever since borne the name of the city where it was first discovered. Tyrian purple has never been excelled by all the art and skill of modern times.

Corinth was also a noted colony of the Sidonians. Selected, as all of the Phœnician colonies were, for the commercial advantage of her site, it grew to be a great and delightful city, surpassing all of her neighbors in wealth, freedom, intelligence and refinement.

But the most distinguished colony of this people was planted on the northern coast of Africa, directly opposite to Greece and Sicily, about midway east and west of the Mediterranean, and within reach of the trade of Europe, Asia and Africa. Carthage was founded by Dido, a very wealthy, talented and influential lady of Tyre, who led her friends to the narrow neck of land between two commodious harbors, and there they built a city, which grew to dazzling greatness, and stood the emporium of commerce for hundreds of years; and it is quite likely that it might have continued to flourish until the current of trade was entirely changed by the discovery of the passage around the cape of Good Hope, had it avoided the conflict of arms with the Romans.

The Phœnicians had colonies and trading posts all along the coasts of the Egean and Black seas; they built flourishing towns in Sicily, and the Island of Sardinia, penetrated west as far as Spain, Gaul, and Britain; they sent their ships down the coasts of Africa, and their caravans into the interior of Africa and Asia.

They founded Cadiz in Spain, and other cities in the straits of Gibralter. Here they gathered up the exhaustless wealth of Andelusia, loaded their ships with gold, grain, honey, wax, pitch, tin, iron, and the skins of beasts. For many years they carefully concealed the locality of this beautiful and rich country, which afterwards formed the basis of Homer's immortal poem, descriptive of the "*Elysian Fields.*"

In Britain they met with a warlike people, who were also fond of trade. For years the natives brought their iron, tin, skins, and whatever they had to exchange for the merchandise of the Phœnicians, in boats made, the frame of wood, and covered with leather.

Spain and Britain were known as the *Tin Country*, and for many years no other people in the East knew where tin was obtained, the Phœnicians holding a complete monopoly of the trade.

By the caravans from India, cargoes of silk, cotton, perfumery, spices, dye stuffs, and rare wood, ivory, pearls, gold, and various manufactures were brought to the sea board, where they were placed on ship and transported to the chosen emporium.

So the Sidonians became benefactors of the race; their influence was more excellent than that of any other nation because their ideas, pursuits, and spirit were opposed to war, and promotive of industry and intelligence.

The Egyptians lived in the natural high-way of commerce. The Nile penetrated the interior, and they grasped the coasts of the Mediterranean, and Red seas, and the Indian Ocean, and possessed the only passage for the great caravans, which transported the treasures of India; so that they might easily have been masters of the commerce of the sea and land: gathering into their lap the wealth of the known world. Their rulers at different times attempted to incite them to profit by these natural advantages, but religious delusion proved an insurmountable barrier. They had a tradition that in some great battle of the gods, the god Ossiris was slain, and thrown into the sea, where the fish consumed his body. Ossiris had ever after agitated the sea in his rage, and cursed those who sailed on its bosom, or took fish from its waters. So they would never risk

its treacherous tides, and would not even associate with sailors, but despised them as impious dogs.

Alexander the Great planned, and his successors built, a city, harbors, docks, and light houses, at the mouth of the Nile, and dug a ship canal from the Red sea to the river, and did all they could to encourage commerce; but Phœnicians and Greeks still monopolized the business, while the Egyptians plodded along in the old track of superstition. But when the passage of Good Hope was discovered, the forced prosperity of Alexandria dropped away and her merchants sought other fields of enterprise.

COMMERCE A CIVILIZER.

The Phœnicians excelled all other people in their attainments in art, science, and civilization, as much as they surpassed them in enterprise and wealth. We have mentioned their skill in ship building and general architecture, and the dependence of other nations upon their mechanical ingenuity. They invented glass, and became noted for its manufacture. They were cunning workers in gold, silver, precious stones, and the choice woods, which they imported from other lands; and their cotton, silk and linen fabrics, were leading articles of exchange. They won immortal fame for their ability to make the most beautiful colors; and the Tyrian purple sought by princes and crowned heads, has never been surpassed. They produced it by a dye composed mostly of a viscous juice taken from a shell fish, which abounded in their bays.

They also invented a system of figures and of book-keeping, and were proficients in mathematical calculations and astronomy. Their success in architectural structures and navigation, shows that their mathematics were in use, and of no mean order. They steered their ships by the stars, and asserted the rotation of the earth on its own axis and around the sun.

In geography, no other people equalled them; mention is made of their maps and charts, and ancient authors quote them with confidence. They invented a process of printing from carved blocks, but to what extent this was carried, history does not inform us; but they have the credit of producing the first complete alphabet, and of attaining great success in composition.

They were authors of commercial and international law, and laid down most of the wise and just rules of intercourse, which are found in Grotius and Vattelle; thus initiating the appeal to law rather than force, in case of difficulty and dispute.

Of the internal polity of their cities we know but little. We logically infer that liberty of person and safety of property were guarded; that military despotism was unknown, that order and good neighborhood characterized them; that their municipal life excelled that of other cities, as much as the people transcended other communities in intelligence and wealth. The fact that all colonists from Sidon and Tyre, cherished a warm and perpetual regard for the mother city, proves that life in their parent home was pleasant and secure.

For centuries they escaped bloody wars, which devastated other nations, and when, at a later period they appealed to the sword, they had no standing army of their own, but hired one, for the time being, of other nations. This shows their pacific character, when most people made war and plunder their profession. This policy of peace and industry raised them above their neighbors in all the attainments and benefits of civilization, and flings around their history a thousand pleasant memories, and awakens in the antiquarian deep regrets that the Phœnicians finally fell victims to avarice and military ambition. But as we look over the ruins of their cities, and remember their characteristic history, how different our emotions from those awakened by the desolations of Babylon. When they fell, when their ships whitened the sea no more, and their industry and skill supplied human wants no longer, the world was sad, for a great loss had fallen upon it. But when Babylon went down in night, no one wept, the world was glad.

When prophets foretold the destruction of Babylon, they spoke as of an enemy, a monster, a cruel oppressor; but mingled with all the threatenings against Tyre and Sidon, are recognitions of their superior life and influence, and regrets at their fate. It was with a widow of Sidon that Elijah found hospitality in time of famine, whose barrel of meal and cruise of oil could not be exhausted, and whose only son was restored from death. The Sidonians were warm friends of David and

Solomon, and aided in building the temple. They helped Ezra rebuild it, after the Babylonians had burned it to the ground. The prophets lament as well as threaten, when they speak of their overthrow, Isa. 23. "The burden of Tyre. Howl, ye ships of Tarshish, for it is laid waste; so that there is no house, no entering in; from the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle, thou whom the merchants of Sidon that pass over the sea have replenished." Ezekiel 28: 12. "Son of man take up a lamentation upon the king of Tyre, and say unto him, Thus saith the Lord of hosts, Thou sealed up the sun full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mount of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire."

The Saviour speaks of Tyre and Sidon, as if they were more candid, and ready to receive the truth, than the Jews, and says, that if the mighty works which he had done had been performed in those cities, they would have repented and been saved.

But on account of their own corruptions, and through the greed and ambition of the Persians, and then of the Greeks, and finally of the Romans, these cities were laid waste. After withstanding long sieges, and powerful assaults, several times, the Sidonians sought refuge in Tyre; and when old Tyre could hold out against its enemies no longer, the entire population moved to the island in front of their city, where they built another beautiful city, and strongly fortified it. But when Alexander attempted its conquest, he filled up the sea, and made a

passage from the main land to the island, on which it was built, and demolished it. Then the larger part of the citizens removed to Carthage, which was a colony from Tyre, and the "pride of the sea" henceforth was matter of history and mourning; her race was run, and her doom forever sealed.

The prophecies of the destruction of these two cities, were very specific, and were uttered centuries before their fulfilment; yet in every particular they stand perfectly fulfilled, and the desolation which reigns where those rich and powerful emporiums of trade once stood, is a solemn and emphatic attestation of the inspiration of the Bible.

Sidon and his descendants played an important part in the world's history; untold good resulted from their course of life; a gleam of light shines all along their pathway; the impulse which they gave to enterprise, and civilization is still felt; they stand in the foremost rank of ancient nations, in whatever is manly and useful; and inspired men uttered lamentations over their destruction. But Nimrod and his descendants were a curse while they lived, and the world was joyful when they were crushed and annihilated.

RELIGIOUS EXPERIENCE, CALL TO THE MINISTRY, AND GOSPEL LABORS OF REV. DANIEL JACKSON. Including many incidents of Pastoral Life and his Southern Visit in Tennessee. In two parts: Written by himself. Cincinnati: Applegate & Co. 1859. 16mo., pp. 214.

This is a plain, simple, unpretending narrative of religious experience and ministerial life, written by a member of the Freewill Baptist ministry, and offered for sale by the author on reasonable terms. It has no special claims to literary excellence, and the life which it portrays has not been marked by more striking and startling incidents than may frequently be found entering into the history of the ministers of Christ. Nevertheless, it is a pleasant and instructive record, portraying the experiences which are peculiar to the profession, and throwing light upon the processes by which the denomination has passed through the successive stages of its life to its present character and position. His experience with the Commentaries is amusing as well as significant, and reveals a state of things which must have been before now mostly outgrown even in those sections where the lack of culture is most marked, and the fear of learning the most active. The Southern tour is described pleasantly, and the observations which are detailed exhibit a clear discrimination and a Christian candor. A steel-engraved portrait of the author opposite the title-page adds to the value of the volume, and will be specially acceptable to the author's large circle of personal friends. The portrait is published also in the present number of the Quarterly.

FI

FEB 8 1921
THEOLOGICAL SEMINARY

MERCANTILE LIBRARY
NEW-YORK
ASSOCIATION

84065.

THE

FREEWILL BAPTIST QUARTERLY.

CONDUCTED BY AN ASSOCIATION.

VOLUME XI.

Truth and Progress.

DOVER:
FREEWILL BAPTIST PRINTING ESTABLISHMENT.
WM. BURR, PRINTER.
MDCCCLXIII.

R

INDEX---PRINCIPAL PAPERS.

Page.

Attack upon the Pentateuch by a Bishop, - - - - - - - 212
Age of Leo X. in Church History. By Rev. W. H. Bowen, Olneyville, R. I., - - - - - - - - - - - - - - 121
Eighth Census. By Rev. Wm. Hurlin, Damariscotta Mills, Me., - 419
Effective Speech. By E. B. Fairfield, D. D., LL. D., Hillsdale, Mich., 241
Eighteenth General Conference, - - - - - - - - 85
English Pulpit of the Seventeenth Century. By Rev. G. T. Day, Providence, R. I., - - - - - - - - - - - - - 1
Freewill Baptist Foreign Mission Society. By Rev. Wm. Hurlin, Damariscotta Mills, Me., - - - - - - - - - 52
God's Care for our Nation. By Rev. G. H. Ball, Buffalo, N. Y., - 403
History of the Temperance Enterprise. By Rev. Joseph Fullonton, Raymond, N. H., - - - - - - - - - - - 452
Life and Character of Nathaniel Emmons. By Rev. A. D. Williams, Wasioja, Min., - - - - - - - - - - - 70
Our Country. By Rev. J. Fullonton, Raymond, N. H., - - - 199
Proclamation of Freedom. By Rev. D. M. Graham, D. D., Portland, Me., - - - - - - - - - - - - - 98
Prophetical Days of Daniel. By Rev. S. D. Church, Dudley, Mass., 267
Remarks on the Epistle of Jude. By Rev. D. M. Graham, D. D., Portland, Me., - - - - - - - - - - - - 160
Romanism in Contrast with Protestantism. By Rev. H. Whitcher, W. Falmouth, Me., - - - - - - - - - - - - 193
The Sabbath School. By Rev. S. N. Tufts, Limerick, Me., - - 138
True Scholarship. By Rev. G. T. Day, Providence, R. I., - - 172
The Saracens. By the late Rev. R. V. Jenness, Dover, N. H., - - 293
The Weekly Offering. By a Pastor, - - - - - - - - 279
Two Years of Republican Government. By Rev. G. H. Ball, Buffalo, N. Y., - - - - - - - - - - - - - 335
The Discipline of Letters and of Life. By Rev. G. T. Day, Providence, R. I., - - - - - - - - - - - - - 361
The True and Proper Place of Fear in Distinct and Opposite Christian Experience. By Rev. A. Mahan, D. D., Adrian, Mich., - - 382
The Bible the World's Great Need. By Rev. H. Whitcher, W. Falmouth, Me., - - - - - - - - - - - - 394
The Rebellion and the Prospects of the Union. By Rev. D. M. Graham, D. D., Portland, Me., - - - - - - - - - 438

CONTEMPORARY LITERATURE.

Number 1.

1. Lectures on the History of the Eastern Church, p. 114. 2. The Origin and History of the English Language, and the Early Literature it Embodies, p. 115. 3. The American Annual Cyclopædia and Register of Important Events for the Year 1861, p. 116. 4. An English Grammar, p. 117. 5. Louise Juliane, Electress Palatine and her Times, p. 117. 6. Democracy in America, p. 118. 7. The Results of Emancipation, p. 119. 8. The Life of Edward Irving, p. 120.

Number 2.

1. The Holy Bible, p. 234. 2. Reconstruction of Biblical Theories, p. 234. 3. History of Frederick the Second, p. 236. 4. The Student's France, p. 237. 5. The Poems of Oliver Wendell Holmes, p. 237. 6. Ravenshoe, p. 237. 7. Edwin Brotherloft, p. 238. 8. The New Gymnastics, for Men, Women and Children, p. 238. 9. The Golden Hour, p. 239. 10. The Graver Thoughts of a Country Parson, p. 239. 11. Broadcast, p. 240.

Number 3.

1. The Life of our Lord upon Earth, p. 349. 2. Lectures on the Science of Language, p. 349. 3. Praying and Working, p. 349. 4. The Risen Redeemer, p. 350. 5. A Present Heaven, p. 350. 6. The Canoe and the Saddle, p. 350. 7. The Story of the Guard, p. 351. 8. The Poems of Adelaide A. Proctor, p. 351. 9. The Pentateuch and the Book of Joshua, p. 352. 10. The Gentile Skeptic, p. 352. 11. On the Origin of Species, p. 352. 12. Parish Papers, p. 352. 13. Madge, p. 353. 14. The New American Cyclopædia, p. 353. 15. The Astronomy of the Bible, p. 354. 16. The Evidence as to Man's Place in Nature, p. 354. 17. Family Sermons, p. 356. 18. "I Will," p. 356. 19. The Natural Laws of Husbandry, p. 357. 20. The Results of Slavery, p. 358.

Number 4.

1. The Standard-Phonographic Reader, p. 466. 2. A Supplement to Ure's Dictionary of Art, Manufacture and Mines, p. 467, 3. War Pictures from the South, p. 467. 4. Money, p. 467. 5. Heat Considered as a Mode of Motion, p. 468. 6. Lectures on the Symbolic Character of the Scriptures, p. 468. 7. A Text-Book of the History of Doctrines, p. 469. 8. The Constitutional History of England, p. 470. 9. Letters on the Ministry of the Gospel, p. 471. 10. Lyra Cœlestis, p. 471. 11. Annual of Scientific Discovery, p. 472. 12. The Social Condition of the People of England, p. 472. 13. Journal of a Residence on a Georgian Plantation, p. 472. 14. The Good Girl and True Woman, p. 474. 15. The Bivouac and the Battle-field, p. 474. 16. Weak Lungs, p. 475. 17. Out-Door Papers, p. 475. 18. Hospital Transports, p. 476.

178

THE

FREEWILL BAPTIST QUARTERLY.

No. XLI.—JANUARY, 1863.

Article I.—THE ENGLISH PULPIT OF THE SEVENTEENTH CENTURY.*

The seventeenth century was a marked and significant period in the life of the English nation. It was, indeed, a century crowded with unusual phenomena, and marked by the number, variety, and extent of those revolutions in human thought and policy which affect all lands, and modify the currents of all history; but England was the special theatre where the most thrilling portions of the historic drama were openly acted. It was a time of intense activity, of unsettling old foundations, of fierce strifes between antagonistic men and measures, of earnest struggles for the mastery between the ancient order and the untried forces which demanded change and gave the pledge of progress. The records of the time are ample, and are at length approached in a spirit which makes them susceptible of an interpretation that various parties of readers are coming gradually to accept.

* Besides the works of the English divines themselves, and the well-known histories of the period passing under review, the author of this article freely acknowledges his obligations to "Chamber's Cyclopædia of English Literature," to the "New American Cyclopædia," published by the Appletons of New York, and especially to a work in four volumes, entitled, "Our Christian Classics," edited by Dr. James Hamilton, of London, and re-published a few years since by the Carters, of New York.

The literature of that period is especially voluminous. It sometimes appears as though the awakened mind of the Eastern continent were bent on making an atonement for its long sleep and its small contribution to the treasury of letters, by its intense activity every where, and by its multiplication of massive folios, whose size and number are still a wonder in the midst of our own prolific era. But the sermons of that time are especially abundant. It was an era of preachers. The pulpit was a recognized power, and its occupants were frequently men who arrested the attention of all observers as they marched by, leading or giving impressiveness to the majestic procession of events. Many of them still occupy the foreground in the historic pictures which represent the period; and whoever would walk among the departed magnates of the pulpit, turns always to find the great and crowded gallery where Richard Hooker and Philip Doddridge are seen standing at the opposite doors. We shall be in a better state to study the English pulpit of the seventeenth century, a little in detail, if we first look at some of the general and specific characteristics of the period, and make ourselves familiar with the condition of the English nation, and the qualities of English life.

The political experiences and revolutions of this century constitute memorable epochs in English history. In 1603, at the very opening of the century, Queen Elizabeth died, after having exercised her sovereignty for nearly fifty years. She had witnessed and aided in the elevation of English nationality among the European powers, and, though capricious in her temper, intolerant in her policy, weak in her jealousies, often harsh in her measures, and always imperious in her exactions, and obstinate in her will, she had bound her subjects to herself and to the throne as with bands of steel, and left the government an object of pride at home and of respect and fear abroad. Sagacious, politic and resolute, she had conciliated or managed or controlled the civil and religious antagonisms of the time,—so that, in spite of her bigoted devotion to prelacy, she had largely won and retained the esteem of both Papists and Puritans.

She was succeeded by James VI. of Scotland, who is better known as James I. of England,—a prince of no mean abilities

and attainments, and whose accession was hailed with great hope and satisfaction by one portion of his subjects, and acquiesced in by another portion with unexpected quietude and generous trust. Educated a Presbyterian, and making an open merit of being a Scotch Calvinist, the Puritanic and Non-conforming parties in England counted with confidence upon a deliverance from Prelatical rigor,—a policy in which even the bishops were more or less prepared to silently acquiesce. But the air of London and the flatteries of the court spoiled his better qualities, changed him into an egotistic monarch, whose popularity lessened as his power grew, and made him the haughty and blundering head of the Establishment which he only mismanaged in attempting to lift it to dignity. He only widened the breaches which he undertook to heal, deepened the discontents which he attempted to smother, intensified the party quarrels which he determined to allay, and was defeated by the opposition which he set himself to crush. He inherited, in 1603, a strong government and a well united people. He died in 1625, leaving a throne which was already shaking beneath portentous throes, and a nation ready to be rent with factions.

Of his successor, Charles I., of the twenty-four years over which his misrule extended, and of the mournful tragedy with which it closed, there is need of saying only a few words. He had culture, ability and experience; he was not wholly destitute of energy, merit and conscientiousness; but it seemed his constant misfortune to be rigid where he should have been lenient, and yielding where he was required to be resolute; to be intent on reaching what was impossible, and blind to the practicability and value of what it would have been his privilege and glory to secure; to refuse justice till it had been extorted from him, and to be excessive in his grants and offers only where they were sure to be spurned with contempt, or made the occasion of larger exactions on the next day of settlement. He quarrelled with his parliaments, betrayed his subjects, lied to his ministers, and trifled with his own oaths, till indignation took the place of patience, and abhorrence swallowed up respect; and then he was borne from his throne to the scaffold, and yielded his life to the blow of the executioner, in 1649.

Then came the Protectorate of Oliver Cromwell, the downfall of Monarchy and Prelacy, the exile of the Papacy, the triumph of the Commonwealth and of Independency; when the "Saints" took the kingdom, turned the churches into conventicles, the army into a camp meeting, and filled Whitehall and Westminster with the sonorous music of Sternhold and Hopkin's version of the Psalms,—giving special emphasis to the nasal melody in such a stanza as this:

> "Why dost withdraw thy hand aback,
> And hide it in thy lap?
> O pluck it out and be not slack,
> To give thy foes a rap!"

Eight years did this man of iron nerve and almost Titanic force rule over England; and, in spite of Puritanic excesses, of autocratic assumptions, and intolerable ambition and pride, with which he and his rule have been so freely charged, the English nation has rarely if ever gained in the same length of time so much of vitality, vigor and character.

His amiable and inefficient son, Richard, followed him in a career of a few brief months, when he abandoned the trusts, which he found too onerous, and yielded to the demand for the return of exiled royalty; and, after a brief and not very bloody struggle, in 1660, Charles II. came back from his wanderings and took the crown amid acclamations that rose almost to the height of a national jubilee. Prelacy was now in its holiday, whence it went to the halls of judgment to mete out revenge, rather than justice, to Puritanism. Charles was an easy monarch,—somewhat cultivated, but without noble aims or instincts, hating labor and loving good cheer, amiable but weak, without religion enough to declare for Protestantism or Papacy, but having just enough to endorse the persecutions which his flatterers carried on against every dissenter and non-conformist. The reäction was radical and fearful. Piety was openly ridiculed, the court professed no faith in real virtue, and the open contempt of it occasioned no scandal. The monarch loved wit, wine and women, and so these abounded; he detested work, wisdom and worship, and these were practically put under ban.

Piety in sackcloth went out into the wilderness to wait and weep; pleasure in satin fluttered and flaunted in the light of royal eyes. The frivolous king ended his career in 1685, muttering some words of confession to an ignorant friar, whom some papal attendant had smuggled into his death chamber; then turned to the watching company, saddened and solemn at last, to say in his old, genial and bantering way, "that he had been a most unconscionable time dying, but he hoped they would excuse it;" and so yielded up his breath.

James II. succeeded him; a bigoted Papist, morose in temper, unprincipled in policy, destitute of sympathy with the people, and only intent on being himself an absolute monarch and of delivering the religious establishments over to the Pope. In defiance of history and of honor, he was bent on overthrowing all the constitutional safeguards which the English people had secured for their liberties at such an expense of time and treasure and blood, and he even attempted to subvert the public liberties themselves by arbitrary measures and the coöperation of a standing army. The Catholic party alone stood by him, aided by a handful of radical dissenters, whom he had bought over by promises to assist in crushing the great church party. His career was soon ended. William, Prince of Orange, husband of James's daughter, and an earnest Protestant, was invited from Holland to assume the government. He came with an army, which swelled as he marched onward to London. James, abandoned by his subjects and by his own daughter, was allowed to flee to France, and William and Mary became sovereigns of England in 1688.

Such were the political revolutions of the century. They indicate an intense mental activity, a general interest in public affairs, a jealousy of personal rights, a decay of blind reverence for the kingship, great strength and intensity of religious conviction, and a dissatisfaction with the ancient *regime;* while they suggest that natures cradled amid revolutions, rocked by the hand of storms, and inhaling an atmosphere so charged with electrical forces, would be likely to exhibit in the pulpit, as well as elsewhere, no ordinary measure of courage and vigor.

The century was also marked by the occurrence of events that have contributed no small influence to the life of succeeding years. Under the direction of James I., our present version of the English Bible was prepared and published,—a work of sufficient skill, fidelity, value and importance to reflect great credit on any projector, and dignify the reign of any monarch. The time selected was most opportune. It was at the beginning of his reign, while nearly all ecclesiastical parties in England were waiting to see what religious policy the sovereign would adopt, and each specially hopeful of royal favor and alliance. Making all allowance for imperfections now discoverable in the translation and execution of the work, it is a noble monument of learning and of scholarly and Christian fidelity. Twenty years later it would have been the work of an intense religious party, —itself complacent and presumptuous, while its labors would have provoked jealousy and aroused opposition. Twenty-five years earlier there would have been less of the requisite scholarship, and the maiden Queen would probably have insisted upon sitting at the head of the table where the translators wrought, and of giving the work her final revision; or, failing to get consent, she would very likely have sent them, in a spasm of impatience, to their homes.

The Westminster Confession of Faith was also framed during this century, and Scotch Presbyterianism was defined and legalized by Parliament. The same century witnessed the abolition of the Star Chamber and Court of High Commission, and the consequent establishment of the Habeas Corpus Act on a solid and permanent foundation. The final struggle between the Catholic and Protestant parties for political and ecclesiastical supremacy was also ended when James II. went into exile, and thus terminated the Stuart dynasty. More significant than all to us is the fact that the seventeenth century witnessed the beginning and the chief work of settling colonies in America by English emigrants under charters granted by the sovereigns of the father-land. Jamestown became a home for the exiles in 1607, and Plymouth in 1620; and at these two points germinated the diverse forms of civilization which are now engaged in a death-struggle for permanent mastery on the Western continent.

The century was also adorned by many names which have won the very highest place in the various departments of literature and science. There was EDMUND SPENSER, whose "Faery Queene" is still read with delight and wonder, and which marked an era in the development and use of the English language,—and who, dying in 1599, left his large literary legacy to the century whose birth he had almost lived to witness; and WILLIAM SHAKSPEARE, who was born in 1564, and most of whose works were first published during the earlier part of the following century, which he lived to enrich with the wondrous wealth of his universal genius; and FRANCIS BACON, who also carried both his great fame and his still greater talents over into the same chronological territory, gave to English thought his inductive system of inquiry which has almost revolutionized the methods of study, sent abroad his essays, and wrought out his magnificent Organum; and JOHN MILTON, who was born in 1608, and lived beyond the time of the Restoration,—filling his capacious mind with ancient and modern learning,—pleading for the acceptance of principles which the world is yet hardly wise enough to appreciate,—and "soaring in the high region of his fancies with his garland and singing robes about him,"—persecuted in his own age, and freshly canonized by every generation which has succeeded him, and whom Keats has thus apostrophized:

> "Chief of organic numbers!
> Old scholar of the spheres!
> Thy spirit never slumbers,
> But rolls about our ears
> Forever, and forever;"

and JOHN DRYDEN, who was only prevented from being ranked first among poets because Shakspeare and Milton had already lived and written; and RALPH CUDWORTH, whose "Intellectual System of the Universe" struck down the philosophic atheism of his time, and set God on the throne before the eyes of unbelieving England; and WILLIAM PENN, who united to his Quaker creed and character a rare culture, a broad statesmanship, and an enduring fame in the new world; and SIR MATTHEW HALE, whose vast legal learning and lucid decisions make him still an authority in the courts of justice, and whose ermine was the

symbol of incorruptibleness; and JOHN LOCKE, whose "Essay on the Human Understanding" is still the text-book of philosophers; and ROBERT BOYLE, whose attainments in practical and experimental philosophy were as distinguished as his devotion to religious truth; and ISAAC NEWTON, whose name is the synonym of whatever is original in methods of thought, comprehensive in generalization, and beautiful in Christian humility;—and many others whose works follow them, and whose names the world will not soon let die. In an age when such distinguished authorship was appearing in every other sphere, it might be presumed that the pulpit would have its eminent occupants, and that the intellectual vigor which wrought out poems and scientific treatises would not be wanting in the sermon.

The pulpit literature of that century was more or less modified by other circumstances. During the reign of Elizabeth, an attempt was made to discourage preaching; or, at least, to press it into a very subordinate position. Determined to crush out non-conformity, she put under ban the preaching of those who would not wear the Episcopal vestments and use the liturgy. The service at the altar thus became the principal thing. The preaching of the Puritans was in her eyes the attractive and dangerous element; she sought, therefore, to abolish the sermon, that she might take away whatever withdrew attention and interest from the liturgy. As a result, the Establishment had but few eminent preachers during the latter part of her reign and the earlier portion of her successor's. The pulpit talent was then chiefly exhibited in the Puritan assemblies, where the sermon was made the chief thing. The persecuted preachers had many grievances to state, many principles to discuss, many protests to utter, many exhortations to give, many Scriptural incidents and promises to apply; and, besides, the more Episcopacy sought to thrive by disparaging the sermon, so much the more Puritanism was bent on exalting it. The attack of the Queen on their preaching indicated to them that their power and salvation lay in preaching. "It must be," they reasoned, "an important fortification; else why should our enemies be so intent on its overthrow?" To

preach, therefore, became their ambition and their glory; and their long and strong sermons became a feature of English nonconformity, which was transferred in all its prominence to the new world.

At a later period, the clergy of the Establishment, finding that the sermon was a steady and growing power, changed their policy, and, instead of disregarding the sermon, entered the lists with the Puritan preachers. The pulpit became the chief point of interest in the church, as well as in the conventicle; and the second and third quarters of the seventeenth century witnessed the culmination of pulpit power in England. It is not very easy to decide whether the Church clergy or the Dissenting preachers really bore off the palm; since both have made contributions to our pulpit literature abundant in quantity and choice in quality. As preachers, addressing living men, and producing immediate effects upon the audience, the Dissenters were vastly superior; for they spoke from surcharged hearts, and with the unction of men terribly in earnest; while not a few of the great preachers in the Establishment wrote the sermon for the few cultivated ears, and sometimes wrote it only for the reader's eye. In affluent learning, rich imagery, forcible style and breadth of view, the pulpit literature of the Establishment excels; while in fervor, adaptation, directness and vital force, the Dissenters' sermons are generally far superior. The contrast between Jeremy Taylor and Richard Baxter is so great as to be hardly describable.

The political condition of the realm also colored the preaching. The sermon did not carefully ignore the revolutions which were going on in society, but often discussed and sought to direct them. The language of the pulpit was not always sweet-tempered, and the charity exercised did not always cover a multitude of sins. Puritanism was sometimes ridiculed in the church, and Prelacy was now and then cursed in the meeting-house. The Court preacher denounced the stubbornness of the Parliament, and the zealous Dissenter likened the king and his ministers to the High Priest and Sanhedrim before which Christ was given over to crucifixion. South cursed the memory of Cromwell, and Bunyan used no dainty epithets when descanting upon

the shameless profligacy of Charles. Besides, the position of the different ecclesiastical parties was constantly changing. On the accession of James I., the Puritans were elated; soon afterward the High Church party rose to power and dealt out censure and persecution to both Popery and Nonconformity for nearly half a century. During the Protectorate, the Independents were masters, and they used the power which they had gained, with more rigidity than generosity. On the restoration of Charles II., the Puritans were ridiculed and outraged, while the Catholics were leniently treated; and in the reign of James II., Papists rose suddenly to supremacy, and began to talk openly of the Inquisition as a school for Prelatists, while a few rabid and soured Independents echoed the suggestion. The pulpit literature of the century is by no means free from the impress of these successive triumphs and disasters; and not a few of the most striking and effective passages were inspired by a party victory, or rendered keen by the humiliation of a defeat or the pain of some real or fancied wrong. The preachers did not forget the audiences before which they spoke, and were not always free from the fault of complying with their well known wishes, of flattering their pride, or of catering to their prejudices. The Court preachers especially echoed the King's thought as often as they plainly unfolded the word of the Lord.

The method and style of the sermon, especially among the clergy of the Establishment, during the first half of the century, were faulty in the extreme. The preachers were pedantic, fond of displaying their logical and rhetorical ingenuity, discarding simplicity and straining after quaint conceits and verbal antitheses, and apparently taking more pains to parade their own skill in the plan and their own learning in the embellishment of the discourse, than to unfold the Scriptures or to save their hearers. It is true that this disease of pedantry and perverted taste prevailed among literary men generally, and was greatly fostered by the king, who prided himself on his scholarship; and yet one cannot but wonder how educated and earnest Christian men could have carried the matter to such excessive lengths in preaching the gospel. As specimens of this vicious and pedantic mode of sermonizing, take the following from

Dr. Donne, founded on Matt. xix. 17; and which Coleridge is said to have greatly admired.

"In the words and by occasion of them, we consider the text, the context, and the pretext: not as three equal parts of the building, but the context, as the situation and prospect of the house, the pretext, as the access and entrance into the house; and then the text itself, as the house itself, as the body of the building: in a word, in the text, the words; in the context, the occasion of the words; in the pretext, the purpose, the disposition of him who gave the occasion."

Here is another on the Parable of the Unjust Steward,—Luke xvi. 1—9. The author, Rev Abraham Wright, having announced his text thus commences:

"The parable presents to your view the reckoning, or bill of accounts, of the unjust steward, and my text is the *summa totalis* of that bill, or the moral to this parable; in which our Saviour taught them then, and doth us now, how we should provide against the great audit—the day of judgment. As for this unjust steward—whether he were St. Paul before his conversion, as Theophylact would have him, or the Jews, as Tertullian; whether he be only the rich man, or only the statesman, or only the churchman, or rather every man to whom any charge is committed by God (as the doctors have severally given in their opinions), I will not dispute, as being not much to our purpose. Sure I am, he was bad enough; yet not so bad neither but our Saviour picks good out of him, as your physical confectioner, the apothecary, extracts treacle from the viper, and the most cordial of antidotes from the deadliest poison. . . Therefore learn of him: What to do? 'To make you friends.' How? 'of the unrighteous mammon.' Why? 'That when ye fail, they may receive you,' which three queries will direct us to these general parts for our division. The first is the *quid*, the *matter*—to provide for ourselves by making us friends. The second, the *cujus* the *manner*—to use the best means to get them. The third, the *cui bono*, the *end*—'That when ye fail,' &c., of which in their order."

These specimens are no caricatures, but selections from the sermons published and still extant; and they are by no means the worst examples which offer themselves. Rich in thought and instructive in matter as these old preachers were, the manner could hardly have been worse than it often is. And

yet such was the prevailing style in the Establishment, and more or less so among Dissenters, for at least half the century.

In the latter part of this period the vicious modes gave way to something more simple, rational, and effective. To South and Tillotson must be awarded no small share of the credit of affecting the change ; though the public taste of the period helped in the reform, and the general characteristics of the literature which was being multiplied, silently protested against the prevailing vice of the pulpit. In contrast with the examples already quoted, the following are admirable for comprehensiveness and simplicity.

Acts. i. 3. "These words comprehend in short the whole evidence of our Saviour's resurrection, which may be referred to these four heads," &c.—*Tillotson.* Isa. v. 20. "These words contain in them two things : 1. A woe denounced ; and 2. The sin for which it is denounced,—to wit, the calling of evil good, and good evil."—*South.* Ps. cxix. 59. "The two great causes of the ruin of men are infidelity, and the want of consideration."—*Tillotson.* Matt. x. 33. "As the great comprehensive gospel—duty is the denial of self, so the grand gospel—sin that confronts it is the denial of Christ."—*South.*

This healthier and truer taste became generally prevalent before the close of the century ; but this was followed by the loss of pulpit fervor and religious earnestness ; a finical taste supplanted enthusiasm ; a vital faith almost disappeared before the middle of the eighteenth century ; religion came to signify little else than wordly prudence ; an infidel philosophy took the place of evangelical preaching ; and the eternal verities of the gospel were rarely insisted on amid the lifeless and polished essays which passed under the name of sermons.

Having thus presented the general characteristics of the century and the preaching, it may be a matter of some interest to specify some of the leading preachers of the period, study them a little in detail, ascertain their personal qualities, and put ourselves in the attitude of listeners while they deliver to us some of the choicer extracts of their more memorable sermons. For the sake of variety and fraternity they shall be allowed to mount the pulpit in turn, Churchmen and Dissenters following

each other without regard to prestige or former relations. Their personal warfare is over, and we will not revive it. We know them now only as preachers of the gospel, who, being dead, yet speak to us their memorable words. They dwell together in our literature which they combined to ennoble, preaching to us from the pages of the same volume; and we forget their feuds in our gratitude over their companionship and instruction. A great company stands waiting in the anteroom, many of whom we can introduce only by name, but some of them shall be heard.

A few preachers connected with the latter portion of the preceding century deserve at least a simple mention, both in view of their eminence, and on account of their relation as pioneers preparing the way for that brilliant procession which marched over the next hundred years. There was HUGH LATIMER,—"a yeoman in canonicals,"—with his uncompromising Protestant heart, and his familiarity and drollery of style, rendering him both powerful and popular as a preacher; who would neither accept preferments under Papal rule, nor subscribe the articles of recantation, nor avail himself of an opportunity to escape arrest when the door had been purposely left open; but who died at the stake in Oxford, in 1555, saying to his fellow-martyr, Ridley, as the flames curled around him,—"Be of good comfort, Doctor Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." There was JEWEL, who went from the bench to the pulpit, and whose dissection of Popery, in his sermon preached at Court, has never been excelled; and HENRY SMITH, recognized as the most fervid and eloquent preacher of the Elizabethan age, and who was silenced by Whitgift for his fidelity and envied for his power; and THOMAS CARTWRIGHT, the renowned leader of the Puritans when they organized for the sake of a purer church, and the father of English Presbyterianism. Then there was RICHARD HOOKER, whose affluent learning, liberal spirit, sweeping course of thought and magnificent diction have rendered his "Ecclesiastical Polity" the admiration of all cultivated and elevated minds, and whose picture of law, which "has its seat in the

bosom of God, and whose voice is the harmony of the worlds," would itself assure its author of immortality.

Bishop Andrews. 1565—1626.

The first name among the list of preachers properly belonging to our period, is that of Lancelot Andrews,—the favorite preacher of King James,—the Bishop successively of Chichester, Ely, and Winchester,—master of fifteen languages, and one of the translators of the Bible. His sermons are among the worst specimens of affectation and pedantry in their place, while his style is overloaded with imagery, and half his paragraphs are disfigured with labored ingenuities and witty conceits. Nevertheless, he was a man of devout spirit, a writer of great power, and a preacher of high popularity and controlling influence. One of his sermons so pleased his royal master that he is said to have carried it about with him for some time by day, and to have frequently slept with it under his pillow. No proper justice can be done him save by a longer extract than we can insert.

John Donne. 1573—1631.

Dr. Donne,—who, being intended for the law, entered the pulpit at forty-two, and became Dean of St. Paul's, under James I.,—deserves a mention. He was a sort of metaphysical poet, as well as a favorite and popular preacher. He figures as, perhaps, the chiefest of the heroes in Walton's Lives, and is painted by his genial and generous biographer as one of the noblest of men and the purest of saints. Thus he is described as he preached at Whitehall in response to the summons of the king:

"Though much was expected from him, both by his majesty and others, yet he was so happy—which few are—as to satisfy and exceed their expectations: preaching the word so, as showed that his own heart was possessed with those very thoughts and joys that he labored to distil into others; a preacher in earnest; weeping sometimes for his auditory, sometimes with them; always preaching to himself, like an angel from a cloud, but in none; carrying some, as St. Paul was, to heaven in holy raptures, and enticing others by a sacred art and courtship to amend their lives; here picturing a vice so as to

make it ugly to those who practiced it; and a virtue so as to make it be beloved even by those who loved it not; and all this with a most particular grace and an unexpressible addition of comeliness."

That is hearty and honest praise, however it may sound like flattery; but it may be properly remembered that good Dr. Donne and affectionate Izaak Walton were very intimate and dear friends. The following passage from a sermon on the text,—"*Hast thou found honey?*"—(Prov. xxvi. 16) will illustrate Dr. Donne's spirit and style:

"Pliny names Aristomachus Solensis, that spent three years in the contemplation of bees; our whole time for this exercise is but threescore minutes, and therefore we say no more of this but *vade ad opem*, practice the sedulity of the bee, labor in thy calling; and the community of the bee, believe that thou art called to assist others; and the secrecy of the bee, that the greatest and most authorized spy see it not, and supplant it; and the purity of the bee, that never settleth upon any foul thing, that thou never take a foul way to a fair end; and the fruit of thy labor shall be honey; God shall give thee the sweetness of this world, honor, and ease, and plenty, and He shall give thee the honey-comb with thy honey, that which preserves the honey to thee, that is, a religious knowledge that all this is but honey."

Thus also he writes of "the Pure Heart:"

"A house is not clean, though all the dust be swept together, if it lie still in a corner within doors; a conscience is not clean, by having recollected all her sins in the memory, for they may fester there, and gangrene even to desperation, till she have emptied them in the bottomless sea of the blood of Christ Jesus, and the mercy of his Father, by the way of confession. But a house is not clean neither, though the dust be thrown out, if there hang cobwebs about the walls, in how dark corners soever. A conscience is not clean, though the sins brought to our memory by this examination be cast upon God's mercy, and the merits of his Son, by confession, if there remain in me but a cobweb,—a little, but a sinful delight in the memory of those sins which I had formerly committed. How many men sin over the sins of their youth again, by a sinful delight in remembering those sins, and a sinful desire that their bodies were not past them! . . . . How easily could I overthrow such a wasteful young man, and compass his land, if I had but money to feed his humors!"

Richard Sibbs. (1557—1635.)

Richard Sibbs deserves mention in view of his merits as a preacher, on account of his continued eminence as Master of Catherine Hall, Cambridge, notwithstanding his decided and well known Puritanism, and from the fact that his "Bruised Reed" was acknowledged to be the chief instrument in the conversion of Baxter. He was a prolific and varied writer, distinguished for solidity, richness, simplicity, and the depth of the spiritual life which he exhibited. Here are a few passages, —mere "specimen bricks," as most of these selections must be,—which are both characteristic and admirable. They are taken from his "Meditations:"

"True zeal for God's glory is joined with true love to man; therefore, all that are violent, injurious, and insolent, need never talk of glorifying God, as long as they despise the meanest of men.

"A child of God is the greatest freeman, and the best servant, even as Christ himself was the best servant, yet none so free; and the greater portion any man hath of Christ's spirit, the freer disposition he hath, for Christ's sake, to serve every one in love.

"Sight is the noblest sense. It is quick—we can look from earth to heaven in a moment; it is large—we can see the hemisphere of the heavens at one view; it is sure and certain—in hearing we may be deceived; and lastly, it is the most affecting sense. Even so, faith is the quickest, the largest, the most certain, the most affecting grace; like an eagle in the clouds, at one view it sees Christ in heaven, and looks down upon the world; it looks backwards and forwards, it sees things past, present, and to come; therefore, this grace is said to behold things unseen and eternal."

Thomas Jackson. (1579—1640.)

Another brilliant light appeared in the pulpit of the established church early in the century, in the person of Dr. Thomas Jackson. His early experience as a pupil at Oxford was full of future promise, and his later career justified expectation. For many years he busied himself in amassing all sorts of knowledge, wooed the Muses, and wrote a magnificent commentary on the Apostles' Creed. As Vicar of Newcastle, he won the reverence of the intelligent by his great abilities, and the heart of the poor by his generous kindness and cheerful sociability. A

walk along the street drew all the beggars after him, who were sure to exhaust his pocket of pence. Afterwards he was chosen to the Presidency of the College in which he had been a student, and died Dean of Peterborough. Southey calls him "the most valuable of all the English divines," and Bishop Horne freely accepted him as master and model. His theology was decidedly Arminian; and his writings often present a mosaic,—sometimes a medley,—of anecdotes, quotations, and fancies, original and selected, ancient and modern, scholastic and popular, patristic and pagan, both rare and wonderful, bewildering and attractive. These qualities of his style may have rendered him less generally known than many others, but his admirers are enthusiastic in his praise. His mental wealth was wonderful, and his heart-felt devotion to his Master undoubted and all-pervading. Such a writer must be read by the hour to be fully known and appreciated; and so, as we cannot crowd his capacious mind within the limits of any extract for which we have room, we bow ourselves out of his presence without waiting for his Cyclopædiacal speech.

William Chillingworth. (1602—1644.)

The name of Chillingworth is a familiar one. A single sentence from one of his great masterpieces of reasoning has magnetized Protestant Christendom, and is repeated everywhere even till now: "The Bible, the Bible only, is the religion of Protestants." In early manhood he was drawn by an ingenious Jesuit into intellectual sympathy with Popery, but his acute mind was kept busy till he had discovered the metaphysical fallacies of the system, and the study issued in his masterly and almost unequalled controversial treatise in defence of Protestantism. Writing to a Catholic in reply to some strictures upon his theological changes, he employs these words:

"I knew a man that from a moderate Protestant turned a Papist, and the day that he did so was convicted in conscience that his yesterday's opinion was an error. The same man afterwards, upon better consideration, became a doubting Papist, and from a doubting Papist a confirmed Protestant. And yet this man thinks himself no more to blame for all these changes than a traveller, who, using all

diligence to find the right way to some remote city, did yet mistake it, and after, find his error and amend it."

He was accused of Socinianism, and for a time refused preferment on condition of subscribing the thirty-nine articles; but his scruples were at length overcome, and he was promoted to the Chancellorship of Salisbury. He was a zealous royalist, adhering to the fortunes of Charles against Cromwell and the Parliament, and acted as engineer at the siege of Gloucester, in the year preceding his decease. A few brief extracts from his great work will exhibit the vigor of his logical mind, and the straight-forwardness of his expression:

"I see plainly, and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age. . . . In a word, there is no sufficient certainty but of Scripture only for any considering man to build upon. . . . Propose me anything out of this book, and require whether I believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this,—God hath said so, therefore it is true. . . . But you that would not have men follow their reason, what would you have them follow? their passions, or pluck out their eyes and go blindfold? No, you say; you would have them follow authority. In God's name let them; we also would have them follow authority; for it is upon the authority of universal tradition that we would have them believe Scripture. But then as for the authority which you would have them follow, you will let them see reason why they should follow it. And is not this to go a little about,—to leave reason for a short turn, and then come to it again, and to do that which you condemn in others? It being, indeed, a plain impossibility for any man to submit his reason but to reason; for he that doth yield it to authority, must of necessity think himself to have greater reason to believe that authority."

Joseph Hall. (1574—1656.)

Bishop Hall is about the earliest of the old divines whose works are generally popular in our day. The pithy and sententious qualities of his style have purchased for him the sobri-

quet of "the English Seneca." His life was long and busy, his writings numerous and varied, his experience fluctuating, his dignities many, and his influence great. He was made Bishop of Norwich, and suffered with others from persecution during the ascendency of the dissenters. He is a poet, a scholar, a wit, a satirist, an animated narrator, and a fervid and impressive preacher, all in one. He was feeble in no department of literature. Fuller says of him very justly, "He was not unhappy at controversies, more happy at comments, very good in his characters, better in his sermons, best of all in his meditations." He was not wholly guiltless of worthless conceits, and he sometimes approached buffoonery. He was a genial and cheerful, though studious, man, sometimes majestic, but always friendly. Hamilton closes his description of him in this admirable way: "Taylor's proper habitat is an academic cloister, or a minster with stained windows, and angels hovering above the organ. Of Hall we conceive as in a parsonage. His study is very quiet, and very cosy, and awfully inviolable; but in the next room his daughter is playing on the virginals, and although there are colored panes in the window, the casement is open, and neither 'divine Ambrose' nor 'heavenly Augustine' can prevent the scholar from watching the suspicious manœuvres of George and Robert, whose kite has got curiously entangled in the ripest branch of their father's golden pippin; and it is with an air of affectionate confidence, as well as reverence, that yonder old parishioner is coming up the pathway toward the open door."

It is hard to begin making selections from such a man; and it will be harder to stop after beginning. He must be allowed to exhibit some of the varieties of his character and abilities. And, first of all, a stanza or two from one of his satires upon an incompetent translator of his favorite Virgil, may be recited:

> "The nimble dactyles, striving to outgo
> The drawling spondees, pacing it below:
> The lingering spondees laboring to delay
> The breathless dactyles with a sudden stay.
>
> "Whoever saw a colt, wanton and wild
> Yoked with a slow-foot ox on fallow field,
> Can right aread how handsomely besets
> Dull spondees with the English dactilets."

In his Meditations he writes thus:

"With God there is no free man but his servant, though in the galleys; no slave but the sinner, though in a palace; none noble but the virtuous, if never so basely descended; none rich but he that possesseth God, even in rags; none wise but he that is a fool to himself and the world; none happy but he whom the world pities. Let me be free, noble, rich, wise, happy to God; I pass not what I am to the world.

"As Christ was both a lamb and a lion, so is every Christian; a lamb for patience in suffering and innocence of life; a lion for boldness in his innocency. I would so order my courage and mildness that I may neither be lion-like in my conversation, nor sheepish in the defence of a good cause."

In his "Characters of Virtues and Vices," which are more or less a sequel to his satires, written in prose, he thus paints "the hypocrite," and afterward portrays the valiant man:

"The hypocrite at church will ever sit where he may be seen best, and in the midst of the sermon pulls out his tables in haste, as if he feared to lose that note, where he writes either his forgotten errand or nothing. Then he turns his Bible with a noise, to seek an omitted quotation, and folds the leaf as if he had found it; and asks aloud the name of the preacher, and repeats it, whom he publicly salutes, thanks, praises, invites, entertains with tedious good counsel. When a rhymer reads a poem to him, he persuades the puss. There is nothing that in presence he dislikes, that in absence he censures not. . . . Whom he dares not openly backbite, nor wound with a direct censure, he strikes smoothly with an over-cold praise. He is an enemy of God's favors if they fall beside himself; a man of the worst diet, for he consumes himself; a thorn hedge covered with nettles, a peevish interpreter of good things; and no other than a lean and pale carcase quickened with a fiend."

The Valiant Man. "He undertakes without rashness and performs without fear. He seeks not for dangers, but when they find him, he bears them over with courage, with success. He is the master of himself, and subdues his passions to reason; and by this inward victory works his own peace. He is afraid of nothing but the displeasure of the Highest, and runs away from nothing but sin. No man is more mild to a relenting or vanquished adversary, or more hates to set his foot on a carcase. He had rather smother an inquiry

than revenge himself of the impotent; and I know not whether he more detests cowardliness or cruelty. He talks little and brags less. He is so balanced with wisdom, that he floats steadily in the midst of all tempests. Deliberate in his purposes, firm in resolution, bold in enterprising, unwearied in achieving; and howsoever happy in success, if ever he be overcome, his heart yields last."

One of the most fervid passages from his "Passion Sermon" shall close our extracts:

"O, beloved, is it not enough that he died once for us. Are those pains so light that we should every day redouble them. . . . Every one of our sins is a thorn, and nail, and spear to Him. While thou pourest down thy drunken carouses, thou givest thy Saviour a potion of gall: while thou despisest His poor servants, thou spittest on His face: while thou puttest on thy proud dresses, and liftest up thy heart with vain conceits, thou settest a crown of thorns on His head; while thou wringest and oppressest His poor children, thou scourgest Him, and drawest blood from His hands and feet. . . . Hear Him who saith, 'Saul, Saul, why persecutest thou me?' Saul strikes at Damascus; Christ suffers in heaven. Thou strikest; Christ Jesus smarteth, and will revenge. These are 'what remains' of Christ's sufferings. In Himself it is finished, in His members it is not. We must toil, and groan, and bleed, that we may reign. This is our warfare; this is the region of our sorrow and death. Now are we set upon the sandy pavement of our theatre, and are matched with all sorts of evils—evil men, evil spirits, evil accidents, and, which is worst, our own evil hearts; temptations, crosses, persecutions, sicknesses, wants, infamies, death; all these must, in our courses, be encountered by the law of our profession. . . . But God and his angels sit upon the scaffolds of heaven and behold us. Our crown is ready; our day of deliverance shall come; yea, our redemption is near, when all tears shall be wiped from our eyes, and we that have sown in tears, shall reap in joy."

John Arrowsmith. (1602—1659.)

One of the most eminent masters of Trinity College, distinguished especially for his learning, his clearness of thought, and his large abilities as a systematic thinker and sound theologian, was Dr. John Arrowsmith. He was a member of the famous assembly which fashioned the Westminster Confession of Faith, and is said to have had a prominent part in the work of framing its

catechisms. The accounts of his life are somewhat meagre, but his two chief works that have come down to us, the "*Armilla Catechetica*" and the "*Theanthropos*," are full of strong thought, beautiful fancies, devotional feeling and eloquent expression. The position which he occupied indicates the estimation in which he was held, and his writings that remain justify this esteem. A few brief selections will exhibit the peculiarities of his mind and style:

"The person offered in sacrifice was God as well as man. This is a ground whereupon a believer may challenge Satan to say his worst, and do his worst. Let him present God as terrible: let him present me as abominable in the sight of God by reason of my sins: let him aggravate the height of God's displeasure, and the height and depth, and length and breadth of my sins. I grant all. And against all this I oppose this infinite satisfaction of Christ. Though the justice of God cannot be bribed, yet it may be satisfied. Here is a proportionable satisfaction: here is God answering God."

In his sermon entitled, "How we know that there is a God," there occurs this opening statement, which indicates the method of discussion, and in spite of the Latin terms employed, is simple, lucid and comprehensive. He says:

"There are six several acts which every man of understanding is able to exert in a way of contemplation: He may *respicere*, *prospicere*, *suspicere*, *despicere*, *inspicere*, and *circumspicere*. Whosoever shall advisedly exercise any of these will undoubtedly meet with some demonstrations of a Deity; much more if he be industriously conversant in them all."

These several terms thus used by the preacher signify respectively to look backward, to look forward, to look upward, to look downward, to look within, and to look around; and in this order of inquiry he proceeds to speak of the evidences of God's presence and work in these various spheres of Divine action.

In a sermon on the "Insufficiency of worldly Science," occurs this striking and admirable passage, which exhibits both his accuracy of thought and expression, and his skill in the use of the language of Scripture.

"Wherefore bethink thyself at length, O deluded world, and write over all thy school-doors, 'Let not the wise man glory in his wisdom;' over all thy court-gates, 'Let not the mighty man glory in his might;' over all thy exchanges and banks, 'Let not the rich man glory in his riches;' write upon thy looking-glasses that of Bathsheba, 'Favor is deceitful, and beauty is vain;' upon thy mews and artillery-yards that of the Psalmist, 'God delighteth not in the strength of a horse, he taketh not pleasure in the legs of a man;' upon thy taverns, inns, and ale-houses, that of Soloman, 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;' upon thy magazines and wardrobes, that of our Saviour, 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal.' Write upon thy counting-houses that of Habakkuk, 'Woe to him that increaseth that which is not his, and to him that ladeth himself with thick clay;' upon thy play-houses that of Paul, 'Lovers of pleasure more than lovers of God;' upon thy banqueting-houses that of the same holy apostle, 'Meats for the belly and the belly for meats, but God shall destroy both them and it;' yea, upon all thine accommodations that of the Preacher, 'All is vanity and vexation of spirit.'"

Richard Baxter. (1615—1691.)

In the long and noble list of preachers among the English nonconformists, the name of Richard Baxter has been, by almost universal consent, assigned the first position. His long life, of more than seventy-five years, covered nearly every prominent change which the century brought to the English Government. He was in the midst of his days and his activity when Charles I. went to the scaffold, he lived through the period of the Commonwealth, witnessed the Restoration, suffered under the succeeding proscription, and in his old age heard the acclamations with which the nation welcomed William as Deliverer and King. He spent his youth in a neighborhood where frivolity and irreligion prevailed, and was more or less drawn into the downward current; but was, in comparatively early life, brought to a trust in Christ, and to a consecration of his powers chiefly to divinity and preaching. His twenty years' labor at Kidderminster wrought a transformation in the moral and spiritual character of the people that was wonderful and radical. From the very commencement of his ministry to the close of his life he was

an invalid,—often given over to die by his successive physicians. His apparent nearness to death doubtless did something to give the peculiar depth and earnestness which distinguished his appeals. He says of himself:—

> "Still thinking I had little time to live,
> My fervent heart to win men's souls did strive ;
> I preached as never sure to preach again,
> And as a dying man to dying men."

And yet powerful, direct, laborious, constant, and effective as he was in his preaching, he preferred the study to the pulpit, and gave the chief strength of his mind to writing and to pamphleteering controversies. The Act of Uniformity in 1662 mostly sealed his lips in the pulpit for a time, but this only increased the activity of his pen. He was tried for sedition before the infamous Jeffreys, but his heart was undaunted. The whole number of his publications is one hundred and sixty-eight,—equal to forty thousand closely printed octavo pages. Many of these works have no great permanent value, having been called out by the utterance of false opinions, by the men of his time, which he seemed to feel himself called on to encounter and refute whenever they appeared, and of whatever sort they were.

Baxter's mind was eminently logical and metaphysical, well adapted to discussion, and rendered increasingly chaste and critical by his abundant controversies. His apprehension of truth was clear, and his presentation of it direct and forcible. Pungency and fervor mark every paragraph of the two works by which he will be longest and most widely known,—his "Call to the Unconverted," and his "Saints' Everlasting Rest,"—one of them pressing the unsaved soul by argument, reproof, expostulation, appeal and entreaty to Christ, and the other making the future life glow with such sacred lustre and draw with such holy magnetism, as may well fill the most weary pilgrim with gladness, and stir the most stupid heart to self-purification and longing. This last mentioned work was the first which he wrote, and is also the best. It was mainly composed after a severe bleeding, when he had been given over by his physicians to die, though in subsequent periods of severe illness and suf-

fering he added to it, both to soothe his own pains, and preserve the thoughts which his meditation upon heaven had awakened. The volume entitled "Life and Times," is a copious miscellany; but the most interesting portions of it are those in which he compares, at length and in detail, his younger and his older self.

He had made very respectable attainments in the various departments of learning, wrote Latin with very great facility, had read the great fathers of the church with attention, had furnished himself with much theological erudition and many scholastic appliances; and, better than all, he had imbued his heart most thoroughly with the teachings of the Bible and the yearning spirit of Christ. He enjoyed much of the highest kind of popularity, —the roughest and most savage miners at Dudley on the one hand, and the noble and *elite* audience thronging St. Paul's, on the other, hung on his words with solemn silence or profound enthusiasm, and few ever forgot the emotions which were awakened by his sacred and peculiar oratory, or by his impassioned tenderness, which so reminded them of Him who once gave his life for human salvation. Multitudes owned him, while he was yet living, as God's honored agent in their redemption; and his works are still lifting other multitudes of souls heavenward in almost every land.

It is not easy to select from so voluminous an author; and the two principal works, already referred to, are too well known to require or justify extracts. A few sentences of an "Old Man's Retrospect," taken from his "Life and Times," may, however, not be out of place:

"I was once wont to meditate most on my own heart, and to dwell all at home, and look little higher. I was still poring either on my sins or wants, or examining my sincerity; but now, though I am greatly convinced of the need of heart acquaintance and employment, yet I see more need of a higher work; and that I should look oftener upon Christ, and God, and heaven, than upon my own heart. At home I can find distempers to trouble me, and some evidence of my peace; but it is above that I must find matter of delight, and joy, and love, and peace itself. Therefore, I would have one thought at home upon myself and sins, and many thoughts above upon the high and amiable and beatifying objects.

"Heretofore I knew much less than now, and yet was not half so much acquainted with my ignorance. I had a great delight in the daily new discoveries which I made, and of the light which shined in upon me. But I little knew how little I understood those very points whose discovery so much delighted me, nor how much might be said against them; nor how many things I was yet a stranger to. But now I find far greater darkness upon all things, and perceive how very little it is that we know in comparison of that which we are ignorant of; and have far meaner thoughts of my own understanding, though I must needs know that it is better furnished than it was then.

"Accordingly, I had then a far higher opinion of learned persons and books than I have now; for what I wanted myself I thought every reverend divine had attained, and was familiarly acquainted with; and what books I understood not by reason of the strangeness of the terms or the matter, I the more admired and thought that others understood their worth. But now experience hath constrained me, against my will, to know that reverend learned men are imperfect, and know but little, as well as I, especially those that think themselves the wisest; and the better I am acquainted with them, the more I perceive that we are all yet in the dark; and the more I am acquainted with holy men that are all for heaven, and pretend not much to subtilities, the more I value and honor them. And when I have studied hard to understand some abstruse and admired book, I have but attained the knowledge of human imperfection, and to see that the author is but a man, as well as I."

John Owen. (1616—1683.)

Resembling Baxter in his studiousness, in his industry, his tendency to religious discussion, in his non-conformity, and in his voluminous authorship, Dr. Owen, in most other respects, presents the most marked contrasts in his cast of mind, in his style of expression, and in his experiences. He studied for a short time at Oxford for the Church of England, but, aroused by strong religious convictions, to his own spiritual wants, and startled by the semi papistical spirit and requirements of Archbishop Laud, he abandoned his position in that ancient seat of learning, and prosecuted his educational career elsewhere. He passed to Presbyterianism, and then to Independency. His abilities soon attracted public attention, he arose steadily in esteem, influence and position, was frequently called to preach

before the Parliament, which was now controlled by the Puritans, was selected by Cromwell to accompany him in his expedition to Ireland, was set to resuscitate and reörganize Trinity College, Dublin, was made Dean of Christ Church in 1651, and in the following year Vice Chancellor of the very Oxford whence he had been driven in his youth. Magnanimous where others would have been vindictive, he appointed both Presbyterians and Prelatists to important positions for which they had superior qualifications, and would not use his power to molest the liturgical meetings of his Episcopal neighbors. He infused a new life into the University, and attracted some of the most eminent minds of the kingdom,—both Churchmen and Dissenters,—to the libraries, and halls, and lecture rooms of the venerable seat of learning. The Restoration drove him into retirement, and he only escaped imprisonment by leading for a time the life of a fugitive.

He was a diligent collector and a hard student of books, yet a man of engaging manners, genial sociability, and great practical shrewdness and skill. He wrote much and preached freely; and his books are full of strong thought and comprehensive generalizations, while his sermons are said to have drawn large audiences, and to have been attended with great interest. And yet his writings are seldom attractive, and the reading of his published discourses is generally a wearisome task. The chief reason for this is found in his taxing prolixity, and in his involved, and frequently in his slovenly and slip-shod style. It is often hard, dry, repulsive and provoking. He neither did nor would seek to perfect his composition. He either scorned, or affected to scorn, all careful attention to the drapery of his thoughts; for in one of his prefaces he has thus written: "Know, reader, that you have to do with a person who, provided his words but clearly express the sentiments of his mind, entertains a fixed and absolute disregard of all elegance and ornaments of speech." Speaking to a friend, Robert Hall said of Owen: "I can't think how you like Dr. Owen; I can't read him with any patience; I never read a page of him without finding some confusion in his thoughts,—either a truism or a contradiction in terms. Sir, he is a double Dutchman, floundering in

a continent of mud." Hamilton says that, "on the table-land of his controversial treatises sentence follows sentence like a file of Ironsides, in buff and rusty steel,—a sturdy procession but a dingy uniform; and it is only here and there, where a son of Anak outpeers his comrades, that you are arrested by a thought of uncommon vigor or grandeur." And yet, if one will but study Owen with patience and sympathy, his breadth and profundity and power will never fail to get an impressive and grateful recognition. A brief extract from one of his more practical treatises on "Temptation" must suffice for a specimen of his best and happiest style, though even here the faults are not wholly hidden:

"There are advantages for temptations lying oftentimes in men's natural tempers and constitutions. Some are naturally gentle, facile, easy to be entreated, pliable, which, though it be the noblest temper of nature, and the best and choicest ground, when well broken up and fallowed, for grace to grow in, yet if not watched over, will be a means of innumerable surprisals and entanglements in temptation. Others are earthly, froward, morose, so that envy, malice, selfishness, peevishness, harsh thoughts of others, repinings, lie at the very door of their natures, and they can scarce step out but they are in the snare of one or other of them. Others are passionate and the like. Now he that would watch that he enter not into temptation, had need be acquainted with his own natural temper, that he may watch over the treacheries that lie in it continually. Take heed lest you have a Jehu in you, that shall make you drive furiously; or a Jonah in you, that will make you ready to repine; or a David, that will make you hasty in your determinations. . . . Labor, then, to know thine own frame and temper, what spirit thou art of; what associates in thine heart Satan hath, where corruption is strong, where grace is weak; what stronghold lust hath in thy natural constitution and the like. . . . Be acquainted then with thine own heart; though it be deep, search it; though it be dark, inquire into it; though it give all its distempers other names than what are their due, believe it not. Were not men utter strangers to themselves, did they not give flattering titles to their natural distempers, did they not strive rather to justify, palliate, or excuse the evils of their hearts, that are suited to their natural tempers and constitutions, than to destroy them, and by these means keep themselves off from taking a clear and distinct view of them, it were impossible that they should all their days hang in the same briers without attempt for deliverance."

John Bunyan. (1628—1688.)

What shall be said of John Bunyan? It is hard to speak of him without using too many words or too few. The "Pilgrim's Progress" has made his name a household word in all lands and circles, and yet any detailed account of his life, inward and outward, and any proper and adequate history of his works, and characterization of his qualities as an author, would require no little space and care. We prefer to err by attempting too little than too much. His "Grace Abounding" is one of the most vivid portraits of an intense inward life that can be found in the whole compass of biographical literature; and however extravagant the experiences may seem to others, they were the completest realities to him; and however full of exaggeration his language may seem to a morally stupid critic, it always falls below the facts in his estimation.

He was the son of a tinker in Bedfordshire, and himself followed the ancestral occupation. He was profane and vicious in early life, and, though poor, was popular among his associates. He was the subject of serious impressions, which at length developed into the keenest sense of sin and danger, and his mental struggles were as varied as they were fierce, both before and after his conversion. He seems to have been the subject of almost every form of temptation, and to have grappled successively with almost every species of evil that has power over or allies in the heart. This explains his marvellous and complete analysis of the spiritual conflict in his works. His preaching, always heartfelt, faithful and earnest, grew gradually in breadth of thought, in unction, impressiveness and power. After the passage of the new Act of Uniformity, which succeeded the Restoration, he was arrested while conducting a religious service, and the following indictment was served against him: "That John Bunyan, of the town of Bedford, laborer, being a person of such and such conditions, he hath since such a time devilishly and perniciously abstained from coming to church to hear Divine service; and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this Kingdom, contrary to the laws of our sovereign lord, the King," &c. Of course he

was convicted and went to prison in Bedford jail, which became one of the most honored pulpits that mortal ever filled; for there, with only the Bible and Fox's "Book of Martyrs" for companions, he wrote his immortal allegory, which has been the wonder of philosophers and the helpful companion of childhood for nearly two hundred years. Twelve years he remained in prison, winning gradually the confidence and sympathy of his keepers, so that he was at length favored with unusual liberties. In 1672 he obtained his liberty; when his friends built for him a large meeting house, where he continued to preach during the remainder of his life. His annual visits to London drew crowds wherever he preached,—while among his listeners were found the highest talent and the proudest nobility of the kingdom. Yet he would allow no notoriety and distinctions to elate him. One day, after concluding an impressive discourse, his friends passed around to thank him for his "sweet sermon," as they called it. "Ay," he answered, in his blunt and characteristic way, "you need not remind me of that; for the devil told me as much before I left the pulpit." His sudden death, at sixty years of age, was a heavy grief to his friends; though no one had then imagined what a priceless benefaction his life had yielded to the world.

At first only the favorite of the ignorant, and the "idol of the common people," he has at length extorted more and higher praise from the very pontiffs of taste and literature, than has been awarded to any other man of purely religious genius. Johnson, Franklin, Scott, Coleridge, Southey, Byron, Montgomery, Mackintosh, and Macaulay, have sought to analyze his power, and confessed to the unequalled power of his spell. We need not multiply words over the problem, nor stop to throw any added contribution to the swelling current of his praises. He was a diligent student and an unquestioning believer of the Bible. He penetrated its letter, and never missed its spirit. He knew the human heart, through a most rigid introspection, and a most intense, profound and vivid personal experience. To him sin was a most loathsome leprosy, and Satan a most fearful foe. His intellect was robust, his understanding marked by downright common sense, and his logic

had the thoroughly Saxon directness. He saw truth as in a series of vivid pictures, and he had a wonderful power to reproduce with unequalled distinctness of outline, and fertilty of illustration, the visions that crowded upon his inner eye. To his mind all great truths seemed to be embodied, and each spiritual force was pictured as an animated form. His style is vernacular, idiomatic and universal; varying with the subject,—sometimes seeming almost vulgar, frequently homely, now and then sparkling with raciness, and occasionally almost rhythmical in its unaffected dignity and poetic flow; but always the purest English, plain, strong and effective. Extracts from his writings would be an impertinence. His "Grace Abounding" photographs the man; his "Pilgrim's Progress" is the incarnation and proof of his power; while ten thousand souls, coming to the end of their pilgrimage at the gate of the Celestial City, triumphant through his aid, help to build his glorious monument. There we may leave him and his Christian fame.

John Flavel. (1627—1691.)

John Flavel is another name which English Non-conformity sends down to us, fragrant as with sweet spices, and cherished as one might keep the gift of a dear friend, received as the spirit was putting on the robes of immortality. He was chosen minister at Dartmouth at an early age, and by his pleasant and sober manner, his faithfulness to his trusts, and his instructive and vivacious preaching, became eminently popular and useful. The episcopal edict silenced him after a ministry of six years, and he suffered deprivations and persecutions until King James' Indulgence allowed him and his non-conforming brethren to resume their labors. But while his tongue was silent, his pen was busy, and his works are precious legacies. He was a man of eminent faith, fervor, spirituality and devotion. In preaching he would be sometimes siezed with such an agony of earnestness, or elevated to such a pitch of rapture and thanksgiving, that his life appeared in peril. The tradition of his fervor, and the incidents which illustrate it, are still kept alive in his parish. His "Mystery of Providence," "Token for Mourners," "Saint Indeed," and his "Spiritual Husbandry," and "Spiritual

Navigation," have an enduring popularity and value. His books are full of incidents, anecdotes, narrative, illustrations, homely metaphors, and brief and striking allegories. He studied life with a view to obtain and impart spiritual instruction; and though his similes are sometimes far-fetched, his comparisons not always happy, his tendencies to spiritualize excessive enough to provoke a smile, and his type of Calvinism extremely high, still his works deserve all the testimonials which they have received, as being fully adapted to minister largely and healthily to the spiritual life. His peculiarities are such that a brief extract or two will exhibit him, if not fully, yet with fairness:

"Hearing a whole choir of birds chirping and twinking together, it engaged my curiosity a little to enquire into the occasion of that convocation, which mine eye quickly informed me of; for I perceived a dead hawk in the bush about which they made such a noise, seeming to triumph at the death of their enemy; and I could not blame them to sing his knell, who, like a cannibal, was sent to feed upon their living bodies; tearing them limb from limb, and scaring them with his frightful appearance. This bird, which, living, was so formidable, being dead, the poorest wren or titmouse, fears not to hop or chirp over. This brings to my thoughts the base and ignoble ends of the greatest tyrants and greedy engrossers of the world, of whom, whilst living, men were more afraid than birds of a hawk; but, dead, become objects of contempt and scorn. The death of such tyrants is both inglorious and unlamented: 'when the wicked perish there is shouting.' For mine own part, I wish I may so order my conversation in the world, that I may live when I am dead, in the affections of the best, and leave an honorable testimony in the consciences of the worst. . . ."

"Observing a mole working industriously beneath the hill, and a bird watching very intently above, I made a stand to observe the issue; when in a little time the bird descends and seizes upon a worm, which I perceived was crawling apace from the enemy below that hunted her, but fell to the share of another from above which waited for her. My thoughts presently suggested these meditations from that occasion: methought this poor worm seemed to be the emblem of my poor soul, which is more endangered by its own lusts of pride and covetousness than this worm was by the the mole and bird: my pride, like the aspiring bird, watches for it above; my covetousness, like

this subterranean mole, digging for it beneath. Poor soul! what a sad dilemma art thou brought to! If thou go down to the caverns of this earth, then thou art a prey to thy covetousness that hunts thee; and if thou aspire or but creep upward, there thy pride waits to ensnare thee. Ascend thou mayst not by a vain elation, but by a heavenly conversation; besides which there is no way for thy preservation. 'The way of life is above to the wise.'"

John Howe. (1630—1705.)

Still another John belongs to the period, and he is also a representative of that stalwart Nonconformity which did so much, even in its silence and persecutions, for English liberty and English Christianity. Howe was a student at both Cambridge and Oxford. He was settled as minister at Torrington as early as his twenty-third year, and, during the six years following his settlement, preached the courses of sermons which, published as treatises on the "Blessedness of the Righteous," and on "Delighting in God," have made so important and permanent a contribution to our best Christian literature. Visiting London, he was singled out by the discerning mind of Cromwell, and summoned to a chaplaincy. His influence over the Protector was large and nobly used. An Episcopal friend, seeking to induce him to submit to re-ordination after the passage of the Act of Uniformity, that he might still preach, asked, "What hurt is there in being re-ordained?" "*Hurt*, my lord!" exclaimed Howe, "it hurts my understanding; the very thought is shocking. It is an absurdity, since nothing can have two beginnings. I am sure I am a minister of Christ, and I am ready to debate that matter with your lordship if your lordship pleases; but I cannot begin again to be a minister." He went to Holland and remained for a time, and only returned when the expulsion of the Stuarts vocalized Independency in the long silent pulpits of England.

Robert Hall pronounces Howe "unquestionably the greatest of the Puritan Divines." He is distinguished by calmness, self-possession, majesty and comprehensiveness. His conceptions are both vivid and grand, and his emotions are fervid, but his power of expression fell far below his power of thought; and, hence, his style is sometimes heavy and cumbrous, and is al-

most wholly wanting in elegance, vivacity and grace. The following extract from his greatest work, "The Living Temple," will exhibit the massiveness of his mind, the grandeur of his conceptions, and the original boldness of his imagery.

"That God hath withdrawn Himself and left this His temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye that bear in their front, yet extant, this doleful inscription, 'Here God once dwelt.' Enough appears of the admirable frame and structure of the soul of man, to show the Divine presence did some time reside in it; more than enough of vicious deformity to proclaim, He is now retired and gone. The lamps are extinct, the altar overturned, the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervor; the golden candlestick is displaced and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous, hellish vapor, and here is 'instead of a sweet savor a stench.' The comely order of this house is turned all into confusion; 'the beauties of holiness' into noisome impurities; 'the house of prayer into a den of thieves,' and that of the worst and most horrid kind; for every lust is a thief, and every theft sacrilege; continual rapine and robbery are committed upon holy things." . . . .

"Look upon the fragments of that curious sculpture which once adorned the palace of that great King; the relics of common notions; the lively prints of some undefaced truth; the fair ideas of things; the yet legible precepts that relate to practice. Behold, with what accuracy the broken pieces show these to have been engraven by the finger of God, and how they lie now torn and scattered, one in this dark corner, another in that, buried in heaps of dirt and rubbish! . .

Some pieces agree and own one another; but how soon are our inquiries and endeavors to adjust them nonplussed and superceded! How many attempts have been made since that fearful fall and ruin of this fabric, to compose again the truths of so many several kinds into their distinct orders, and make up frames of science, or useful knowledge, and after so many ages nothing is finished in any one kind. Sometimes truths are misplaced, and what belongs to one kind is transferred to another where it will not fitly match; sometimes falsehood inserted, which shatters or disturbs the whole frame. And what is with much fruitless pains done by the one hand, is dashed in pieces by another; and it is the work of a following age to sweep away the

fine-spun cobwebs of another. . . . He that invites you to take a view of the soul of man, gives you but such another prospect of wide-spread ruin, and doth but say to you, 'Behold the desolation!'"

But this pleasant and attractive visit among the English preachers must be some time ended, hard as it is to tear away from such genial and instructive companionship. There are many others of this goodly company, who must be met with only a nod of recognition and a word of courtesy. There is the erudite JAMES USHER, an authority in antiquities and chronology; and young, tender, earnest JOSEPH ALLEINE, so well known as the author of the "Alarm to the Unconverted;" and sound, honest, logical, and eloquent WILLIAM BATES, who left the preferments of the Church of England, to keep a good conscience, and gave a cheerful welcome to the reproaches which followed him into retirement, and who stood nobly forward as the friend of Baxter when Jeffreys was savagely brow-beating him and his counsel from the bench of justice; and studious, gentle and laborious WILLIAM BRIDGE, whose richly evangelical spirit was only equalled by his skill in simplifying and applying the teachings of Scripture; and quaint, pithy, shrewd and exhilarating THOMAS BROOKS, whose writings are full of keen proverbs and striking apothegms, so greatly admired and so liberally borrowed by Spurgeon; and the profound and metaphysical STEPHEN CHARNOCK, whose work on the "Divine Attributes" still holds the first rank among similar treatises; and good MATTHEW HENRY, whose Commentaries are yet unequalled in their wondrous opening of the wealth of Scripture; and estimable ISAAC WATTS, who, besides his eminence as a preacher, has made himself almost the royal Psalmist of the Christian church; and pious PHILIP DODDRIDGE, whose fervent and practical "Expositions," whose precious hymns so fraught with Christian experience, and whose well-known "Rise and Progress of Religion in the soul" keep him preaching even yet as he never preached at Northampton. All these, preachers within this century or immediate products of its culture, as well as others scarcely less worthy, must be passed by with only this slight reference. Even GILBERT BURNET, the sturdy Bishop and accomplished

Historian, must be forbidden to detain us with any paragraph from his "History of the Reformation," his "Pictures of his own Times," or his carefully elaborated Sermons; and EDWARD STILLINGFLEET, Bishop of Worcester, must preach his fifty discourses that still remain to us, to other audiences, or at other times, notwithstanding their high moral tone, their energy of style, and the large and accurate knowledge of men which they display; and JOHN TILLOTSON, Archbishop of Canterbury, as he was, must not detain us; though he was in his day one of the most solid and popular of preachers, with his robust understanding, his clearness and strength of thought, his catholicity of spirit and taste, his masculine though sometimes heedless style, his directness of appeal and his urgency in the application of truth to his hearers. His sermons were sold to the publisher for twenty-five hundred guineas, and for half a century after his death he was read more widely than any other divine of his age; but we leave the wealth to be unlocked on some other occasion.

There are, however, four names that remain to be more particularly specified, both in view of their eminence, and on account of the large resources which their works open to the reader and student. They have each their admirers, their peculiarities, and their special merits, and so deserve a more prominent mention and a fuller reference. These names are Fuller, Barrow, South and Taylor.

THOMAS FULLER. (1608—1661.)

Thomas Fuller was the son of a clergyman, and always adhered steadily, meekly, conscientiously and nobly to the Establishment, in spite of persecution, loss of place and library. After the Restoration he was reinstated, and in a little time received the appointment of Chaplain extraordinary to the King, but died soon after, almost in the very labor of preaching. He had a well-deserved reputation for learning, wit, quaintness and substantial orthodoxy. His memory was prodigious, and some of the feats ascribed to it by reliable witnesses seem well-nigh incredible. He overflowed with fun, which found perpetual expression in all places,—secular and sacred, festive and solemn.

A biographer says of him, "Even the tenderness of his heart, and the genuineness of his piety, could not quench his humor; but he would be drolling at a funeral, and punning in his prayers, and, with the tear in his eye, the *jeaux d'esprit* kept leaping from his tongue." But this facetiousness was spontaneous, and not manufactured, and was ever genial rather than morose, and inoffensive instead of being caustic. This tendency of mind was donbtless excessive, and sometimes hindered his usefulness; but he was greatly esteemed, and his works have the excellence of Christian wisdom as well as the lively flavor of jocularity. A few extracts will illustrate his spirit and style, and entertain the reader:

PURGATORY. "No wonder if the Papists fight for purgatory. 'Tis said of Sicily and Egypt, that they were anciently the barns and granaries of the city of Rome; but now-a-days, purgatory is the barn of the Romish court,—yea, the kitchen, hall, parlor, larder, cellar, chamber, every room of Rome. When Adonijah sued for Abishag the Shunamite, Solomon said to his mother, 'Ask for him the kingdom also.' But if once the Protestants could wring from the Papists their purgatory,—nay, then would they say, Ask the triple crown, cross-keys, St. Angelo, Peter's patrimony, and all. In a word, were purgatory taken away, the Pope himself would be in purgatory, as not knowing which way to maintain his expensiveness."

ABUSING RELIGION. "Fanatics have pleased their fancies these late years with turning and tossing and tumbling of religion, upward and downward, and backward and forward, they have cast and contrived it into a hundred antic postures of their own imagining. However it is now to be hoped that, after they have tired themselves out with doing of nothing, but only trying and tampering this and that way to no purpose, they may at last return and leave religion in the same condition wherein they found it."

EJACULATIONS. "Ejaculations take not up any room in the soul. They give liberty of callings, so that at the same instant one may follow his proper vocation. The husbandman may dart forth an ejaculation, and not make a balk the more. The seaman nevertheless steer his ship right in the darkest night. Yea, the soldier at the same time may shoot out his prayer to God, and aim his pistol at his enemy, the one better hitting the mark for the other.

"The field wherein bees feed is no whit the barer for their biting; when they have taken their full repast on flowers or grass, the ox

may feed, the sheep fat, on their reversions. The reason is because those little chemists distil only the refined part of the flower, leaving only the grosser substance thereof. So ejaculations bind not men to any bodily observance, only busy the spiritual half, which maketh them consistent with the prosecution of any other employment."

Bad Appetite. Lord, I discover an arrant laziness in my soul. For when I am to read a chapter in the Bible, before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf, to measure the length thereof on the other side; if it swells to many verses, I begin to grudge. Surely, my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness out of my soul; make the reading of thy Word not a penance, but a pleasure unto me; teach me, that as amongst many heaps of gold, all being equally pure, that is the best which is the biggest, so I may esteem that chapter in thy Word the best that is the longest."

Upwards. "How large houses do they build in London on little ground! revenging themselves on the narrowness of their room with stores of stories. Excellent arithmetic! from the root of one floor to multiply so many chambers. And though painful the climbing up, pleasant the staying there, the higher the healthfuller, with clearer light and sweeter air.

"Small are my means on earth. May I mount my soul the higher in heavenly meditations, relying on Divine providence. . . . Higher, my soul! higher! In bodily buildings, commonly the garrets are most empty; but, my mind, the higher mounted, will be the better furnished. Let perseverance to death be my uppermost chamber, the roof of which is grace, the pavement of glory."

Isaac Barrow. (1630—1677.)

For massiveness of mind, variety of knowledge, breadth of thought, exhaustive analysis, comprehensive research, weighty argument, and calm, clear, strong statement, few men surpass Isaac Barrow. His early college days exhibited more of his fondness for fighting than of his love of books, or reverence for his teachers. This trait, however, at length, developed into mental intrepidity and moral courage. Finding little prospect of preferment and success in the church under the rule of Cromwell, he turned his attention to the various departments of science, and became an eminent mathematician and astrono-

mer. Subsequently he spent several years on the continent, holding fellowship with learned men, and studying the system of Mohammedanism, the works of Chrysostom, and others of the ancient Fathers. After holding important Professorships in London and Cambridge, in 1669, at about the age of forty, he resigned his chair to Sir Isaac Newton, and devoted himself to divinity. One of his most masterly works, left in manuscript, was his "Treatise on the Pope's Supremacy." Of this a critic has said, not without reason, though perhaps with excess of reverence: "He hath said enough to silence the controversy forever, and to deter all wise men, on both sides, from meddling any further with it." He died at forty-seven, and was honored by a burial in Westminster Abbey. Slovenly in his dress, fond of tobacco, and addicted to the use of opium, he was otherwise temperate and abstemious, and thought and wrote with such care and precision, that not a few of his discourses were transcribed three or four times before his rigid intellect and severe taste would be satisfied.

But few of his sermons that remain were addressed to an audience, or were written with such a design. When a topic was presented to his mind which he wished to discuss, he was wont to sit down and compose a sermon which should involve a thorough development of it. This will partly serve to explain their length, their portentous learning, and their philosophical style. He is reported to have preached one of his sermons which occupied three and a half hours in the delivery; and on another occasion, when preaching very lengthily in Westminster Abbey, the servants, who had got impatient for the fees awaiting them for showing the interior to the waiting visitors, "caused the organ to be struck up against him, and would not give over playing till they had blowed him down."

More, perhaps, than any other man, Barrow gave to English theology its character for strong sense, solidity and completeness. His discussions seem thoroughly exhaustive, and all his argumentative battles appear, from the outset, to be certain to result in victory. Charles II. said of him, "that he was not a fair man—he left nothing to be said by any one who came after him." He is sometimes fervid and sweeping, but his vigi-

lant and royal intellect is still seen to be guiding the whole movement of his thought. He sometimes multiplies adjectives, epithets and synonyms with astonishing profusion, but every one has a meaning, and adds to what has gone before. His copious diction is always an accumulation of power in the thought, and not a crushing of it by loading it with words. It is especially difficult to exhibit such an author fairly by brief extracts, but a few specimens may be of value. Take, first, his description of wit, which, as a specimen of his command of fitting words, and his exhaustiveness of statement, can hardly be surpassed. Though it may not be new it is worth re-reading.

"It is indeed a thing so versatile and multiform, appearing in so many shapes, so many postures, so many garbs, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof than to make a portrait of Proteus, or to define the figure of the fleeting air. Sometimes it lieth in pat allusion to a well known story, or in seasonable application of a trivial saying, or in forging an opposite tale: sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound. Sometimes it is wrapped in a dress of humorous expression; sometimes it lurketh under an odd similitude; sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in a shrewd intimation, in cunningly diverting or cleverly retorting an objection: sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense; sometimes a scenical representation of persons or things, a counterfeit speech, a mimical look or gesture passeth for it: sometimes an affected simplicity, sometimes a presumptuous bluntness, giveth it being: sometimes it riseth only from a lucky hitting upon what is strange; sometimes from a crafty wresting obvious matter to the purpose; often it consists in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable, being answerable to the numberless rovings of fancy and windings of language," &c., &c.

A single additional paragraph, taken from his sermon on "The Excellency of the Christian Religion," must suffice for specimens, meagre as they are:

"Another peculiar advantage of Christianity, and which no other law or doctrine could ever pretend to, is, that as it clearly teaches and

strongly persuades us to so excellent a way of life, so it sufficiently enables us to practice it; without which, such is the frailty of our nature, that all instruction, exhortation and encouragement would little avail. The Christian law is no dead letter, but hath a quickening spirit attending it. It sounds the ear and strikes the heart of him who sincerely embraces it. To all good men it is a sure guide, and safety from all evil. If our minds are dark and doubtful, it directs us to a faithful oracle, where we may receive counsel and information; if our passions and appetites are unruly and outrageous, if temptations are violent and threaten to overbear us, it leads us to a full magazine, where we may supply ourselves with all proper arms to withstand and subdue them. If our condition is disconsolate or desperate, here we may apply for relief and assistance; for on our earnest seeking and asking, it offers us the wisdom and power of God himself to direct, assist, support and comfort us in all exigencies. . . . . As this is peculiar to our religion, so it is of considerable advantage. For what would the more perfect rule signify, without power to observe or knowledge to discern it? and how can a creature so ignorant, impotent, and inconstant as man, who is so easily deluded by false appearances, and transported with disorderly passions, know how to conduct himself without some guide and assistance; or how to prosecute what is good for him especially in cases of intricacy and difficulty? how can such an one continue in a good state, or recover himself from a bad one, or attain any virtuous habit did he not apprehend such a friendly power, ready on all occasions to guard and defend him? It is this consideration only that can nourish our hope, excite our courage, and quicken our endeavors in religious practice, as it assures us that there is no duty so hard, which, by God's grace, we may not perform, and no enemy so mighty, which, by His help, we cannot conquer; for though we are not able to do anything of ourselves, yet 'we can do all things through Christ which strengtheneth us.'"

Robert South. (1633—1716.)

South was the son of a London merchant, was early taught by Dr. Busby at Westminster School, whence he went as a promising and brilliant scholar to Oxford, a fellow-pupil of John Locke under the administration of Dr. Owen. The elements of his subsequent character appeared even here. He alternately flattered the Independents and Presbyterians, during the Protectorate, and, when Charles II. came to the throne, he at once

came out a radical, bitter, bigoted and uncompromising Prelatist,—ultra in his claims for royalty, and an unsparing reviler of all sectaries. His great talents and effective preaching arrested attention and procured distinctions, till he became the royal chaplain. He unfolds the beauty of meekness, and praises Christian dignity, in his sermons, but he was often audacious in his manners, and his preaching was sometimes disfigured by passionate invective against men whose memory is more fragrant than his own. His satire is often brilliant and sparkling, but his bitterness sometimes descends to slang. He has been called "the wittiest of English divines," not without reason; but his polished shafts were not unfrequently poisoned, and he shot them from the bow of his fury. Preaching once at Court, and seeing the King, as well as others asleep, he stopped suddenly, and changing his voice, called out three times, "My Lord of Lauderdale!" and when the Earl awoke, added, "My Lord, I am sorry to interrupt your repose, but I must beg that you will not snore quite so loud, lest you should awaken his Majesty," and then went on with his sermon. Alluding in a discourse preached at Whitehall, to the Independent ministers of Cromwell's time,—many of whom were the noblest and purest men of their age,—he thus dips his tongue in gall:—"There were none of those reverend harpies who, by plunders and sequestrations, had scraped together three or four thousand a year, but, presently, according to the sanctified dialect of the times, they dubbed themselves God's peculiar people and inheritance. So sure did those thriving regicides make of heaven, and so fully reckoned themselves in the high road thither, that they never so much as thought that some of their saintships were to take Tyburn on the way. . . Whensoever you hear any of these sly, sanctified sycophants, with turned-up eye and shrug of shoulder, pleading conscience for or against anything or practice, you should forthwith ask them, what word of God they have to bottom that judgment of their conscience upon. And if they can produce no such thing, (as they never can,) then rest assured that they are arrant cheats and hypocrites," &c., &c. That this is the vigorous denunciation of a man who has a pow-

erful nature and an effective vocabulary, is plain enough; but it is equally plain that it comes quite as much from bad blood as from a good conscience.

But South's merits must not be forgotten. His vicious moods were not always nor generally on him in his preaching. To him, in great measure, is owing that change in the style of sermonizing which left the pedantic conceits and affectations, the foppery and fustian, the scores of divisions and the mere decencies of etiquette, to be discarded and put under ban. He preached mostly without manuscript. He used plain and energetic English, in such a way as to destroy the taste for a more scholastic dialect. Never sacrificing culture, he spoke straight to the common understanding and heart. Really deficient in no vital quality of an orator, he used his powers with rare effect, and made his sermons throb with a mighty life, and many of them are still precious "mines of golden thought and sagacious aphorism." And now and then he rises to a strain of sacred oratory that thrills the reader, and, though the gracious and tender qualities are rarely found, there are paragraphs full of emotion. Montagu says, and without exaggeration, that "The English language affords no higher specimen of its richness and its strength than is to be found in his beautiful sermon," preached at St. Paul's, before he was thirty years of age, on "The Image of God in Man." Some extracts from this sermon, and a few other select and pithy sentences, must suffice for specimens. He is describing man in Paradise, and, though all may not be ready to accord to Adam such supereminence, they cannot but admire and reverence the ideal of primitive manhood.

"The Understanding was then sublime, clear, and aspiring, and, as it were, the soul's upper region, lofty and serene, free from the vapors and disturbances of the inferior affections. It was the leading, controlling faculty; all the passions wore the colors of reason; it did not so much persuade as command; it was not consul but dictator. Discourse was then almost as quick as intuition; it was nimble in proposing, firm in concluding; it could sooner determine than now it can dispute. Like the sun, it had both light and agility; it knew no rest but in motion; no quiet, but in activity. It did not so prop-

erly apprehend, as irradiate the object; not so much find, as make things intelligible. It did arbitrate upon the several reports of sense, and all the varieties of imagination; not like a drowsy judge, only hearing, but also directing their verdict. In sum, it was vegete, quick, and lively; open as the day, untainted as the morning, full of the innocence and sprightliness of youth; it gave the soul a bright and a full view into all things, and was not only a window, but itself the prospect. . . .

The will was then ductile, and pliant to all the motions of right reason; it met the dictates of a clarified understanding half way. And the active informations of the intellect, filling the passive reception of the will, like form closing with matter, grew actuate into a third and distinct perfection of practice. The understanding and will never disagreed, for the proposals of the one never thwarted the inclinations of the other. Yet neither did the will servilely attend upon the understanding, but as a favorite does upon his prince, where the service is privilege and preferment; or, as Solomon's servants waited upon him, it admired its wisdom, and heard in its prudent dictates and counsel both the direction and reward of its obedience. It is indeed the nature of this faculty to follow a superior guide,—to be drawn by the intellect; but then it was drawn as a triumphant chariot, which at the same time both follows and triumphs: while it obeyed this, it commanded the other faculties. It was subordinate, not enslaved, to the understanding; not as a servant to a master, but as a queen to her King—who both acknowledges a subjection, and yet retains a majesty. . . .

Joy—It was not that which now often usurps this name; that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It was not the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite. Joy was then a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It was the result of a real good, suitably applied. It commenced upon the solidities of truth, and the substance of fruition. It did not run out in voice, or indecent eruptions, but filled the soul, as God does the universe, silently and without noise. It was refreshing, but composed; like the pleasantness of youth tempered with the gravity of age; or the mirth of a festival managed with the silence of contemplation."

And here follow a few sentences describing the primitive man in his outward nature:

"His stature erect, and tending upward to his centre, his countenance majestic and comely, with the lustre of a native beauty that scorned the poor assistance of art or the attempts of imitation; his body of so much quickness and agility, that it could not only contain but also represent the soul. . . . It was a fit workhouse for sprightly, vivid faculties to exert themselves in; a fit tabernacle for an immortal soul, not only to dwell in, but to contemplate upon: where it might see the world without travel; it being a lesser scheme of the creation, nature contracted, a little cosmography or map of the universe. Neither was the body then subject to distempers—to die by piecemeal, and languish under coughs, catarrhs, or consumptions. Adam knew no disease, so long as temperance from the forbidden fruit secured him. Nature was his physician: and innocence and abstinence would have kept him healthful to immortality."

A few pithy sentences may fittingly end the selections from our author:

"No man shall ever come to heaven himself, who has not sent his heart thither before him."

"Virtue is that which must tip the preacher's tongue and the ruler's sceptre with authority."

"So far as truth gets ground in the world, so far sin loses it. Christ saves the world by undeceiving it, and sanctifies the will by first enlightening the understanding."

"A blind guide is certainly a great mischief, but a guide that blinds those whom he should lead is undoubtedly a much greater."

"He that falls below pity, can fall no lower."

"It has been seldom or never known that any great virtue or vice ever went alone, for greatness in everything will still be attended on."

Jeremy Taylor. (1613—1667.)

In Jeremy Taylor we welcome the last of that noble brotherhood into our presence whose fellowship we are now to share. He has been appropriately called "The Poet of the Pulpit;" for his swelling periods and beautiful imagery need not the help of measure or rhyme to show how much of the Parnassian fire is beaming and burning in his soul. He studied for the church, was ordained before he was twenty-one, and went, in 1633, as lecturer to St. Paul's, London, where his beautiful countenance and eloquent discourses produced a strong

and grateful impression upon his audience. His fame soon reached Lambeth, and he was summoned to preach before the primate, Laud, and was soon after appointed Chaplain to Charles I. He was a thorough royalist, followed the King's army in the civil wars, and was taken prisoner by the Parliament forces in 1644. After the execution of the King, he found a splendid asylum in the mansion of a friend, Lord Carbery, and here, at what was called "Golden Grove," he composed his "Life of Christ," his "Holy Living and Dying," and the greater portion of his published and famous sermons. He felt, at one time, the pressure of poverty, compelling him to resort to school-teaching; and was, for a brief period, the occupant of a prison, where Cromwell's officers sent him for reflecting severely upon those who had despoiled the churches of their ornaments, and silenced the solemn music of the liturgy. After the Restoration he was elevated to the place of Bishop, and chosen Vice-Chancellor of the University of Dublin. His domestic afflictions were severe, and seemed to hasten his own decease. He buried several children of promise while young; and his two sons, who grew up to early manhood, lived viciously, and died the victims of crime. Although possessing within his own stored mind, and the magnificent empire of his imagination, joys with which the stranger could not intermeddle, and of which no calamity could despoil him, yet a nature so averse to strife as his, could not help suffering amid the distractions of the state; and a soul so alive to all the workings of sympathy and affection, could not look upon the desolations of his home without sometimes writhing in agony.

Taylor was not accounted sound in his theology; and it must be confessed that the evangelical features of the Christian system do not prominently appear in his works. He venerated the antique, the classic and the grand; and so the poetry of Paganism won upon his heart, and the mediæval magnificence and cloistered piety of Romanism, captivated his imagination; while the stern and severe faith of the Puritans about him, repelled his taste and confirmed his devotion to whatever was majestic and beautiful. His "Liberty of Prophesying" is a noble plea for religious toleration, far in advance of his age; though

a longing for peace, and a disinclination to leave his poetic fancies for the sake of contending for the faith, may have done not a little to develop his liberality.

His merits are differently estimated. His admirers are enthusiastic in his praise, ascribing to him the highest order of mind, and the most marvellous combinations of power; while his cool and unimaginative critics call his eloquence Asiatic and declamatory, complain of his long and involved sentences, his circuitous movements to a doubtful conclusion, his excess of metaphor and simile, his ill-used learning, his redundant and bewildering imagery, the excessive play of his untamed fancy, and the lack of solidity in his understanding. Doubtless he is really faulty in these respects; and whoever should accept him as a model preacher would be guilty of great weakness. But his works, rightly apprehended and used, are among the greatest luxuries in a theologian's library. His quotations from the whole circle of literature, his detailed and picturesque descriptions, his reveries and musings in every pleasant nook and over every flower and ruin that may be found along the highway of his discourse, his piles of epithets and accumulation of rhetorical figures, his suggestive allusions and multiplying details, combine to render him a charming companion; and his page is as crowded with things ancient and modern, things rare and common, things beautiful and grotesque, things touching and awful, as the galleries and gardens of the Crystal Palace at Sydenham.

An American critic has very happily characterized his style in a few sentences, wherein he is compared,—or rather wherein he is contrasted,—with Barrow and Hooker. He says: "Barrow and Hooker are like streams—deep, full, sounding streams—rolling right onward to the sea. Taylor is a sunny river, that loves the meadows, and stretches forth its arms into the fields, and laughs while the little streams play into its bosom, and wanders where it will, while its hundred brothers hear the voice of the great deep and plunge into their home. The writings of Barrow and Hooker are like the measured strains of an organ, governed by an apparent skill. Taylor heeds not the rules or the proportions of music; but, like a great Æolian

harp, when you think that its strains are about to cease, the restless melodies of his soul break out in another strain, and still another, till you are absolutely wearied with delight."

In the following extracts the peculiar characteristics of Taylor's mind, are, perhaps, as well exhibited as they can be by such limited specimens. The most sublime,—sublime even to terribleness,—of all his sermons—that on "Christ's Advent to Judgment," must be passed over; because nothing save a longer passage than we have space for, could fairly represent it or the preacher. Here is a passage on "The Age of Reason and Discretion:"

"Some are called at age at fourteen, some at one-and-twenty, some never; but all men late enough; for the life of a man comes upon him slowly and insensibly. But, as when the sun approaching towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns like those which decked the brow of Moses, when he was forced to wear a veil because himself had seen the face of God; and still while a man tells the story, the sun gets up higher, till he shows a fair face and a full light, and then he shines one whole day under a cloud often, and sometimes weeping great and little showers, and sets quickly: so is a man's reason and his life. He first begins to perceive himself, to see or taste, making little reflections upon his actions of sense, and can discourse of dogs, shells and play, horses and liberty: but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger, and little things are laid before him, like a cock-boat to a whale, only to play withal: but before a man comes to be wise, he is half dead with gouts and consumption, with catarrhs and aches, with sore eyes and worn-out body. . . .

And now let us consider what that thing is which we call years of discretion. The young man is passed his tutors, and arrived at the bondage of a caitiff spirit; he is run from discipline and is let loose to passion. The man by this time hath wit enough to choose his vice, to act his lust, to court his mistress, to talk confidently, and ignorantly, and perpetually; to despise his betters, to deny nothing to his appetite, to do things that, when he is indeed a man, he must for-

ever be ashamed of; for this is all the discretion that most men show in the first stage of their manhood. And by this time the young man hath contracted vicious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life; he is a fool in his understanding, and that is a sad death."

This is what he says of death:

"Take away but the pomps of death, the disguises, and solemn bugbears, and the actings by candlelight, and proper and fantastic ceremonies, the minstrels and the noise-makers, the women and the weepers, the swoonings and the shriekings, the nurses and the physicians, the dark room and the ministers, the kindred and the watchers, and then to die is easy, ready, and quitted from its troublesome circumstances. It is the same harmless thing that a poor shepherd suffered yesterday, or a maid-servant to-day; and at the same time in which you die, in that very night a thousand creatures die with you, some wise men and many fools; and the wisdom of the first will not quit him, and the folly of the latter does not make him unable to die."

His passage on "Prayer without Wrath," is one of the best; and, though often quoted, may well enough be quoted again, as the parting word of the good Bishop, whom we send away almost as reluctantly as he dismissed any one of the beautiful images that came trooping to his pen. It is somewhat long, but it would be difficult to wish it shorter:

"Prayer is an action of likeness to the Holy Ghost, the spirit of gentleness and dove-like simplicity; an imitation of the holy Jesus, whose spirit is meek, up to the greatness of the biggest example; and a conformity to God, whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy: prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest: prayer is the issue of a quiet mind, of untroubled thoughts—it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier-garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and, therefore, is contrary to that attention which presents our prayers in a right line to God.

For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the long sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion of an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud; and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose that prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even like the brow of Jesus and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven."

This imperfect study of the English pulpit of the seventeenth century is quite sufficient to satisfy us that "there were giants in those days," and that the pulpit was not filled by pigmies. The ministry was accounted a sphere for the employment of the highest talent, the most varied learning, the rarest literary taste, and the most accomplished oratory. It is proper that the best gifts be thus laid on God's altar, and that the highest fruits of genius be garnered for the church. Though the sphere imparts more honor to the occupant than it can receive from him, yet there is a fitness in putting the highest types of manhood into a place so exalted; and, though the chief power of the preacher is from God, making the feeble instrument mighty for service, still the royal thinkers are weak enough for such tasks, and the Master can make far more of the well-trained servant than of the inexperienced offerer of toil, or of the heedless and egotistic idler. And no one can study this pulpit

literature, or commune with these vigorous preachers, without finding his spirit quickened, the idea of his work as a preacher enlarged and elevated, his inefficiency rebuked, and his Christian ambition sometimes set on fire.

The proper use to be made of this study is to find,—not models to copy, nor thoughts to plagiarize, nor rhetoric to parade, nor imagery to borrow,—but stimulus for effort, suggestions for guidance, ambition for improvement, correctives for faults, and hopes for success. Each master of the sacred art may furnish some element of power that can be wrought into our own service. Bunyan may teach us Saxon directness and homely vigor; Flavel may urge upon us simplicity and fervor; Barrow may impress us with the value of comprehensiveness and care; South may help us in gaining stalwart vigor and pith; Brooks may show us how to compress a great and vital truth into an aphorism; Howe may help us into the majesty of truth; and Taylor may aid us in painting holiness with such a beauty that even unwilling men shall be won by its loveliness.

With what strong ties, and tender, do these wise teachers and honored servants of Christ bind us to the Mother-land! What priceless legacies have not these noble minds left us! Being dead they yet speak; and we claim them as brethren and fathers, allowing no bitter recollection nor upspringing prejudice to sunder the bond of relationship. We forget their mutual hostilities,—fierce sometimes while living, but long since ended in the fellowship of a Christian unity, in the love of a common Lord, and in the unifying vision of heaven. They are no more self-complacent Churchmen and iconoclastic Dissenters, but earnest Christian men and teachers, at whose feet it is a joy to sit; and though they had their frailties and their passions, we recall these with charity, and give them our reverence for their inspiration and fidelity. We do not stop to think that they lived beyond the sea, and were parts of the nation that oppressed America into a reluctant resistance, and then sought to crush the heroism which the young Republic had nursed from the maternal bosom of Britain. We only remember that they preached with power and unction from our Bible, and that they opened a broader and better highway to the

mercy of our God. Nor shall the grievous disappointment with which the England of to-day burdens our hearts, cheat us of our fellowship with these pulpit monarchs. Her statesmen may be selfish enough only to grin maliciously at our struggles to keep the civilization which they have glorified in words, and leave all our costly martyrdoms for liberty without a word of appreciation; her aristocracy may fling gibes at our misfortunes, taunt our heroism, predict our failure, and help our enemies against us; still it shall not destroy our veneration for that nobler and better England which speaks to us from graves two hundred years old, and which will again speak to us when the storm of passion and pride is calmed,—bewailing her present sins with regretful words, and blotting out the sorry record she is now making with the alchemy of repentance and the purification of tears.

Art. II.—THE FREEWILL BAPTIST FOREIGN MISSION SOCIETY.

1. Annual Reports of the Freewill Baptist Foreign Mission Society. 1835—1861.
2. Hinduism and Christianity in Orissa, &c., by O. R. Bacheler, eleven years Missionary in Orissa. Boston: C. Waite. 1853.
3. Minutes of the General Conference of the Freewill Baptist Connexion. 1832—1859.

We have read with much interest the first volume of the "History of the Freewill Baptists," exhibiting, as it does, the trials and the toils through which the fathers of the denomination passed. Our present purpose is to contribute towards a subsequent chapter of that history.

It appears that early in 1825,* the General Baptists of England commenced a correspondence with the Freewill Baptists, and that a little before this, on April 12th, 1824,† Rev. James

* History of the Freewill Baptists, page 464. † Ibid, p. 465.

Peggs, a missionary of the General Baptist Missionary Society,* then in Cuttack, Orissa, addressed a letter "To the churches and ministers of the Freewill Baptists in America," in which he described the condition of the heathen among whom he labored, and asked for coöperation. This letter was published in the Morning Star of June 27th, 1827. The same paper for April 13th, 1832,† contained a letter from Rev. A. Sutton, another General Baptist missionary, who had been six years in Orissa, in which he sought to enlist the denomination in the cause of Foreign Missions.* The result was that in response to "a request from the Parsonsfield Yearly Meeting," the General Conference of that year recommended the formation of "The Freewill Baptist Foreign Mission Society."‡ This was formed in 1833, the act of incorporation from the State of Maine, being approved by the Governor Jan. 29th of that year.‖

Mr. Sutton came to this country and attended the New Hampshire Yearly Meeting at Gilford in June, 1833, where he addressed about three thousand persons;§ and after visiting England, he, at the request of the General Conference of 1833, returned in 1834,¶ and for some months filled the office of Corresponding Secretary of the Society, and in that capacity made a tour among the churches of New England, and the western part of New York.**

In Jan., 1835, Eli Noyes, a licentiate of the church in Jefferson, Me., was accepted as the first candidate for missionary service, and was ordained at the New Hampshire Yearly Meeting at Lisbon, in June of that year, in the presence of three thousand persons. Rev. F. A. Cox, D. D., of London, England, preached the sermon, and Rev. A. Sutton gave the charge. Revs. D. P. Cilley, D. Jackson, E. Place, J. Woodman, J. Buzzell and D. Marks also took part in the services.†† Of these, Noyes, Cox, Sutton and Marks have been since called home. Jeremiah Phillips, a Free Communion Baptist, was accepted as

* This Society was formed in 1817. † Memoirs of David Marks, p. 281. ‡ Minutes of General Conference, 1832, p. 4. ‖ Report, 1836, p. 2. § Memoirs of David Marks, p. 305. ¶ Minutes, 1833, p. 11. Report, 1835, p. 4. ** Ibid, p. 4. †† Ibid, p. 5.

the second missionary, and was ordained at Plainfield, N. Y., Sept. 3d, 1835.* Messrs. Noyes and Phillips, with their wives,† sailed from Boston, in company with Mr. Sutton and other missionaries, Sept. 22d, 1835. They reached Calcutta Feb. 5th, 1836, and were hospitably received by the English Baptist missionaries, and after a rest of two or three weeks, they went on to Cuttack, where they were welcomed by the General Baptist missionaries, at whose invitation they had gone out. Mr. and Mrs. Noyes remained six months at Cuttack, and Mr. and Mrs. Phillips the same period at Balasore, acquiring the Oriya language, and aiding in the Missionary schools. They then went to Sumbhulpore,‡ containing fifteen thousand inhabitants, and the capital of a district of the same name, where they established a mission. Here they preached and distributed books, and having received "six starving children" from their relatives, they commenced a boarding school. But they were soon prostrated by fever, and were without medical assistance, and with only one European family in the place. Mr. and Mrs. Noyes were both sick together, and their child died. Mr. Phillips lost first his child, then his wife, and was himself prostrated.‖ As soon as they were able, the survivors got down to Cuttack, where the care of kind friends soon restored them, but as it was thought dangerous to return to Sumbhulpore, the General Baptist missionaries gave up Balasore to them, and in February, 1837, they commenced operations at that station. The town contained fourteen thousand inhabitants, is the capital of an extensive district, and is 150 miles from Calcutta, 100 from Cuttack, and 8 from the sea cost. It is on a great pilgrim road to Poree.§

Early in 1840, with a view to extend the operations of the mission, Mr. Phillips, who in 1838 had married Miss Mary Ann Grimsditch, an adopted daughter of Rev. Mr. Mack, of Serampore, removed to Jellasore, thirty miles north of Balasore, where, with a portion of the Boarding School, and some native

* Report, 1835, p. 7. † Mrs. Noyes was a Miss Pierce, of Portsmouth, N. H., and Mrs. Phillips was the widow of Rev. Samuel Beede. See Memoirs of David Marks, pp. 332, 339. ‡ Hinduism and Christianity in Orissa, p. 126. ‖ Ibid, p. 127. § Ibid, p. 132.

converts, he commenced a new station. And here death again invaded his family, for in August of the same year, the second Mrs. Phillips died, before she had completed her 21st year.*

In May, 1840, a reinforcement, consisting of Rev. O. R. Bacheler and wife, and Miss Hannah Cummings,† was sent out by the Society. They arrived at Balasore Oct. 13th, where Mr. B. resided during his stay in India. Before this, Mr. Noyes had been sick, so that he had been obliged to desist from his labors, and after several alternations of recovery and relapse, it became evident, in May, 1841, that he could no longer continue his work, and he returned to this country. He first acted as agent for the Society, then became the first Home Missionary pastor, and subsequently occupied several prominent positions in the denomination. After a long sickness, he died Oct. 10, 1853, at Lafayette, Indiana, where we believe Mrs. Noyes still resides.

We have not the date of the organization of the church at Balasore, but we find one there in 1840.‡ The church in Jellasore was organized Feb. 7th, 1841, having six native members.‖ On Sept. 27th, 1841, these two churches were formed into the Orissa Quarterly Meeting.§

On Nov. 18, 1843, Rev. J. C. Dow and wife were sent out to reinforce the mission, and they reached Jellasore May 18th, 1844. It was thought desirable for Mr. D. to locate at Midnapore, a city of 70,000 inhabitants. It is seventy-five miles from Calcutta, and forty from Jellasore.¶ Here he remained about four years, but his health failing, he was obliged to relinquish his labors, and return home. He reached this country August 19th, 1848. Midnapore has not been occupied since.

From August, 1844, Mrs. Bacheler had been more or less unwell, and she died Jan. 9th, 1845, while on her way to Calcutta for medical advice. Miss Sarah P. Merrill, having been accepted as a missionary teacher, sailed for India Aug. 12th, 1846, and was married to Rev. O. R. Bacheler soon after her arrival

* Minutes, 1841, p. 20. † She became the third Mrs. Phillips in 1841 or 1842. See Report for 1862, p. 4. ‡ Ibid, 1841, p. 15. ‖ Ibid, p. 7. § Report, 1842, p. 11. ¶ Hinduism and Christianity in Orissa, p. 135.

in Orissa.* Rev. Ruel Cooley and wife sailed from Boston Aug. 8th, 1849,† and reached Jellasore Jan. 2, 1850. They afterwards settled at Balasore.

Rev. A. Sutton spent a part of 1850 in this country, and his presence excited so much additional interest in Foreign Missions that Miss Lovina Crawford was accepted as a missionary teacher, and sailed from Boston Oct. 17th of that year. Her arrival at Balasore at the end of April, 1851, increased the missionary band to seven, the highest number which had then been reached. Miss C. was attached to the Balasore station with a view to her taking charge of the Khond school.‡ Soon after this, the state of Mrs. Bacheler's health rendered her return to this country absolutely necessary, and leaving Balasore, Mr. Bacheler and his family reached New York July 10th, 1852, twelve years after going out. Two of Mr. Phillips's children came with them. Mr. Bacheler engaged heartily in the work of the Society as an agent, and has rendered it efficient service in this way. Rev. B. B. Smith and wife, having been accepted as missionaries, sailed Aug. 19, 1852, reaching Jellasore Feb. 2d, 1853, from whence they went to Balasore.

In 1852, a new Christian settlement was formed by leasing 200 acres of land at Santipore, six miles from Jellasore. It was intended especially for the benefit of the Santals.‖ Mr. Charles A. Oliver, an East Indian, who had been baptized by Rev. J. Phillips, and gave much promise of usefulness, was engaged as an assistant missionary, to take charge of the station. and Daniel P. Cilley, a Santal convert, took charge of the school there. Friends in India subscribed about $250. towards the expenses of this settlement.§ Mr. Oliver did not continue long in the service of the mission.¶ Attracted, probably, by the much larger salary which educated persons of his class can obtain, he engaged in secular employment. The settlement, however, continued under the charge of a native missionary, and a similar Christian village was formed in 1855, at Metrapore, near Balasore.**

* Report, 1847, p. 3. † Report, 1849, p. 14. ‡ Report, 1851, pp. 9, 18. ‖ Report, 1852, p. 18. § Report, 1853, p. 8. ¶ Report, 1854, p. 8. ** Report, 1855, p. 28.

For several years the health of Mrs. Phillips had demanded her return to this country, and at length it was decided that she and her children should come, while Mr. Phillips remained longer in the work from which he felt he could not be spared. Dula, a converted Santal, a member of the church at Jellasore, came with her to assist in taking care of the children. They arrived May 13th, 1854. On Sept. 5th of the same year, Rev. H. Covil, of Michigan, was sent out to help the feeble band. He arrived at Jellasore Jan. 20th, 1855, where he settled with Mr. Smith, who had removed thither, but circumstances occurred which rendered it necessary for him to return home in 1857.*

Soon after Mrs. Phillips left, "loneliness, increased cares, and a closer application to study, brought "a severe nervous debility" on Mr. P., "which greatly reduced his strength, and caused him much mental suffering," and finally led the missionaries to the unanimous opinion that it was necessary for him to return home. He therefore came in the same ship which took out Mr. Covil, bringing under his care the widow of Dr. Sutton, to whom the Society owes so much. They arrived in Boston June 3d, 1855.† Mr. Phillips had been twenty years from home. He is now settled at Prairie City, Iowa.

The early part of 1856 was a time of sadness at the missionary stations. Daniel P. Cilley died of cholera, Jan. 9th, and Elias Hutchins of diarrhœa and fever, April 17th. They were both promising Santal preachers.‡ "Faint, yet pursuing," was, however, the motto of the feeble band, and there were those at home who were longing to increase their strength. Rev. E. C. B. Hallam and wife, of Canada West, sailed from Boston Oct. 2d, 1856, accompanied by Dula, who had been in this country more than two years. He had visited a number of churches, and had devoted part of the time to study. They reached Calcutta Feb. 19, 1857, and then took charge of the station at Jellasore.

In 1856–7, the rebellion in India occurred, and threw gloom and doubt over all missionary operations in that country. The

* Report, 1857, p. 5. † Report, 1855, pp. 9, 10. ‡ Report, 1856, pp. 12, 14.

Freewill Baptist missionaries, however, were preserved from danger, and it is believed that the missions in India have been benefited by that which at one time threatened to destroy them.

In May, 1859, Miss Crawford, after an absence of more than eight years, arrived on a visit to her native land, and remained here till July 8th, 1861, when she returned, with the expectation, we believe, of remaining in India the rest of her life.*

Rev. Arthur Miller and wife, of Canada West, sailed Aug. 22d, 1859, and arrived in Calcutta Dec. 11th, whence they went to Jellasore, and are now stationed at Balasore. By their accession, the number of American missionaries was increased to eight, four male and four female, the highest number it has yet been. But this strength could not be kept up. The failing health of Mr. and Mrs. Cooley, after eleven years of arduous toil, demanded a return for a season. They arrived home in May, 1861. Since then, Mr. and Mrs. Smith have been obliged to leave on account of ill health, and reached this country July 22d, 1862,† so that the American force is again reduced to five, viz.: Messrs. Hallam and Miller and their wives, and Miss Crawford. To reinforce this feeble band, Rev. O. R. Bacheler resolved to return to Orissa. Leaving his family in this country, from whom he expects to be separated three or four years, he sailed from Boston July 12th, 1862, full of ardor for his work, saying, "If he had ever had a happier day, he did not know when it was."‡ We hope soon to hear of his safe arrival. But what changes may occur before that we know not.

The following table will exhibit at a glance the period of service of each of the missionaries:

Left America.		Name.	
Sept. 22d, 1835.		Rev. Eli Noyes,	Returned, October, 1841.
"	"	Mrs. C. P. Noyes,	" " "
"	"	Rev. J. Phillips,	" June 3, 1855.
"	"	Mrs. M. E. Phillips,	Died in India, Nov., 1837.
		‖Mrs. M. A. G. Phillips,	" " Aug. 16, 1840.

* Report, 1861, p. 11. † Morning Star, July 30, 1862. ‡ Ibid, July 16, 1862. ‖ Born in India, and became the second Mrs. Phillips in 1838.

Left America.	Name.	
May, 1840.	Rev. O. R. Bacheler,	Returned July 10, 1852.
" "	Mrs. C. E. Bacheler,	Died in India, Jan. 20, 1845.
" "	*Miss H. Cummings,	Returned May 13, 1854.
Nov. 18, 1843.	Rev. J. C. Dow,	" Aug. 19, 1848.
" "	Mrs. Dow,	" " "
Aug. 12, 1846.	†Miss S. P. Merrill,	" July 10, 1852.
Aug. 8, 1849.	Rev. Ruel Cooley,	" May, 1861.
" "	Mrs. Cooley,	" " "
Oct. 7, 1850.	Miss Lovina Crawford,	" " 1859.
Aug. 19, 1852.	Rev. B. B. Smith,	" July 22, 1862.
" "	Mrs. Smith,	" " "
Sept. 5, 1854.	Rev. H. Covil,	" 1857
Oct. 2, 1856.	Rev. E. C. B. Hallam,	at Jellasore.
" "	Mrs. Hallam,	
Aug. 22, 1859.	Rev. A. Miller,	at Balasore.
" "	Mrs. Miller,	

Returned to India.

July 8, 1861.	Miss Lovina Crawford.
July 12, 1862.	Rev. O. R. Bacheler.

The Society has had 9 male missionaries, 11 wives of missionaries, and 1 female assistant, 21 in all. Of these, three wives of missionaries have died in India, 7 missionaries and 6 wives have returned home, leaving 2 missionaries and their wives and 1 female assistant in the field, and Mr. Bacheler on his way to rejoin them.

Rev. A. Sutton was Corresponding Secretary of the Society from Sept., 1834, to Sept., 1835; Rev. D. P. Cilley from 1835 to ——; Rev. E. Mack from —— to 1841; Rev. E. Hutchins from 1841 to 1859; Rev. O. R. Bacheler from 1859 to 1862; and Rev. C. O. Libby, of Candia, N. H., is the present Secretary. All these services have been rendered nearly gratuitously, and were very valuable to the Society, but we do not fear that any one will charge us with being invidious, when we refer especially to the long, laborious, and devoted labors of the lamented Hutchins. We know from personal observation that he gave his

* Became the third Mrs. Phillips in 1841 or 1842. † Became the second Mrs. Bacheler in 1846.

days and nights, and his physical strength, to the duties of his office.

Having thus glanced at what may be called the external history of the Society, let us look a little closer at the work of the missionaries, and the results of their labors. Of course the most important part of this work is

PREACHING.

This is carried on in a three-fold sphere of operations:

1. In connection with the regular religious services at the missionary stations. The congregations here are made up of the families of the missionaries, native Christians, inquirers, and such of the heathen as may be occasionally induced to attend. From the nature of the case, these congregations are small; but the work performed is as important as that in larger ones, for it is here the church of God is instructed, and halting ones are urged to decision. At Balasore an English service is held on Sunday and Thursday evenings.

2. At the bazaars and villages adjacent to the stations. The bazaars are public markets, where the people assemble for the purpose of selling or purchasing goods. To one of these, or to a village, the missionary goes towards evening, accompanied by one or more native preachers, and by reading or chanting, a crowd is attracted. The missionary then addresses them on the truths of the gospel, and hears and answers whatever objections may be urged.* At some places these bazaar congregations number from one to two hundred. "Cases of much interest have often been met with, as persons have listened with great attention to the truths of the gospel, confessed the sin and folly of idolatry, and their need of a better way."†

3. Itinerating. In the cold season of the year, the missionaries go forth accompanied by native brethren, taking tents with them, and travel from village to village, and from market to market, often taking some festival on the way. The following illustration is from Mr. Noyes:‡

* Hinduism and Christianity, p. 181. † Report, 1848, p. 10. ‡ Report, 1841, p. 9.

"*Boitalee market.* Struck our tents and came two miles to this place—pitched our tent under a mango tree, in a fine shady place. The market here this afternoon was very small, not more than two or three hundred; but we had a good hearing, while we invited them to come to the Saviour. Bhekaree spoke with great feeling, and though some were disposed to make sport, the most appeared to assent to the truth of his discourse."

The Report for 1850 says,*

"During the cold season from two to three months were spent in labors abroad. The first excursion, which occupied some more than a month, was commenced towards the close of November. . . . Fifteen weekly markets were visited, and several of them re-visited. The gospel was also daily preached in various bazaars on the road, and in villages near it."

Of a great bathing festival which he attended, Mr. Cooley says:†

"We reached the jattra a little past 10 A. M., i. e., Rama, Prasuram, Mahes and myself, and were soon joined by Silas Curtis, Elias Hutchins, and several lay members. We divided our forces into different parts of the vast concourse of people, estimated to be not less than 25,000. We were listened to with good attention as long as we were disposed to preach, which was until about 4, P. M. We also took a large supply of books, which were all distributed, and more sought for. We returned to our camp at Dantoon for the night."

In this connection we may say something of

NATIVE PREACHERS.

It cannot be expected that the Gospel will pervade the world merely by the preaching of foreign missionaries: but they must seek out those, who, having been converted, are possessed of talents, and whom God appears to be calling to preach the gospel. This was the course pursued by the apostles, as may be seen from Acts xiv. 23, Titus i. 5, 2 Tim. ii. 2. In the early period of the Freewill Baptist Foreign Mission, it received assistance of this kind from the General Baptist Mission.

* Page 11. † Report, 1854, p. 27.

Among those of this class connected with it for a longer or shorter time, are Bhekary,* Somnath, Sebo, Mahes, and Japhet. After God had blessed the labors of the missionaries, one after another of those converted by their instrumentality, became assistants to them in their work. Among these are Prasuram, the first convert, Rama, Adam, Reuben, Silas Curtis, Elias Hutchins, Daniel P. Cilley, Ham, Bhekarie, Naick, Bhagabat, Kamal Naik, and Dula. Some of these brethrem removed to other places of labor. Two† were the cause of serious trial to the Missionaries, and three of them, viz., Daniel P. Cilley, Elias Hutchins, and Rama, were removed by death in the midst of their usefulness. Rama was a Brahmin, was converted in 1840, and was the first baptised at Jellasore.‡ He was licensed to preach in 1841,§ and was *ordained* in 1847.‖ He died suddenly March 22, 1859.¶ Mr. Cooley's testimony concerning him is, "He was a devoted servant of our Lord. He gave abundant evidence of this. He had been employed in the ministry for many years, and had made *proof* of his ministry. . . He was always ready to go anywhere to preach Christ. . . He was always at work, wheresoever he found any to hear him, at our camp, by the roadside, in the bazaars, or villages; he always had a word to say to them about the Saviour, and his great love, and our great need of him."**

Daniel P. Cilley was a Santal. He was baptised in 1847, was licensed to preach in 1854, and died Jan. 9th 1856.††

Elias Hutchins was the first Santal converted.‡‡ He was baptized at the same time as D. P. Cilley, commenced to preach at the same time with him,‖‖ and died April 19th, 1856.§§ With him we felt we were acquainted, as we had corresponded with him for two or three years before his death. One statement in his last letter always struck us as indicating his deep sense of his own degradation when a heathen, and his strong faith in God. Speaking of the wretched condition of the Santals he said, "But the word of the Lord will certainly prevail, for that

* Called also Bhecari, Bhikari, Bickharie. † Bhekary and Prasuram. ‡ Report, 1841, p. 6. § 1842 p. 4. ‖ 1848 p. 8. ¶ 1859 p. 16. ** 1859 pp. 17, 18. †† 1856 p. 12. ‡‡ 1848 p. 13. ‖‖ 1855 p. 21. §§ 1856 p. 16.

which *we* have heard has saved *us*." Another statement in the same letter shows his dependence on Divine aid. "At present I and Daniel go out together, preaching the word according to the strength that God has given us, and we constantly look to him for wisdom. O, my brother, I try to preach the true word, but I have neither wisdom nor strength, so I constantly ask this of the Lord, that I may ever preach in his strength."

The native preachers now in connection with the Society are, according to the last report, Mahes, (ordained 1854,) Silas Curtis, Bhekari, and Ham, at Balasore and Bhagabat, Kamal Naik, and Dula, at Jellasore.

SCHOOLS

—are another important department of labor in which the Missionaries engage. The Missionaries do not assume to make preachers, but having sought out those whom they think God is calling to the work, it is their duty to give them such instruction as shall better qualify them for the duties devolving on them. The first reference we find to this work is in 1842.* And since then the Missionaries have given such attention to this department as they have thought necessary.

Previous to this however, the missionaries established day schools, where instruction might be given to both male and female children, freed from the impurities of heathenism, and afterwards that the children might be brought more fully under Christian influence, they added boarding schools. At first children in a starving condition were received from their parents,† and afterwards a number of Khond, or Khand children, rescued by the agents of the British government from among those devoted as human sacrifices, were placed under the charge of the missionaries at the expense of the government.‡ This department of labor has been very successful, especially as far as the Khonds are concerned, and a number of the members of the missionary churches, and some of the native preachers, were formerly scholars in these schools. The Khond school is now closed, the last of these rescued ones having been recently mar-

* Report, 1841, p. 16. † Report, 1851, p. 6. ‡ Report, 1861, p. 6.

ried. The other Boarding schools have but few scholars at the present time.

MEDICAL LABORS.

The science of medicine is very little understood among the natives of India, hence this is an important branch of labor, bringing to the stations many who would not otherwise come under the influence of the missionary. Mr. Bacheler, having studied medicine previous to going to India, established a dispensary at Balasore, soon after his arrival there, and believes that his medical labors occupying not more than an hour a day, were an important aid to his other efforts.* A hospital was likewise established at Jellasore. Mr. B. also selected a class of young men to whom he gave a two years' course of Medical lectures, thus fitting them for usefulness among their countrymen, and at the same time furnishing them with the means of support. Mr. B. also published for their use, "a Medical Guide," in the Oriya and Bengalee languages. The report for 1860† states that 2,220 persons had received medical aid at Balasore during the preceding year, and in some years the number has been much larger. The hospital at Jellasore has not so many patients, but it is very useful. We believe that both these Medical institutions are now under the charge of some of Mr. Bacheler's former students, and the expenses of them are paid by friends of the Mission, residents in India.

PUBLICATIONS.

Besides distributing Scriptures and tracts furnished them from other sources, the Freewill Baptist Missionaries have done something in this department for themselves. Mr. Noyes composed and published a tract in Oriya, and Mr. Phillips having first reduced the Santal language to form, composed and published, "First Lessons," "a Catechism," "Grammar," and "Vocabulary." He then translated into the Santal language, and published the Gospel according to Matthew. His "Introduction to the Santal language, consisting of a grammar, reading lessons, and a vocabulary," a volume of 190 pages; and "The Gospel by

* Hindooism, p. 176. † p. 8.

St. Matthew, in Santal," 135 pages, are now before us. As the Santals had no characters of their own, Mr. P. adopted the Bengali alphabet, the letters of which are fifty in number.

THE SANTALS

—are a branch of the hill tribes who inhabit the jungles in the Western border of the Freewill Baptist missionary stations. Mr. Noyes visited them in 1838, and Mr. Bacheler in 1841. Mr. Dow urged their claims in 1845,* and as we have already seen, Mr. Phillips has devoted considerable attention to them.

It has long been a cherished hope of the missionaries that a mission might be established among this people, but the small number of missionaries, and their frequent decrease on account of sickness, has hitherto caused this hope to be deferred. A further disappointment occurred in the unexpected deaths of D. P. Cilley and Elias Hutchins, who were both Santals, and gave promise of being very useful to their countrymen. We trust, however, that notwithstanding past delay, something will ere long be done for this people, and then Mr. Phillips' preparatory labors will be found useful.

GENERAL RESULTS.

It may be asked by some, "What is the result of these twenty-seven years of missionary labor, and these many thousands of dollars which have been expended?" This is a question which it is impossible for us fully to answer. We cannot pretend to tell the result of the numerous itinerating tours to fairs, festivals, markets, and villages. We do not know how often the word spoken in the ears of diseased and dying ones has proved the power of God unto salvation.† But we can look on the fields of labor now occupied by the society, and can perceive tangible results. There are the Dispensaries, affording assistance to those who are in need, impressing them with a

* Report, p. 11.

† Although Messrs. Noyes and Phillips remained at Sumbhulpore only a few months, Mr. Bacheler, when he visited it eight years afterwards, "had ample proof that though 'the missionaries' had been absent more than eight years, neither they nor their instructions were forgotten." See Report, 1846, p. 8. Hindooism and Christianity, p. 130.

sense of the good will which the missionaries bear towards them, and thus rendering them susceptible to religious truth when it is presented to them. There are the native physicians, trained in the mission schools, instructed in their profession by one of the missionaries, and thus fitted for usefulness: some of them being nominal, and others professed, Christians. There are the schools, in which ignorant male, and degraded female children, have been instructed in secular and religious truth, and fitted to take a higher position in society than they would otherwise have attained to. There are the Christian Villages, where those who have become outcasts from their former friends on account of their reception of Christianity or their rejection of heathenism, have the opportunity of enjoying religious privileges and of providing for themselves and their families. There are the churches, small indeed, yet existing as monuments of the grace of God, and shining "as lights in the world," "in the midst of a crooked and perverse nation," thus exerting a beneficial influence, receiving additions from year to year by baptism and restoration; and showing by their exclusions, of which there were in 1860, six at Balasore, and five at Jellasore,* that they are careful for the purity of their membership. The number of members reported in 1860, were at Balasore, 40; and at Jellasore, 31. Total 71.* And then there are the native preachers, who have not only been called out of darkness into light, but whom God has put into the ministry, and is making useful to their fellow men. And in estimating results, shall we say nothing of those who have died in the faith, and have gone to that Saviour, whom "not having seen," they loved on earth.

But there is also a reflex influence of Missions which the churches do well to consider. It seems to us that this was exhibited at the very outset. The year succeeding the formation of "The Freewill Baptist *Foreign* Mission Society," witnessed the formation of "The Freewill Baptist *Home* Mission Society," showing what we believe is everywhere true, viz., that ef-

* Report, 1860, pp. 5, 8. The numbers are not given in 1861, but it is stated that at Jellasore there was "an addition of thirteen from among the heathen."

forts for the spread of the gospel abroad, invariably lead to increased efforts at home. In corroboration of this view, we quote from the Minutes of the General Conference of 1839.* "Such is the nature of Christian liberality, that those who do most for one good cause, generally become more *liberal* in another." The following resolution from the Minutes of the General Conference of 1850,† is to the same effect. "Resolved, That the reflex influence of doing our whole duty abroad would greatly increase our prosperity at home."

We believe that those Christians who from right motives give liberally of their substance to *foreign missions,* will receive increased blessings, both of a temporal and spiritual character; and that those churches, which as churches interest themselves in sending missionaries to the heathen, will be more prosperous than those which neglect this duty.

Still again, it has been suggested to us, that "one of the strongest influences against slavery in this country is the testimony of the missionaries as it comes from heathen lands." They see the baneful influence of a modified system of slavery among the heathen. They realize more fully than we do at home, the moral degradation to which our system of slavery subjects *us* in the eyes of other nations, and their words of warning and entreaty, we believe have had some influence in promoting a more healthy feeling on this subject at home.

THE FUTURE.

And now, what is to be the future of "The Freewill Baptist Foreign Mission Society?" While there is cause for thankfulness that anything has been done, we cannot believe that the past is satisfactory to thinking members of the denomination. With large and inviting fields open before them, with preparatory work calculated to render efficient aid in the cultivation of those fields, with the missionaries constantly calling for aid, and with the annual reports as constantly showing that the work is hindered for want of funds, we believe there must be something wrong.

But have not Freewill Baptists in their *poverty,* and with the numerous other claims upon them, given as much to Foreign

* p. 22. † p. 45.

Missions as could be reasonably expected of them? We think not. They are not poor, in any proper sense of the word. As you pass over the country, you will find that Freewill Baptists own as good farms as do the members of other denominations, and if you go into the villages, you will find them as skilful mechanics, and earning as large wages as others. To assert the contrary of these, would be considered an insult. And yet we hazard nothing in saying that *scores* of churches have not given the *first* contribution to this cause, and that *thousands* of church members have not contributed the first cent to send the gospel to the heathen. Is this thought to be strong language? Let us look at the facts. "The Freewill Baptist Register for 1862," gives the number of churches as 1285; and the annual report for 1861 gives the number of churches from which subscriptions were received as 253. This is only 1 in 5, and leaves 1032 churches which did nothing at all. Again the contributions of 37 out of these 253 churches was *one dollar or less.* Still again, the number of church members as reported in the Register, is 58,055, and the total amount of contributions for the year was $3868,51, or *less than six cents and two-thirds of a cent per member* for the year.

But it may be said that last year was not an average one. This is true. Let us group the whole income of the Society. The total amount raised during the twenty-eight years of the existence of the Society is $101,832,22, an average of 3994,00, a little more than the income of the last year. But we shall gain a more correct and the most favorable view of the subject, if we take the last nine years, the aggregate income of which is $45,192,91. This will give an average annual income during these nine years, of $5,021,43, and the average membership during those years, being upwards of 53,000, the average annual subscription during those nine years is *less than nine and a half cents per member.* No doubt many give liberally, as God has prospered them. But the masses give nothing at all, and many who do give, present a mere pittance to the Lord. Can the denomination expect the Missionary Society to be largely blessed, while they thus neglect to support it?

We believe that the reasons for this state of the Treasury is manifold. With some it is covetousness that leads them to withhold what is due, with others it is indifference. With still others it is incorrect views on the subject of Foreign Missions, while in a large number of cases it arises from ignorance of the character and claims of missions. We believe that there is not sufficient information diffused on this subject. If subscriptions were received from only 253 churches last year, then, assuming that one ordained minister in each of these churches subscribed, it follows that *seven hundred and eighty ordained ministers* gave nothing to send the gospel to the perishing heathen, unless it might be a trifle to a Yearly Meeting, or a Quarterly Meeting collection. But there were only 55 Quarterly Meetings (out of 142) in which collections were taken up last year, and as amounts from churches, friends, and Quarterly Meeting collections, are reported from only 97 Quarterly Meetings, it follows that in 45 Quarterly Meetings in the denomination, *not a cent was received from any source* for the work of Foreign Missions. Such are the facts. We did not make them, and although we are deeply pained by them, we cannot unmake them. To us they seem to indicate that many ministers, as well as laymen, are either not understanding, or not acting on their duty in this matter.

We observe in the Minutes of Conference,* an offer of the General Baptist Missionary Society to lend the Freewill Baptist Foreign Missionary Society their engravings for "Quarterly Papers" for gratuitous circulation to subscribers. We could wish that this offer had been accepted, the more especially as the efforts to obtain sufficient subscribers to sustain a missionary periodical have failed. These Quarterly Papers are published by all the Missionary Societies in England, and by constantly keeping the facts of Missionary operations before the masses in a concise and interesting form, are a great means of securing attention and obtaining funds. They repay their cost many times over.

In conclusion, we say kindly to all Freewill Baptist ministers,

* 1839, p. 29.

inform yourselves and keep your people informed respecting the operations and claims of Missions to the heathen. Subscribe yourselves, and ask them to follow your example. We know many of you are poor, but *you have something* to spare for this object: to disseminate the knowledge of him who died *to save you.* We have met with ministers who supposed that asking their people to subscribe for missions would diminish their own scanty pittance. But this is a mistake. Those who do most for benevolent objects are most likely to deal justly and act liberally towards their own minister.

And to every member of a Freewill Baptist church we say, you have a duty to perform toward the heathen. Seek to understand it, be willing to make sacrifices that you may do your share of it, and God will bless you. Before this article is read by you, the first three decades of the Society will have been completed. Be resolved that by your own gifts and sacrifices, and by your efforts to stimulate others, the next decade shall show a great advance in the amounts contributed, and we feel assured that by the blessing of God there will also appear a much greater advance in the results of missionary labors abroad, and in the prosperity of the churches at home.

Art. III.—LIFE AND CHARACTER OF NATHANIEL EMMONS.*

Great men often appear in clusters. Less than a century intervened between Pythagoras and Isocrates; and yet, with two or three exceptions, that period produced the greatest men of Greece. Virgil, Horace, Sallust, Livy, Cæsar, Tacitus, Ovid, Cicero, were all born in the last half of the second, or the first half of the first, century before Christ. Around the Revival of

* Memoir of Nathaniel Emmons; with sketches of his Friends and Pupils. By Edwards A. Park, Boston: Congregational Board of Publication, 1861.

Letters, in the reign of queen Annie, there is a bright constellation of English names—scarcely yet eclipsed in English thought and letters. So, nearer our own time, New England had her gallery of bright contemporary names—Edwards, Hopkins, Stiles, Bellamy, Smalley, and not least, Nathaniel Emmons.

Were we, after the manner of Carlyle and Parker, and non-supernaturalists generally, to consider them as merely the production of human forces, we might perhaps say that the age having the vitality to produce one great man would as easily, and almost inevitably, produce others; just as the sunshine and showers which draw out the latent life of one blade of grass, equally brings forth clustering myriads.

But all men, at least, are not thus the production of human agencies. Christ, even in his humanity, rose far above his age, as unmistakably to evince himself not of it. Saul of Tarsus was a strong man—strong enough to make his mark upon the age; but by no means, either strong enough, or having the kind of power, to make the mark upon it, made by Paul the Apostle. The latter rises, like a Colossus, above the vigorous Pharisee —above all he ever could have been. Human forces, existing in the age, had no elements that could originate the transcending manliness of the Christian Apostle. Moses, skilled though he was in the learning of the Egyptians, manifestly did not find in that learning, nor in the other forces of his time, the power that made him the leader of his people, the founder of a new empire, and the medium of a new and wonderfully vital system of blended politics and religion.

It is true that the natural and the supernatural often operate in concert. Some of the elements of Saul the Pharisee appear in Paul the apostle. Not unfrequently did he make good use of the training received at the feet of Gamaliel, as well as of treasures gathered from classic fields. Moses, too, while throwing Egyptian learning so entirely in the background, that scarcely a reflection of it appears in Judaism, still, in some respects, shows his human culture as contributing to the work he wrought. But the choicest of human forces, among many peoples and in different ages, have often failed to produce noticeable results. The supernatural did not co-work with them. In other instan-

ces, the energies of the supernatural, with little aid from external forces, have produced the grandest results. Such was the case with the Bedford Tinker.

In the case of the New England divines, external forces gave them little aid—except in the way of repression. Shut out from the schools and the sympathies of the age, and removed from the appliances of culture, except such as the little Puritan band had originated with themselves, they were made by their theology and their communion with God. Their religion, more than any other agency, made them. Even many of their own historians overlook this, and talk of their character as the result of their barren land and their multiplied hardships. But repression can never make character. Repress an idiot, and he is thereby none the less an idiot. Bray a fool in a mortar, and his foolishness will not depart from him. Place the hand of hardship on a knave, and he does not thus secure a place in the calendar of saints. Repression is only the obstacle that other forces overcome. Their hardships were only the barriers over which the religion-made natures of the Puritans irresistibly swept, and by which we estimate the power of those natures.

Amid this galaxy of New England divines, Dr. Emmons shines with a blended, but distinguishable, individual light. He is one with his fellows—thought of their thought, and soul of their soul; and yet, he is Nathaniel Emmons, as distinguishable in his mental and religious character, as in his later days he was among his townsmen, by his cocked hat and short breeches.

His life is remarkably devoid of incident. It was so gradual an accumulation and evolution of power, and withal it was *such* a power, that no single event flashes out with brilliance. And yet he had power, not less than that originating the brilliance of genius. But it was the power of magnetism, rather than of electricity—stronger, indeed, but neither thundering, nor gleaming out in the lightning.

He was born, April 20, 1745, old style, at East Haddam, Ct., and his earlier years were passed in the midst of wild and sublime natural scenery, and surrounded by the stern influences of the old Puritan life. The Brainard family, many of whom lived or had lived, in the parish, gave a tone to general society

there, and exerted a strong influence upon the youthful Emmons. Years after, he spoke of one of them as follows: "I might mention the *apostles*, Luther and Calvin, *David Brainard*, and many other missionaries." His father was both a miller and a farmer; and the rural life, amid which Nathaniel grew up, appears frequently in his illustrations and mental habits.

At eighteen years of age, he entered Yale College, with less than a year's classical preparation—a preparation that now would hardly be accepted by any college. In college, he manifested an unusual spirit of independence, coupled with not a little shrewdness, in avoiding what otherwise would have been the consequences. A characteristic incident is related of his successful rebellion against the custom-sanctioned tyranny of a higher class man. During most of his course, the college was in a tumult; arising from one of those sad misunderstandings that sometimes arise between trustees, faculty, and students. At one time, Emmons united with his fellow-students in a petition for the removal of the faculty. Seventy-four years afterwards, he said: "I put my name to that paper, and have never regretted it but once since I did it, and that has been—every hour!"

At that time, Logic, Philosophy—including Metaphysics—and Mathematics, were the leading studies of the college curriculum, and apparently gave a strong bias to the mind of Emmons—already predisposed in that direction. Had the classics, together with Rhetoric and English Literature, received more attention, he probably would have possessed greater flexibility of character, without any sacrifice of strength. But the predominance of the metaphysical and speculative in the college, was only an index of the spirit then everywhere dominant in New England.

Upon graduating, he went to study divinity, as it was then phrased, with the Rev. Mr. Strong, of Coventry, Ct., teaching the minister's family, as a compensation. A peculiarity of his religious life—though then far less peculiar than it would be now—is that he commenced the study of theology before being an experimental Christian; and he avers that this theoretical study led him to the practical experience of the Divine life.

After remaining awhile with Mr. Strong, he became the "divinity student" of Mr., afterwards Dr., John Smalley, one of the lions of the earlier New England theology. When in college, Emmons had admiringly read Edwards' celebrated treatise on the Will; and now, in addition, Mr. Smalley so directed and influenced his studies and thoughts, that he became confirmed as a rigid Calvinist.

But his connection with Mr. Smalley became a source of embarrassment. Already the lines of Hopkinsian and anti-Hopkinsian, over which so many furious polemic battles have been fought, were beginning to be drawn. Smalley was a champion of the then new and encroaching Hopkinsianism; and, as such, was regarded with some distrust by many of his more conservative brethren. This feeling very naturally extended to his pupil; and, when presented for licensure, several perceived, or thought they perceived, some shadows of the "disinterested" theology, and so objected to his licensure. A majority, however, was favorable, and he received credentials, though one astute opposer insisted on having his written "protest" against it entered on the records. Emmons was at first considerably depressed by this occurrence, but afterwards considered it an advantage, as inciting closer and more vigorous thought over the points in question.

After his licensure, he travelled considerably, for those times, and at length became a "candidate" for the pastorship of the (Congregational) parish in Wrentham, now Franklin, Mass. His candidateship has this peculiarity—at least, in comparison with those of more modern times—that it continued longer than the majority of pastorates now do. After nearly *four years* "trial," the church invited him to become their pastor, and he then hesitated ten weeks, before giving them an answer. The beginning was worthy of the end—he spent his whole pastoral life of fifty-four years with this one people.

Two years after his ordination and settlement, he married. But his wife only lived three years, leaving two sons; who survived their mother but a short time, both dying on the same day. These bereavements deeply affected him, and for a considerable time gave a coloring of sadness to his spirits and

ministrations. Nearly two years afterwards, he married again. His second wife lived many years, and became the mother of a somewhat numerons family. She seems to have been an eminently prudent and practical woman, doing much of the pastoral work in the parish, and exerting a most salutary influence between the pastor and people. She, however, died some years before Mr. Emmons' decease, and he married a third wife —the widow of a brother minister. His third wife survived him.

At his ordination, a "settlement" of between six and seven hundred dollars was given him, with which he purchased a small farm. His annual salary was a little more than two hundred and fifty dollars. Nor was it ever very rapidly or greatly increased. As he himself gave almost no attention to the management of his farm, the work all being done by hired hands, and withal the soil of Franklin is not remarkably fertile, it is clear that this kingly man could not live in very great splendor, or enjoy a superabundance of luxuries.

And now come fifty-four years of pastorship, filled with untiring and effective labor—preaching, writing, teaching "divinity students," &c.—and yet almost entirely barren of noticeable details. Each day, and each year, seemed to pass as each other day and year, and all just as the days and years of any rural pastor pass away. There was hardly an incident that would furnish an item for a local paper, more stirring or "interesting" than the birth of his children, or the marriage of his parishioners. Many clergymen, who will not be remembered in the next generation, get more "first rate notices" from the most widely circulated journals, in a single year, than could well have been manufactured out of all of the incidents of his fifty-four years' pastorship—at least, if we except his frequent, pithy, pointed sayings.

And still, not only his parish, but the whole land, gradually came to recognize, and render obeisance to him, as a positive and controlling power. Franklin, an out-of-the-way, obscure place, became noted in the eyes of the world. Great men made pilgrimages to it, to render homage to its divinity. Its Mahomet would *not* go out to the world, and the world came to Mahomet. But the evolution and manifestations of his power

were so quiet, so lacking in demonstration, and were made so exclusively in connection with the common, every-day routine of ministerial life, that few could tell why they were so affected by him, and many, no doubt, were not even aware that they were so affected.

At length, perhaps the most notable incident of his whole life, took his people altogether by surprise. He had observed that many clergymen retained their places, and deemed themselves efficient, long after others felt that their efficiency was gone. He resolved not to be of that number; but to resign "while he had *sense* enough to do so." In 1827, while delivering a sermon, he fainted. This he interpreted as a providential intimation for him to retire from pastoral life, and he at once sent the society an unconditional resignation, which no entreaty could induce him to withdraw. Nor would he afterwards even occasionally officiate. He said: "I have turned a short corner;" and, to suggestions to "assist" the new pastor, he characteristically replied: "No ship can have two captains!" We have known some to founder in the attempt.

Only once afterwards did he in the least interfere in parish matters. It was proposed to open the meeting house, when not used by the society, to the Universalists. This roused the lion. He called for his cocked hat, ordered his carriage, and rode to the parish meeting. He spoke for a half hour, indignantly and vehemently, against the measure, and, though many had before favored the measure, not a vote was given in its favor. Many regarded this speech as the masterpiece of his eloquence.

He lived thirteen years after his resignation, surrounded by a large circle of friends, but enduring many afflictive bereavements. Toward the close of his life, he made a journey to New York, and presided at the meeting of the Anti-Slavery Society. He also interested himself somewhat in the anti-Masonic movement. Not unfrequently, the old fire glowed again in its embers, and something of the old-time power spoke forth. But, reaching his second childhood—calm, serene, trustful, triumphant, he died in September, 1840.

Dr. Park, eagerly intent on daguerreotyping his inner man,

gives only incidental glimpses of his outer. He seems, however, to have been one of those hardy, long-lived, iron men, a whole race of whom occupied New England pulpits, in singular ignorance of most of the ills that modern clerical flesh is heir to, and departed late into heaven. His portrait seems that of a firm set, muscular man; and, notwithstanding his sedentary habits, he maintained a remarkable elasticity and vigor, almost to the day of his death.

His habits were punctilliously precise. No one must ordinarily enter his study, save at the set time; and, to prevent intrusion at other times, he kept a hook on the inside of his study door, of which he said: "I am more indebted to *that hook* than to any man on earth." If he admitted a visitor, he would invariably first put the book or manuscript he was using under the unspotted green baze that covered his study table, before the guest could be admitted; and, if a visit were prolonged, a peculiar movement toward the study table was an imperative "leave of absence." In his study, every book was in its place, and was allowed to be in no other; his desk and chair had one inevitable position, and he sat with one foot against the same panel until it was worn entirely through; the tongs must always be on the right of the fire-place, and the shovel on the left; the wood-box must be replenished exactly at the stated time, and the wood placed on the fire "precisely so;" his three-cornered hat must hang on its own peg; and he sat in the same chair for more than half a century.

Whatever the exigency, he would not do a stroke of work on his farm, or deviate from his wonted routine. When once his work hands ventured to solicit his assistance, to save his hay from a wetting, he peremptorily refused: "Let it wet; I shall not leave my work to do yours," was the curt reply. Once, while walking over his fields, he saw the bars down. Instead of putting them up, he reasoned: "If I say A, I must say B; and it is safer not to begin the alphabet;" and so went on his way, leaving the bars down. When having his house fitted up, he would not so much as go and see it, until it was finished.

He was also pertinaciously conservative. Though the fash-

ion passed away during his prime, he would never relinquish his short breeches and three-cornered hat. He looked with suspicion upon new movements; so that Dr. Park heads nearly every paragraph of a whole chapter of the biography with: "His Apprehensions of Evil"—from Sabbath schools, the tract society, national religious societies, general associations, "plan of union," protracted meetings, and the like. Toward the missionary and anti-slavery movements, he felt a kindlier interest. But neither of them drew him on to their platforms, or into their committees; with the exception of his once presiding at the anti-slavery meeting. His apprehensions usually took the form of exceptions to such real or supposed evils as are incident to most movements carried on by human instrumentalities. For instance: He had apprehensions against Sabbath schools, lest parents should thereby neglect their duty to their children. He apprehended evil from the Tract Society, because it would publish only such truths as are held in common by evangelical Christians—because, in fact, it would not publish high Calvinism—an apprehension that time has none too well justified. He apprehended evil from national societies, lest they should give too much prominence to one idea, or to particular persons. He apprehended evil from Congregational associations, lest, though they disclaimed "authority," they should silently wield it. He apprehended evil from protracted meetings, lest the extraordinary should detract from the ordinary means of grace.

And yet, his "apprehensions" seem little more than his excuses for not engaging personally and directly in these movements. He did not really oppose them. They were pressed upon him—he was expected to espouse them. But his independent originality—aided by a sort of personal imperiousness, that would be its own leader, following none—had aims and processes peculiar to itself. From these it would not depart. It must needs give an answer to the pressure—a reason for going on its own way. And that reason naturally, and almost inevitably, took the form of "apprehensions." He made them vital only to resist the pressure, that would divert him from

his aims. They were defensive, not offensive. Had they been the latter, he would have pushed them to a most formidable antagonism—as it is manifest he did not.

His imperious nature kept him aloof from everything of which he was not the originator, or which, if he had not worked out of, he had worked *into,* his own mental and moral life. Hence, as Dr. Park intimates, he was a sort of "archbishop" among his associates. He was *the* magnate of the parish; and never was found where he was not the attracting magnet. Servants and children took off their hats in his presence—and he exacted it; and parishioners drove miles around, rather than pass their pastor's carriage. No other denomination gained a foothold in the town during his pastorate, nor was a second church formed of his own. He drew around him a large circle of friends and admirers, including some of the magnates of the land, but himself never made obeisance to any. Dr. Alexander, the *princeps* of Princeton, made a pilgrimage to Franklin, but Emmons never returned the compliment. Mahomet never went to the mountain. But his imperiousness was spontaneous and unconscious. It had no admixture of conceit, and scarcely of assumption. It was mostly of that positive sort that has a business of its own, and goes so intently about it, as neither to regard nor appreciate the schemes or work of others.

Emmons' theology is not so commanding. It, in fact, is a reflection of Hopkinsianism. Hopkins had preceded him—had gained the ear of New England thinkers. It required a transcendent mind to eclipse him, and centralize the thought of the generation upon itself; and such a mind Emmons, strong as he was, had not—he could not do that. But he did all that any but such a mind could do. While he could not rise above Hopkins, he still made Emmonsism a star by itself—inferior to, and like, the one in the zenith, but still peculiar, and shining by its own light. What it would have been, but for Hopkinsianism, is a question. Yet it would have been. And perhaps, but for the presence and precedence of Hopkinsianism, it would have been a dominant and more original idea.

Emmons was a worker. Not, indeed, like Wesley, or Luther,

or our own Marks, awaking and organizing practical, working forces. Nor like Wilberforce, or Howard, or Florence Nightingale, incarnating philanthropy in ministrations of mercy. He was rather a miner, working his ores into no mechanical form, nor subserving by them any utilitarian project—content with throwing out the ore, for others to work into practical shapes. As such, he worked most indefatigably, day by day, and many long hours per day, for nearly two-thirds of a century. No more persistent or indefatigable worker did the age have—nor but few the world.

In some sense, he probably had a system in his own mind. But he wrought it into no body of systematic divinity; even though for years a leading theological instructor, himself alone giving shape and direction to the studies and opinions of nearly a hundred "divinity students." He did not even compose a single homogeneous treatise on any subject. All is confided simply to the sybilline leaves of sermons; and between them there is the slightest word-thread, though there is often a subtle thought-thread, that may be traced.

Nor does it appear that he aspired after or was conscious of writing "for eternity." The thinking of his brain, and the feeling of his heart, are glowing within, and pressing for utterance. But only his people seem to have appeared before him, to receive the weekly *quantum sufficit* of sermon. Often, indeed, he seems conscious that his thought is not for his Franklin parishioners, and is in correlation to Hopkins or Kellamy, or, in opposition to Stiles or West. But he utters it to them, as if simply because his heart and brain impel him, rather than because he has an eye to any audience outside of the Franklin "Meeting House." He published many of his sermons in his life-time; but publication appears to be an after-thought, never taken into account in their composition.

Logician that he was, his thought is still largely spontaneous and impulsive. The word is within him. His mouth opens, and gives it utterance, with little calculation of effort, or even of applicability. He obviously thought of his hearers as coming to him, to hear and receive whatever of the great words of life he had to give. He had little thought of going to them

with a message especially suited to individual necessities. It was his to give—theirs to take. He accepted himself as in some sense a type of his hearers. Whatever appeared vital to him, was taken for granted as vital to them, and given to them. Christianity, and of course his conception of it, was with him the central idea. Humanity must accommodate itself to it—not it to humanity. Hence, as Dr. Park strongly intimates, his (second) wife was rather the pastor—as well as household and farm manager; he, the preacher.

By the aid of his wife's tact, his individualisms did not so greatly isolate him from the currents of life around him. To a considerable extent, also, his strong nature drew those currents into his own. He not only drew admirers around him, but he attracted a considerable strength and warmth of personal attachment. Children loved him, as well as stood in awe of him; and parishioners not only venerated him, but found beneath his coat of dignity a genial and sympathetic heart.

One of his most marked characteristics was his power to condense a sterling common sense into telling apothegms. Sometimes a general truth is thus pithily expressed, as "No ship can have two captains," or, "Everything that captivates will at length disgust; therefore, popularity cannot live." Again. "The weakest spot in every man is where he thinks himself the wisest." "No blank in time or in duty did God ever make or mean; hence, there can be no works of supererogation." "Retail geniuses are worth nothing; go to the wholesale merchants, if you wish to buy knowledge." "The less Christians conform to the world, the more will the world conform to them." "Just definitions, like just distinctions, either prevent or end disputes." "He is a learned man who understands one subject, and a very learned man who understands two subjects."

At other times, practical cautions and criticisms were thus expressed: "Be short in all religious exercises; better leave the people longing than loathing." "Hearers will always give you their attention, if you will give them anything to attend to." "He who preaches less than half an hour, had better never have gone into the pulpit; he who preaches more, had better never have come out of it." "A man ought not only to know

the truth, but to *know* that he *knows* it." "Never reason from what you do not know." "Endeavor to leave the *subject* of your discourse on the minds of your hearers, rather than a few striking *sentiments* or *expressions*." "Take care, in delivery, to stand *behind* and not *before* your subject." "In composing, it is much less difficult to find out what to say, than what to leave unsaid." "We ought to judge ministers not only by what they do say, but by what they do not say." "Preach *upon* your subject, and not *about* it." "First, find out what you wish to say, then *say it*."

Not unfrequently this power was used in sarcasm and reproof. Concerning a sermon of his, a brother minister wrote him: "My dear brother, I have read your sermon on the Atonement, and have wept over it. Yours affectionately." To this, Emmons replied: "Dear sir, I have read your letter, and laughed at it. Yours, Nathaniel Emmons." There was a pantheistic physician in his neighborhood, who once ventured an attack upon him. "Mr. Emmons, how old are you?" "Sixty, sir; and how old are you?" "As old as the creation, sir," was the confident response. "Then," said Emmons, "you are of the same age with Adam and Eve." "Certainly, I was in the garden when they were." "I have always heard," continued Emmons, "that there was a third person in the garden with them, but I never knew before that it was you." To a young minister, who had preached a whole system of theology in a single sermon, Emmons said: "Do you ever mean to preach another sermon?" "Yes, sir." "What have you got to say? You've preached about everything this morning." To another, who apologized for a wordy sermon, with the hope that he had not wearied the people by its length, Emmons replied: "No, nor by its depth." A preacher once complained to him that he found his greatest difficulty in drawing his inferences. "No doubt," replied Emmons, "for you have nothing to draw them from." To a candidate for settlement, he said: "You have struck twelve first. Fools will complain if you do not strike thirteen next; wise men will complain if you do."

Emmons' recognized power was greater over his contemporaries than over succeeding generations. He was not one of

those few men, who, like Homer or Shakspeare, are unrecognized by their own time, but become the idols of all time to come. He was a king in his life-time, and at his death the sceptre departed to other hands. He dealt often with themes that are for all men and all times. But he so dealt with them, as to make his discussion of them significant principally to his own contemporaries. Herein was a paradox. He preached in the Franklin meeting house, neither to the Franklin parishioners, as such, on the one hand, nor to universal humanity, on the other; but to his Franklin neighbors as the representatives of the current New England thought and theology.

Hence his influence comes to us largely as an element in the legacy New England Puritanism has left to the world. More than most men, Emmons speaks through others. He shaped the character of many a man, who has powerfully influenced the world. In some instances he has thus, perhaps, exerted more influence through others, than by his own individual life. In addition, he gave color and form to the ideas and forces of his age. He exerted a moulding influence upon those more or less compact forces, that have been termed "New England Theology. They are what they are, largely because he was what he was; and the forces of our time are largely what they are, because those forces were what they were.

Of all his contributions to the forces of his time, strength and individualism are especially prominent. He dealt in no effeminate prettinesses—never played a farce of much ado about nothing. Bold, rugged strength wrought in the forge of his mind, and turned out thunderbolts, not toys. To a large portion of the popular preaching and thought of our time, he would apply the sarcasm above quoted, "nothing to draw from." Nothing but hard substance would satisfy him, and he contributed not a little of it to the strong Puritan leaven that has so nearly leavened the whole national lump.

Congregationalism, in its exaltation of the individual over centralized power, owes much to the Franklin pastor. Of all the Puritan fathers, he was the very corypheus of equal rights and individual development. In systematic theology, he was second to Hopkins, if not to others. In this direction, he was

second to none. He scented centralization from afar, and always met it with the wager of battle. Even the suggestion of coöperation would bring on a fit of "apprehensions." Channing himself, with all his humanitarian tendencies, and five periods concerning the dignity of human nature, did not perform a more essential service toward the development and culture of that nature, than did Emmons. Channing apotheosized human nature. Emmons, by singling out and elevating the individual, in which alone human nature can be developed, did much toward rendering that nature worthy of the apotheosis.

Of Dr. Park, as a biographer, we have a few words of commendation and of criticism. He is far enough from being a Boswell—letting the character of his subject run uncolored through his delineation. Dr. Park is too positive and forceful a man to do that. He evidently first estimated Emmons' character, and then set about portraying to his readers the picture existing in his own mind. You see, not Emmons himself, but the image of him in the camera of his biographer. If the lenses are perfect, there is no fault. But you do not judge for yourself. You take the picture on the strength of your confidence in Dr. Park's ability and integrity. Hence, there is too much Park about the picture. The portrait, in fact, is not of *Nathaniel* Emmons, but of *Park* Emmons. We feel all along that if we saw the facts at first hand, very likely we might reach a different conclusion. We suspect, for instance, that if Dr. Emmons' ghost were to read the Memoir, he would be astonished to find how nearly he coincides with the Andover theology.

But of its kind the Memoir is a model. The facts evidently have been most industriously collected and collated. The character manifestly has been thoroughly studied, in very many, if not all, of its important bearings. The mind that has formed the estimate, is obviously one of rare penetration, of subtle discrimination, and of child-like integrity. If Dr. Park is swayed by personal or partisan prejudices, in his estimate, he is not only unconscious of it, but few men indeed are so slightly affected in that direction. We give him our confidence, as fully as we can give it to any man.

Dr. Park is a consummate artist. His style is the perfection

of ease, clearness and strength. His groupings of anecdote and incident are almost inimitable. Everything is in the right place, and presented to the best advantage. The relations of things are clearly seen, and yet the central idea is not overloaded with relations. And the crowning perfection of his art consists in this, that there is no ostentation about it. We may, in some future number, present some estimate of the value and significance of Emmons' thought and theology.

Art. IV.—THE EIGHTEENTH GENERAL CONFERENCE.

The recent session of the Freewill Baptist General Conference at Hillsdale, in the State of Michigan, was an event which we do not desire to let pass without some notice in our pages. The Conference commenced its session on the first day of October, 1862, and closed on the eighth day of the same month. The time was one of deep interest as related to the affaris of the country. After many reverses to the national arms, and great depression of the spirits of the nation, the President had just, on the 22d of September, 1862, issued his preliminary proclamation of freedom to the slaves of the rebel states. The delegates were on their way to Conference, or about to start, when they first saw the proclamation. This event, we have no doubt, had great effect upon the spirit of the Conference. Instead of being in a state of despondency, as might well have been expected two weeks before the session began, the convocation was evidently in a cheerful, hopeful tone, both with respect to the future of the nation, and its own denomination. Most of the members of the Conference, having sons or near relatives in the loyal army, had abundant cause for personal anxiety and mourning, as well as deep sympathy, with the families of affliction throughout the land; but their thoughts were so absorbed in those higher inter-

ests of the church and the nation, that in the brightening prospects of public affairs, they, in a measure, forgot private calamities and sorrows. This was natural to those who, through a series of years, had been laboring in public and private for the overthrow of the evil against which the whole military and naval powers of the government were soon expected to be brought to bear.

The denomination of which this Conference is the highest body arose during the struggles of the Revolution. It arose as a purely American denomination; that is, it had not been transplanted from the other side of the Atlantic by means of the representatives of any denomination. It had its own system of government to form and adapt to its wants during those years in which the United States were forming and putting into operation the government of the nation. As there was much discussion in those years as to the proper principles of government, nothing short of a miracle could have prevented our fathers from adopting in greater or less extent the form and principles of the national government. It requires but a moment to see that the denominational government places the individual church, Quarterly Meeting, Yearly Meeting and General Conference in relations corresponding, as nearly as the nature of the case will allow, respectively to the town, county, state and union in the national government. It is easy to perceive that the aim throughout has been to secure local freedom, and yet preserve denominational unity and effectiveness by the same form of government as that adopted by the nation. We are not here speaking of religious doctrines, but of the form and aims of the denominational government.

In the development of the denominational government, three distinct, completed stages are easily discernible. The first was that of centralization and effectiveness. This was during Randall's life; for, whatever the theories of government held by the actors, there was, during that period, a visible head, a supreme will in the denomination. At his death, a sort of chasm, not to say chaos, appears in our history, extending forward for a dozen years, and does not wholly cease till the General Conference was formed, twenty years later. This second

period was consumed by Randall's successors in reducing their ideas of government to outward embodiment in the actual forms of organization. The next twenty-three or four years form the third stage, which is characterized by a struggle between the ideas of local freedom and centralized power. With the Conference at Providence, that struggle ended in the triumph of the former. It was then settled that our government is neither Episcopal or Presbyterian under disguise, but Congregational, or, more strictly, perhaps, a representative republic. Up to the time of the Conference at Providence, the tendency was toward what might be called state-rights. Since then it has been seeking denominational unity and effectiveness. It might be said, therefore, we have entered upon the fourth stage. Not that we would now encroach upon individual and municipal freedom, but that, recognizing and conserving both, we strive to realize the effectiveness of a genuine union of the whole body. Our national struggle is in pursuit of the same purpose.

The stand-point thus gained prepares us to contemplate to better advantage the action of the recent session of General Conference in many particulars. The denomination is happily at agreement with itself on doctrine to such an extent that not one question of doctrine was discussed, and the committee on that subject had only the fact of agreement to report.

But as we turn our attention to the action of the committee on polity, and the action of the Conference upon the report of that committee, we find a striking confirmation of the view above taken. It is now decided by the highest denominational body that ordination should in every practical case be granted only on the authority of the Quarterly Meeting. The license which confers denominational standing must also proceed from the same body. That is to say, since the minister, in addition to being a church member, is, *ex officio*, a representative of the denominational union, he must be set apart by the authority of that union, instead of being set apart by the authority simply of the individual church. The individual church can, of course, appoint its own officers, and it is only upon request of that authority that the Quarterly Meeting ever sets apart an individual to the ministry, and, besides, every minister must, to retain

denominational standing, be a member of a church. His citizenship must have "local habitation and name," or his official standing in its representative character ceases.

To the same effect we may cite the decision requiring the minister, upon removing from one Quarterly Meeting to another, to take a certificate of his ministerial standing in the former. This rule, besides being of excellent practical use in protecting our churches from imposition by persons unworthy of the ministerial standing, also shows the tendency to seek denominational unity. By the legitimate application of this rule, any Quarterly Meeting may call to account any church (being member of that Quarterly Meeting) that receives as pastor any minister who is not able to present a certificate of denominational standing as decided by the Quarterly Meeting. The action of the Conference in giving directions for receiving ministers from other denominations, points in the same direction, for such ministers obtain denominational standing only by the authority of the Quarterly Meeting to which belongs the church of which they become members. This, it is true, is not the first action of the General Conference upon this point, but the action of the recent session gives it a new importance. We might specify further under this head, but we must pass to others.

We next allude to the action of the Conference to discourage the practice of undertaking to build church edifices in localities not able to furnish the means, and then of appealing to the denomination for the requisite means to complete the undertaking. The advice now is to the effect, first obtain the denominational endorsement through the Home Mission Society, and then proceed with the undertaking, and call for the required amount of assistance. Conformity to this advice is of the utmost importance, if we would not have failure after failure from undertaking too many things at once, and from want of concert in action. By proper conformity to this advice, every undertaking of the kind alluded to is certain of success sooner or later, for the whole denominational strength is thus pledged to it. From this will result the stimulus of uniform success and steady advancement. This will guard, too,

against the danger of putting old causes in peril by undertaking the new too soon, or at least from absorbing too soon the required help. At the same time, it encourages enterprise and liberality on the part of those interested in the new causes to reduce their demand to the lowest possible point.

It was from fear of doing something against this tendency to realize the effectiveness of denominational unity that the Conference declined to adopt a recommendation for the formation of State Home Mission Societies, auxiliaries to the Parent Society. It was feared the variety would overtower the unity. We regard this, however, as an unnecessary fear. The State Societies, if strictly auxiliary to the Parent Society, become simply one of the best modes of giving effectiveness to the unity. State Societies, properly conducted, will not only increase the funds of the Parent Society, but furnish the information requisite to the most prudent and effective appropriations. This, however, is only a question of time, and possibly the best time for authorizing their institution by the General Conference, in many states, has not come.

One point receives a striking illustration, in the action taken upon the subject of education. For a number of years, say from the Conference at Fairport, it seemed to be the settled view of the denomination, as indicated by the action of General Conference, that there should be but one Theological School, to be located in New England; and, but one College, that at Hillsdale. To this end the West pledged itself to the East, and the East to the West. In practice, however, it was found that scarcely one student from the East went to the College, and scarcely one student went from the West to the Biblical School at New Hampton. Yet the aim of this agreement was manifestly to secure denominational unity. The aim was good, but there was a wide gap between the means adopted and the end sought. The expense and distance from home were, in the case of both classes of students, regarded as unnecessary. The result, both East and West, has been, in a painful degree, disastrous to our denominational interests. In New England, the students have pursued their college course in the colleges

under the direction of other denominations, and in numerous cases these students have been lost to the denomination. In the Western States, the students have pursued their theological course in seminaries, under the direction of other denominations, or what has been still worse, they have had to enter upon their work without theological training.

The question which pressed upon the attention of the recent Conference was, therefore, what can be done to remedy these evils, and yet infringe nothing upon the great principle of denominational unity? How can these evils be remedied, and yet bind the East and West in firmer concord and union? There must be a College in New England, and a Theological Seminary in the West, or the evils remain. But how can two things requiring so much money and sacrifice be undertaken in this time of the nation's distress? But the most pressing demand of the two, perhaps, is provision for theological education at the West. This was the first thing, therefore, to receive the most certain immediate assistance, and this was done by appropriating three thousand dollars to Hillsdale Collage toward the endowment of a theological professorship, upon condition that the Trustees of that institution raise seven thousand more for the same purpose.

The unanimity with which this measure passed, the complete surprise with which the recommendation of the measure by the Committee on Education, took the brethren of the West, together with the expressed gratification with which the General Conference contemplated the toils and sacrifices which have resulted in raising up Hillsdale College,—all had the most happy effect in promoting the unity, which the denomination is so early intent upon realizing. The very objections made to the measure seemed to contribute to the same happy result, rather than to detract from it. The objections all assumed the importance and desirableness of the measure, provided it could be safely accomplished upon proper business principles, as the Conference decided that in all probability it could be. It may be a great mistake, but mistake or not, it was the great measure of the last Conference, and we devoutly pray the results

may show that it was a step taken under the direction of Divine wisdom, and that all our fears may prove to be without foundation.

The effect of binding the East and the West together by a step so manifestly for the progress of the denomination, should render us all willing to make the last possible sacrifice. It is evident to those acquainted with the demands of our denomination and students in the West, that ten thousand dollars appropriated as proposed in connection with Hillsdale College just as it stands to-day, with its able faculty and noble buildings, will accomplish as much for theological education in the West, as thirty thousand dollars can accomplish in New England in an independent theological seminary with buildings at the cost of ten thousand dollars. Because, the buildings are already provided at Hillsdale, and because one professor there, in conjunction with the help which the college classes will afford the theological students, can do as much as two professors can do in an independent or separate seminary. This of course could not be so if you assume that all the theological students are college graduates before they enter upon their professional course. But such is far from being the case. A little reflection upon the nature of the facts will fully convince any one that we have not overstated the efficiency of the proposed professorship at Hillsdale in meeting our real wants as connected with theological education at the West. Yet all this is to be obtained at the cheap rate of three thousand dollars appropriated from the denominational funds.

Before the Conference closed, we think, the measure just named bore important fruits, even in a business point of view. The project of a Western denominational paper was, we think, unanimously abandoned, or at least postponed for three years. True, such a paper may not have been commenced in these times, had no such measure been adopted, but the bare possibility of it has a bad influence upon the interests of our Printing Establishment, in causing persons to delay subscriptions to the Morning Star, in hope of having a paper nearer home. But now that such a paper is out of the way, by consent of all parties, we trust the activity of the brethren of the West in

promoting the circulation of the publications of the Establishment will go far toward rendering the position of it as safe as if three thousand dollars were not to be withdrawn from its funds for such an appropriation. We know it is in the heart of those brethren to have it so, and we believe they have the power to accomplish that desire.

The interest which the students of the college expressed in the measure, and the generous manner in which they themselves pledged a number of hundred dollars towards the required ten thousand, do no more than indicate the feelings with which the brethren generally receive the measure. We trust the noble example set by the students will soon be imitated by others, so that the new department may at once be organized, and draw to it scores of those who are called of God to proclaim the gospel throughout the extensive fields of the West. And may it come to pass, not many years hence, that the department thus beginning may become a theological seminary of full proportions.

Upon the subject of education in New England and other places save Hillsdale, the Conference found itself unable to do more than to speak hearty words of encouragement. It advised the vigorous prosecution of the plan of raising $20,000 for further endowing and furnishing the Biblical school. It approved the step taken by the Trustees of the Maine State Seminary in procuring a college charter, and approved the purpose to put that institution further on its way toward a college—its ultimate destiny. It gave words of cheer to Whitestown Seminary, for the vigorous steps in improving the prospects and facilities of that flourishing institution, and did not forget the other and younger institutions in New York, Ohio and Minnesota.

It is full time for New England to be thoroughly awake to the importance of raising up a first class college. It has the ability without any great overstrain upon its means, provided it will decide, lay out the work, and do something each year till the work be accomplished. Every year we are suffering, both for the want of a college and quite as much more for the want of some great undertaking that will tax and concentrate

our energies. The greater the undertaking, provided its success can be made reasonably certain, the more surely it will draw large sums from those blessed with the more abundant measure of pecuniary means. All the time required in coming to a wise decision as to the best location ought to be freely taken, but not another minute more. And unless there be speedy agreement in that decision, we shall soon present the spectacle of trying to raise up two colleges at once, instead of one. If two we must have, let us build one at a time. We trust the friends in Maine will not let the matter rest upon the recommendation of Conference. And most ardently do we desire to see the Biblical School placed upon the proposed basis.

Another practical measure of the utmost importance for the welfare of the weaker and destitute churches, was the recommendation of something like a visitation of them by the authority of the Quarterly Meeting, and that of holding under the same direction a series of meetings in all the individual churches. It will be some time, probably, before this recommendation is properly reduced to practice, but we believe that time will yet come, and that the results will be very beneficial. The tendency of this measure in the direction we have so often noticed, scarcely needs to be stated to be seen by all. It is one of those measures which seem to say upon their very face, what is the need of having a denominational organization unless it be put to some good use in strengthening the churches, and through them, of course, the denomination, to do its work of saving souls at home and abroad?

It seems to us that Conference failed to adopt any sufficient measures to reduce to practice one idea which most minds, if not all, felt: *the need of some definite system for raising money for the various causes, which have received denominational endorsement, and for individual church purposes.* This want has long made itself felt in General Conferences and other deliberative bodies of the denomination. But hitherto there has been no unity of conviction as to the best practical measures. One thinks there is no such thing possible as general meas-

ures. Another thinks agents to raise funds for missions, operating each in his own way, without any attempt to introduce any definite measures to insure future collections, is the only thing that will be found efficient in practice. Another thinks we need no agents at all, that the expense forbids the measure of employing them, and that the churches must become their own agents. Monthly and weekly collections for home purposes were recommended, but recommended, after all, in such a way that it is evident most of the voters will never think there is great importance in reducing the measures to practice in their own parishes. So far as we were able to judge from the various cross-purposes and fragmentary recommendations, the great practical measure requisite to give efficiency to the denominational unity which we are so earnestly seeking in theory, utterly failed. We shall go on, for all the action of Conference, another period of three years, laying out most excellent plans for usefulness, but failing to reduce any of them to practice, simply because the dollars, the sinews of war, are not forthcoming, while everybody is conscious that they might have been, by proper system and concert of action.

Yet we ought not to be discouraged, for it must be admitted that no General Conference was ever so harrassed with this idea as the present. It appeared in many of the reports of committees, it was present at every meeting of the session, it was the troublesome ghost that would neither assume flesh and blood, and yet would down at no bidding. It is sure to return at the next session. It will create discussion in mission societies, Yearly and Quarterly Meetings, and in churches each year till another session of the Conference. It is a great gain that this want is so consciously present, and we may believe the practical wisdom will yet be found to give it proper incarnation. It was too much to expect, that a religious body that set out with opposing, or at least ignoring, the religious obligation and practical wisdom of returning temporal rewards to the sowers of spiritual blessings, should so soon cast off the old weakness in the adoption of good practical measures to support ministers and give efficiency to mission societies. The

follies of youth are not wont so easily to hide their painful effects in the beginning of manhood. We ought to congratulate ourselves that they do not prophesy a premature death.

It is an indication that the pulse of denominational life is beating stronger than it has for some years past, that definite measures were recommended for forming two Historical Societies—the anniversary of the one to be held in connection with the Eastern Anniversaries, and of the other in connection with the commencement exercises of Hillsdale College. A motion for the formation of a denominational Historical Society had been introduced six years before, in the session at Maineville, but there was too little interest in it to do more than to refer it to the next Conference, and that next Conference had only done enough to keep the motion alive. But at this Conference the importance of the measure was duly appreciated. No doubt this change is in part owing to the influence of the first instalment of denominational history published by the Printing Establishment during the interim between the last two sessions of Conference. No measures in their own nature can have more influence in creating and sustaining a strong denominational life and unity than these to make our people acquainted with their own history. We have before this mentioned that our people stand in need of such an influence far more than a denomination which had a transatlantic origin and history. The individual life in its very nature is so brief and transitory that it needs connection with historical life denominationally and nationally, in order to come to a consciousness of its own dignity and importance. In denominations of brief history, secessions and divisions are much more easily accomplished, and for much slighter causes, than in older denominations. In our present circumstances, it must seem impossible, upon a little reflection, that there can be a fully conscious and vigorous denominational life, laying out great plans and accomplishing them, however slowly, yet with the certainty of fate, without this increasing interest in our history. It is from these and similar views, upon which we might easily enlarge, that we are disposed to attach such importance to the History whose first volume is

now published, and the institution of the Historical Societies by the recent Conference.

On the whole, this Conference, in several respects, was decidedly in advance of any of the six in succession, it has been our privilege to attend. There was very little time wasted in useless discussion. The order, as usual in our Conferences, was very good. The devotional spirit, on the whole, was the best we ever witnessed on any similar occasion. Brotherly love was greatly strengthened. Each member and spectator, we have no doubt, returned from the session refreshed, and firmly resolved to work in the Divine kingdom with more persistence and more hope. The sympathy for the cause of the Union was perfect. There was not the first tinge, in word or thought, but that was utterly abhorrent to secession and its wicked cause. The President of the United States was heartily thanked for his preliminary proclamation, though with universal regret that it had not been made immediately effective. The presence of returned missionaries, one of whom was from China, added interest to the convocation. The report from the Corporators of the Printing Establishment, considering the nature of the times, was in the highest degree satisfactory, and in no small measure cheering.

Added to the chastening influence of the sad times, was the remembrance that a number of fellow-laborers had been called from works to rewards since the last convocation at Lowell. Sadder still came the remembrance that some who, three years ago, had occupied places of importance, had fallen upon a lot far more painful than death. Each seemed to admonish himself in the words of the apostle, "Let him that thinketh he standeth, take heed lest he fall." The season of communion upon the Sabbath was so replete with the Divine presence, that all experienced the joy of sitting together in heavenly places. The exercises throughout the session in many ways indicated that the ministry felt anew its responsibility to put forth new exertions to accomplish the great work laid upon it by its heavenly commission. It may well be believed, that this session of the Conference has given a greater impulse to ministe-

rial preparation and study than any preceding session. It is true the Conference adopted no standard of acquisition in study preparatory to admission to the ministry, but the reason was manifest why it did not; it could not adopt a standard high enough to meet its wishes without an apparent reflection upon the past. But it is manifest to those who attentively consider the tendency of things, that as soon as the denomination shall have more completely done its duty in furnishing the means of study, there will be nothing distasteful in requiring of our young men certain considerable definite attainments as students before admitting them to full standing in the ministry. If we interpreted the action aright, the Conference meant as much as to sound the note of preparation on the point in declaring that licensure should be regarded as no pledge for ordination.

The place of holding the Conference, the hospitality and kindness of the people in entertaining it in a manner so commendable and satisfactory, and the favorable state of the weather, all contributed to the pleasure and profit of the convocation. It was the first session held west of Ohio. The college at Hillsdale is manifestly one of the greatest successes which our people have ever achieved. Some were there who remembered the spot upon which Hillsdale is built, before one tree had been felled, or even a tent pitched. Very few years have passed since the first Freewill Baptist church was organized in the state of Michigan. The men were present, and not very old, who organized our first churches in that state in which our communicants now number about four thousand, and our most flourishing literary institution stands a proof of the efficacy of prayer and self-sacrificing toils. There were many meetings of old acquaintances from the extreme East and West. The manifest marks of time's wear upon these remembered when in the freshness of youth, reminded some, in a way they will never forget, that they too are growing old, and that life's work must be speedily accomplished, or be forever left unfinished. Those we once called the fathers had scarcely a representative; but others have taken their place. The presence of proof so gratifying that, under God, something can be done for his cause,

together with such impressive proofs that the time for each individual toiler will soon be over, and that the glorious rest is soon to be realized by every faithful one, induced in every mind a renewed determination to work while the day lasts, and yet work in such connection that by the life-power of organization the work may be carried forward indefinite, though the individual laborers disappear. The providential dealings in the history of the nation in answer to prayer for the liberation of the bondmen, helped each to feel that God, the great worker in history, does not despise nor forget the prayers and toils of the humblest who put their trust in Him. The things that are seen, each felt are temporary and transient, but the things that are unseen are eternal, and must be our inheritance or we be soon without possessions or hope.

May the fruits of this Conference be seen, at least in part, three years hence, in large additions to old churches, and in the rapid extension of our cause to new fields.

Art. V.—THE PROCLAMATION OF FREEDOM.

As we are a little late in going to press, it is not amiss to take the occasion for a few words on the President's Proclamation of freedom to three millions of slaves. This charter of freedom to an oppressed race was, according to promise, proclaimed on the first day of the New Year, 1863, and in the following words:

EMANCIPATION PROCLAMATION.

Whereas, on the 22d day of September, in the year of our Lord 1862, a Proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

That on the 1st day of January, in the year of our Lord 1863, all persons held as slaves within any state or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward and forever free; and the Executive Government

of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons or any of them in any effort they may make for their actual freedom; that the Executive will on the first day of January aforesaid, by proclamation, designate the states and parts of states, if any, in which the people therein respectively shall then be in rebellion against the United States; and the fact that any state or the people thereof shall on that day be in good faith represented in the Congress of the United States by members—chosen thereto at elections wherein a majority of the qualified voters of such state shall have participated—shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such state and the people thereof are not then in rebellion against the United States.

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested, as Commander-in-Chief of the Army and Navy of the United States, in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days from the day first above mentioned, order and designate as the states and parts of states wherein the people thereof respectively are this day in rebellion against the United States, the following, to wit: Arkansas, Texas, Louisiana, except the parishes of St. Bernard, Placquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terra Bonne, Lafourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans; Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Ann and Norfolk, including the cities of Norfolk and Portsmouth, and which excepted parts are for the present left precisely as if this proclamation were not issued.

And by virtue of the power and for the purpose aforesaid I do order and declare that all persons held as slaves within said designated states and parts of states, are and henceforward shall be free, and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons; and I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence. And I recommend to them in all cases when allowed

to labor faithfully for reasonable wages, and I further declare and make known that such persons of suitable condition will be received into the armed service of the United States, to garrison forts, positions, stations and other places, and to man vessels of all sorts in said service. And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States of America the eighty-seventh.

(Signed) ABRAHAM LINCOLN.

By the President.

WM. H. SEWARD, Secretary of State.

We believe the time will come when this act of President Lincoln will be considered one of the greatest events of the present century. It is one of the events for which with thousands we have been devoutly praying, and it would be unseemly in us not to thank God, to whom we chiefly owe it, and not to thank the President, whom God is employing as the Moses of this continent and of this century.

At the time of the preliminary proclamation, of the 22d of last September, most of the anti-slavery friends felt a bitter regret that the proposed proclamation of freedom had not been issued at that time, instead of the preliminary one. We felt it was a great mistake to give the slaveholders a hundred days warning to make all possible preparations to prevent the escape of their bondmen. It seemed like a useless discouragement to the slaves to torture them, as well as the country, with the long suspense. It must be confessed that many had serious fears that the promise would never be redeemed. If any proclamation should appear at the appointed time, it was feared that it would be so tame as to aggravate the evils of the civil war rather than to act as one of the chief means of bringing it to an end.

We are told that when the first day of January came, the people in the city of Washington were greatly disappointed in

not finding the proclamation in the morning papers. The friends of the slave at noon of that day quite despaired as the proclamation did not then appear, as rumor had promised. The pro-slavery people began to look cheerful, and express themselves in terms of praise that the President had given up his "abolition nonsense," as they called it in their extra efforts to speak politely of the Commander-in-Chief of the army and navy of the United States. But at 3 o'clock the proclamation came. A shout of joy went up from the camp of those who up to that moment had been "contrabands;" the friends of freedom could not restrain their own enthusiasm, if they would; the pro-slavery men hung their heads, and silently comforted themselves by saying within themselves, "paper bullet," "Pope's bull against the comet," and other similar devout expressions. The hope and fear, the suspense and despair, the joy and grief of Washington that day present a fit type of the whole country, both North and South, during those hundred days of waiting.

The quality of the proclamation came fully up to the highest expectation. Some are a little disappointed that its application was not made at once more extensive; but even these draw comfort from the words, "which excepted parts are for the present left precisely as if this proclamation were not issued." They are glad the sword is raised over even those "excepted parts," and that it may yet fall. The moral tone of the proclamation is quite above what the most sanguine expected, especially in the words: "And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God." It is in the mind of the President, therefore, not only a military necessity, but it is also constitutional, and an act in accordance with "the Higher Law" of Almighty God.

When the slaves to whom the application of this proclamation is now declared by authority, are free *de facto*, it will be impossible for slavery to survive any great length of time in those "excepted parts," in Maryland, Missouri, Kentucky and Tennessee. Some one has happily said, and with a good meas-

ure of truth, it matters not that the nag of slavery is made to take steps toward destruction by spurring one side, as the other side is sure to keep pace, even without spurring. This, we have no doubt, is the President's own mode of viewing the case, as he has more than once hinted to his "Border State" friends, when urging upon them to accept of compensated emancipation. But we should go back of that question, to inquire if the failure of the President to "hew to the line of his own chalking," as some one expressively phrases it, will not retard the freedom of those to whom the proclamation already applies, and be reached through greater sacrifices of blood. There is ground for honest difference among the anti-slavery men on this question. It seems to us the system of slavery would have received a harder blow without making the exceptions in relation to any portions not represented in Congress, the test proposed in the preliminary proclamation. Still, we think it ought in fairness to be conceded, it has been the intention to carry out fully the spirit of the promise.

This proclamation publicly and by authority announces the real issue that all true anti-slavery men and all slaveholders have known to be involved in this war. From the first, this war, at the South, has meant only the perpetuation of slavery. All these, of both classes, have expected this issue would at length be distinctly made. That which is the real cause of the war is now distinctly recognized by all earnest men on both sides. It is now only the ignorant, or those who are prejudiced office-seekers, who pretend not to see the issue. During the progress of the war, the South has had the immense advantage, which directness of aim always gives.

On the other hand, the North has been saying to itself, the Union must be saved, but we must not injure slavery, the only enemy of the Union. The North has thus weakened itself by hesitation. It has alienated its best friends abroad. It has wasted the time in which its blows must have been most effective. Fremont and Hunter were snubbed for undertaking to execute what is now proposed. The day of salvation had nearly passed. Discouragement and divided counsels had nearly destroyed the last hope before the nation sincerely sets out to

save itself from the great rebellion, which has been day by day growing stronger. Yet all this fearful risk must be run, owing to the corrupt public opinion which slavery had created throughout the North. Slavery was the sacred idol of the nation, and it was firmly believed that it is a divinity of power and disposition to destroy all who should as much as touch it with a little finger. But, thank God, the idol has been touched, and the man still breathes who has so dared. We trust the idol is now to be treated contemptuously by every passer-by, till it is given over to the moles and the bats.

But some good men fear the day of salvation has already passed—that repentance has come a year or two too late. They regret that the proclamation, though good, can never be carried into effect. The rebels, they say, can never be subdued. Disunion or compromise is the only possible way out of this civil war. The pro-slavery men of the North say, in like manner, that it never can be carried into execution, and that it ought not to be, even if it could. Our arms are not so successful as they were a year ago. This is another fact that discourages many. Fighting, they say, can never bring peace. Some still hope the day of hope is not gone. Indeed, some are in greater hope to-day than ever before, that the great rebellion can be crushed, the Union saved, and freedom become the boon of every slave.

We frankly confess that we are more hopeful now than ever before, that the rebellion will be conquered, and that universal freedom will result from the present war. We have for a dozen years or so expected slavery would end by violence. We had expected war at length between the North and the South, but we had expected that the North would inaugurate the war owing to the impudent aggressions of the slave-system upon Northern States' rights. It seems impossible that, by any proper judging of the future by the past, any one could have forecast the folly out of which this rebellion sprung; but all who have any confidence in the sacredness of human rights and trust in Divine providence, have felt for years we must be storing up wrath against the day of wrath. It filled one, for years past, with terror to read in the Bible, "Behold, the hire of the

laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbaoth." We believe, however, that repentance, though late, is not so late as to be unavailing with God. We regard our defeats and discouragements as necessary, in the order of Providence, to bring the nation to repentance. On the other hand, under the circumstances, there was a similar necessity for the rebellion to strengthen and consolidate itself in order, in the end, to destroy slavery root and branch. That point has been reached from which now it is impossible to withdraw and save slavery. It is now time to set the decisive battle in array.

General Butler, in characterizing this war as a war at the South of capital against labor, shows us what view of the present state of affairs is yet to obtain among all consistent lovers of the Union. Party leaders cannot always deceive and mislead the laborers of this nation, when thousands and tens of thousands of men, with political antecedents similar to those of Gen. Butler, rise up to give similar testimony to his. Many have already risen up. Many thousands more, before the close of the present administration, will increase the cloud of witnesses by which the voters are to be compassed about before another Presidential election. The distinct issue made by the proclamation will compel men to take sides and reveal their real characters.

The movements in Missouri and Western Virginia to secure voluntary emancipation will have a great effect in leading the people of the free states to right views on the proclamation. It is quite probable, too, that before another Presidential election, similar movements may be in progress in the three remaining slave states to which the present proclamation does not apply. It seems to us but reasonable, therefore, to expect that the loyal states will sustain the proclamation from the considerations above indicated, and others which we proceed to indicate.

Some people, who have required two years of severe chastisement to get their eyes open and to throw off their bondage to pro-slavery opinions, are wondering why the slaves do not sooner move in the matter of their own freedom. They won-

der that black slaves do not, in a day, or at most a week, spring up in the dignity of freemen, when it has required white slaves, so to speak, two years of most terrific chastisement to come to the conclusion that their fellow bondmen might have a chance for freedom. It takes some length of time, in the first place, to give to the slaves the certain information of the final proclamation. It will require some time further for them to consult upon the matter. But at length it will be seen that the leaven is at work. The fury and bloody cruelty of the slave owner, so far from arresting the desired effect, will only help it forward. There will be a universal cry throughout the slave states within the rebellion for an increase of the police force. By degrees this will weaken the rebel army. Many slaves, finding their way to our lines, will prove themselves to be, in one sphere or another, valuable allies to our army. This process, which, though slow, is sure to come, and, as it comes, it will clearly reveal all who do not sustain the proclamation to be practical secessionists, whatever doctrine they preach, and whatever name they assume.

The bloody orders for retaliation, which the rebel authorities are likely to proclaim and execute, will open the eyes of some honest people, who now think it great wisdom to speak of "paper bullets." If the proclamation and the policy it inaugurates are really so harmless to the rebels, why are all their Northern sympathizers thrown into affliction thereby? If they are so harmless to the rebels, why do not the rebels let them pass as entirely harmless? Why do they threaten certain death to both white and black, who are found acting according to the proclamation for the overthrow of rebellion, and who shall fall into their hands as prisoners.

It will not be many months till a decided change will take place in Europe, especially in England, in regard to the rebellion. The common people are thoroughly with us, as they will show the moment the nature of the case is understood. The ruling classes, by the help of a corrupt press, for a season managed to blind and mislead our real friends on the other side of the water; but they will soon understand the affairs in this country, now that the issue is distinctly made by the proclama-

tion and the policy which it will inaugurate. It will be easy for the man that runneth to read. As the result of all this, secession will soon be acting the part of the insane man, who complained that the world had become insane, and shut him up because he was sane. Secession will wonder that all the world does not, like itself, love slavery as the chief good. This great change of public opinion in Europe will reach many people in the loyal states who are not influenced by affairs at home.

In this view, we believe it is impossible to divide the North, to its own destruction, the last hope of secession. The proclamation, some people honestly suppose, has a tendency to divide the North. We think they take a superficial view. We think, instead of dividing the North, the proclamation only has the effect to show the line of division which existed before. It shows who is for his country unconditionally, and it shows who makes the salvation of his country second to his personal or party ends. It is light which makes manifest the real state of things. It is no evil to the good cause. It is he that doeth evil that hateth the light, and it is this power of the proclamation which causes many so to cry out against it. But that very light will prevent the secret and wily foes of our country from misleading thousands, as they were able to do before the government adopted its present policy.

But some say, how can we endure these dreadful sufferings much longer, even for so great a good as the preservation of the Union and the destruction of slavery? It is indeed a painful case, but secession is no cure for these sufferings. Any peace made upon that basis, is sure to invite greater sufferings and more tedious wars. This war is already upon us, and the only safe way is to end it so it will not need to be fought over. It may take a long time, but the sooner we make up our minds to the work before us, the sooner we shall be in the way of accomplishing it.

When we speak of sufferings, let us not speak selfishly. Let us think of human sufferings as such, and not of our own sufferings as something distinct from the sufferings of the race, as something harder to be borne than another man's sufferings in the same degree. Let us not be in haste to purchase our own

respite at the expense of another. It is good for us to remember, at such a time as this, the sufferings inflicted by slavery. If war desolates, does not slavery do the same? If war breaks up families, does not slavery do the same? Is a short time in war for us, harder to be borne than slavery for centuries by others? The absolute increase in sufferings caused by this war is not so much as many suppose it to be. Terrific as are the sufferings from this war, they are more in the nature of the change of sufferers. The whites are taking their turn in tasting the bitter evils man can inflict upon man. But century after century, man, though black, has suffered the worst of those evils, and who hath laid it to heart? Who hath remembered those in bonds as those bound with them. If, therefore, we speak not selfishly about human sufferings, we ought to remember that our sharp and severe afflictions are to relieve others from centuries of sufferings. We ought to remember that to-day we had rather take our chances in freedom with all the evils of the war, than to have peace by taking the lot of the poor slave who is so made by no fault of his own. It is a joy to hear that our sons and brothers have fallen bravely defending the right, as compared with what it would be to know that they were to live any number of years in the condition of the slave. Yet to doom unborn millions throughout the centuries to that very condition, the slaveholder stretches forth his hand to destroy this nation.

There is something marvellous in the law of compensation as we contemplate it in a great extent of time. Thirty or forty millions of Africans have been carried away captives from their native land by other nations. For a long time the Anglo-Saxon race has prosecuted this nefarious oppression with a high hand. But to-day the Anglo-Saxon, no matter on which side of the Atlantic he is found, the sin of selling his brother Joseph into Egypt has overtaken him. Similar calamities have overtaken others; still severer, perhaps, await others still.

But how can we bear the overwhelming expense of this war much longer? True, it is very hard to be borne, but is it likely we are not to bring it to a close, till as a nation we have lost all we have ever gained by "sinews bought and sold?" Here, again, we see the working of that great law of compensa-

tion. It is hard, but it is only fair, to remember that we can carry this war on many years without reducing ourselves to the dreadful poverty to which, as a people we have, without much reluctance, consigned the slave. God hath heard his prayers and come down to lead him out of bondage. Neither wonder nor grieve that it will cost thee thy finger rings, ear rings, and other ornaments, when thy poor brother goeth out into the desert. Perhaps thy slight losses may make thee more to pity him who hath lost everything.

Great Cæsar once cried to Cassius for help. It must have been mortifying to his proud nature. But this great law of compensation makes a more humiliating demand of us, proud Anglo-Americans, this dark day. We are compelled to call for the help of the despised African, or see the glorious institutions of our fathers overthrown forever. All men in their senses, both at home and abroad, well know that without attacking slavery we could never subdue the rebellion. The African, as a slave, is the main prop of rebellion; we change the African to a freeman, and detach him from rebellion, and bring a man to our side to help us. It is humiliating. Gen. McClellan did not sin above all others when under his direction our brothers and sons gave up their lives in ditching on the Chickamomony rather than allow the slaves of rebels to do the same work in safety to themselves and greatly to our help. The pride of the nation said it was better that every man should leave his bones in the swamp, than to accept help from "niggers," as we, in humble imitation of the slaveholding traitors, have learned to call the slaves whom we have helped to imbrute. General McClellan only did the bidding of our lofty pride. So did General Halleck in his famous No. 3. But now it is, "Help, Cassius, or I die." Painful, painful.

Still, this very strait of ours is the golden opportunity for the bondman. It will enable his race to enter heartily into the war. It may yet cause us to see that there is some way of living on this continent without deporting all the Africans, though, for us, it would only be justice, if we were compelled to restore every one to the land from which our race stole his ancestors, before the curse of secession were withdrawn. But

despite this law of compensation, there is room for God's compassion toward the truly repentant. This proclamation is the highest expression of repentance in words, and when those words are changed into deeds by the army and the navy, the nation will be saved, free and happy.

In considering our gronnds of hope for future success, too many entirely underrate what has already been done. They forget that twenty-two months in war are a short time for a great nation to arm and prepare the munitions of war. They forget that it required four nations, all prepared for war, as long to capture Sevastopol. They forget that our enemies were much better prepared than were we. They were united in pro-slavery sentiment, and had resolved upon their course. They had managed, moreover, to get possession of our munitions of war before we knew there was a war at hand. It was their plan to surprise us, take our Capital, divide the North, and make all things subject to their rebellious purposes. But surprised and unprepared as we were, we have defended our Capital and guarded a long line of defences with almost uniform success; we have created a navy and blockaded thousands of miles of sea-coast; we have made a lodgement of forces in every state of a vast empire. In all this we have scarcely touched our resources, while the rebels are already driven to straits. Besides, by means of their slaves, their white population, almost without exception, was able to take up arms without withdrawing anything from their ordinary industrial forces. In fact, as considered with other great wars, we have hardly got ready for a serious effort in suppressing the rebellion, and we could not till the moral revolution had taken place, a thing far more marvellous than all we have done in the way of raising an army and navy.

The North was not, like the South, a unit in opinion upon slavery. Many of our people were as thoroughly pro-slavery as any at the South. There was a negative form of anti-slavery, but very little of the positive form. Even the church, with the exception of some of the smaller sects, had pretty generally surrendered to the pro-slavery sentiment of the nation. The

army and navy were very hostile to everything of an anti-slavery tendency. But now nearly all is reversed. By Congressional act, over three thousand slaves have been emancipated in Columbia, and that district made forever free. In Missouri and Western Virginia a similar revolution has taken place. When in the world has anything like this come to pass before? By this moral revolution we are now ready to add to our physical forces just that preponderance of power which is sure to lead to ultimate victory.

Our people are too easily discouraged by reverses. They are too easily discouraged because we do not, in a single year, close one of the greatest wars that ever afflicted this earth. They do not enough consider the advantages which the war has already brought to the nation in the way of ennobling it. Painful as this war is, would it not be more painful to see patriotism and piety surrender to slavery, and say to that monstrous system of iniquity, Be our god, and let us follow in thy train.

Instead of being discouraged, let us rejoice that in the ways of Providence a day has come, in which we can push forward the great truths of human rights and true religion. In the few months of the war, more has been brought to pass in the way of getting great truths into the minds of men upon the true brotherhood of the race, and the fatherhood of God, than in twenty or thirty years preceding the war. The pulpit, press, and rostrum should do their utmost to keep up the spirits of the people. The sinking of their courage is the only thing that can by possibility lead to ultimate failure.

Every true Freewill Baptist should be very active in sustaining the right tone of public opinion. We should remember that this great system of oppression which is now to come to an end has excluded our denomination from every slave state since the year 1839. We could preach what we believe to be the full gospel among the most distant heathens, or among the civilized nations of Europe. But in our own beloved land, only at the peril of life, could we preach in those sections cursed by slavery. Not one church could we plant in all those regions. We have hardly offered prayer as members of the

denomination in public, in family, or in secret, without asking God to overthrow the vile system which thus excluded our preaching from all the slave states. He is beginning to answer; and shall we, when He is so graciously answering, now begin to doubt and draw back from prayer? Ten or twenty years, even, of such war as this, is not to be spoken of as an evil in comparison with the accursed system that dooms to slavery a race for many generations. Now is the time to gird up our loins in mighty prayer. We can never give our sons and brothers at a better time for the spread of the gospel than in this great struggle. Defeat now leaves scarcely anything worth living for, perhaps, for a whole generation. As there is every indication the war will do its work thoroughly, let us not complain of its length till it is longer than was the revolution. If this war is a failure, remember, the revolution and all our past wars and triumphs are a complete failure also. In times of darkness, it is our duty, as Christians, to trust and to teach others to trust in that God who doeth all things well, and will at length appear for our deliverance.

It is a glorious day we have been permitted to see. Hitherto, since the breaking out of this war, we have been compelled to walk by faith almost altogether. But since the glorious proclamation, we can almost walk by sight. In other words, we may say, we are drawing so near to the end of the long anti-slavery race, that we can catch glimpses of the prize. What a glorious day is this, as compared with that in which pro-slavery mobs were burning buildings, killing such men as Lovejoy, and holding their terror over every pulpit that dared to lift up the voice of prayer for the dumb. He who pens these lines remembers some humble services in the holy cause, when it was respectable for the most respectable men of the community to turn out as a mob to silence him, if possible, from pleading for the dumb. Is it not enough to be permitted to live to see a time like this? What is the life worth that is not ready to be offered in sacrifice for the freedom of a continent? If this proclamation speaks in terms of emancipating only blacks, remember that it means the whites also. Preachers are also to be emancipated. Church members are to be emancipated.

Rulers are to be emancipated. Voters are to be emancipated. Slavery enslaves all.

Only one great hinderance to religion and true civilization in this great Union, and that great hinderance in ten states is now declared to be an outlaw by the highest authority of the land. When that law is executed, think of the pleasure of preaching the whole gospel in South Carolina and Georgia. It is as if a great empire were for the first opened for the gospel. Yea, it is like the return of missionaries to Madagascar, or some other savage land, from which they have been compelled to flee by persecution. The church and the school-house will take the place of the market for human chattels, and of the slave-quarters. The white men and the black men both will be able to read. The ignorance by which the mania of secession was enabled to spread over all the South land will be expelled. Nor is the South alone to receive blessings. The religion of the North will be of manlier type than that which we have been accustomed to see cringing at the feet of slaveholders. Infidelity will have one of its chief props taken away, the great inconsistency of the professed Christian church sustaining that system which is "the sum of all villanies." The Sandwich Islanders will need no more to tax their benevolence to send us anti-slavery tracts. Our missionaries abroad to enlighten heathen will no more need to divide their sympathy between the heathen abroad and those at home. When we speak of oppressions abroad, we shall no longer be compelled to blush for more degrading oppressions at home. America can be indeed the joy of the whole earth, the light of all lands.

Nor are we to be disappointed in all this. Already a great moral principle, publicly espoused, begins to ennoble this war. The soldier is readier to die, now that he sees he is not to die in vain. The proclamation begins already to give the real lovers of the country new hope. The preacher and the private Christian, in those days before the proclamation appeared, were in great doubt how to pray. Now both ask God's blessings without stint upon the national arms; both feel no hesitation in pleading with God to send disaster and confusion upon the rebels who now are no more manifestly fighting for slavery

than our men are for freedom. Soon we shall hear that the proclamation has a similar effect upon Christians abroad. It will no longer be asked what the war is about in America. The operative who is suffering from hunger will bear his misfortunes with a lighter heart when he learns that his sufferings tell so much toward the freedom of the slave. All these influences will soon cause a moral rebuke from the whole world to fall upon the rebels and their cause, which hitherto they have managed to bear by giving over a generous share to us, which they will not now be able to do.

The darkest time, says the adage, is just before day. It is now the time of desperation with the rebels. It is their last chance. The preliminary proclamation and the President's annual message told sadly against their cause in Europe. We are at our weakest point. Just giving up an old policy, we have not yet been able to get thoroughly at work with the new. But the temporary successes of the rebels, and the baffling of our arms for a season, will have the effect to plant our forces thoroughly upon the great principles of the proclamation. We shall not fear after every little success of our arms that some slimy compromise is to preserve slavery alive. The great forces of freedom and of slavery have at last met in mortal combat. The issue cannot be doubtful. Let us pray, work and wait with faith and patience. The glad day is coming to bless this land, and if we do not live to see it, let us part with life in the happy consciousness that we have done what we could to bless those who are to come after us.

Art. VI.—CONTEMPORARY LITERATURE.

Lectures on the History of the Eastern Church, with an Introduction of the Study of Ecclesiastical History. By Arthur Penshyn Stanley, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. New York: Charles Scribner. 1862. [Published by arrangement with the Author.]

We do not often take up a book with so much anticipation of pleasure and profit as we did this. We have not been disappointed in those respects, though we have found the book quite a different one from what we expected. The early history of the Eastern church is delineated with greater particularity than we supposed. The description of the Council of Nice is rarely equalled by anything in ecclesiastical history. The characters and the scene are reproduced with rare skill and power. So, too, the connection between the Eastern church and the present Russian church is clearly traced, and the characteristics of the latter so delineated that the reader at once recognizes the special relationship between the two. The reader will, however, be a little disappointed in the historical part pertaining to the Russian church; but the author's skill in biographical delineations keeps up the interest to the end of the volume. His chapters on Constantine and Athanasius, on the Patriarch and Peter the Great, are excellent specimens of biography. The author's space, however, is rather too narrow for so extended biographies, without encroaching somewhat upon the interests of the history.

We do not remember of meeting a more interesting view of Mahometanism than is contained in this volume, and the interest is the greater that the subject is viewed in its relations to ecclesiastical history.

For many centuries the Western or Catholic church was a great political power as well as ecclesiastical. The Eastern church, the rival of the former, almost disappeared from the world. But now the Western church is daily sinking into insignificance as a political power, and its old rival has appeared as a conspicuous and mighty character, closely wedded to one of the mightiest nations of Europe.

In the slight notices taken of the Dissenters of Russia, one cannot but fear that we get but one side of the facts, either owing to the want of more extensive information, or from the author's prejudice, growing out of his personal relation to a State church. For instance, we know how unjustly some writers propose to reduce the baptismal question to one of mere quantity of water. We will, however, cite two or three interesting paragraphs:

"And what are the grounds of this Eastern non-conformity? They are grounds which all Western churches would do well to hear,—Rome or Geneva, England or Scotland, Conformist or Non-conformist, Free Church or Established Church,—grounds almost equally instructive, whether we recognize in them our own likeness or our own antipodes. It was deemed a mortal sin in the established clergy, that they gave the benediction with three fingers instead of two. Ecclesiastical history was ingeniously pressed into the service, and the true cause of the separation of the Latin from the Eastern church was

alleged to have been, that Pope Formosus had introduced into the world the impious and heretical doctrine of the three fingers; in consequence of which he had been condemned as a heretic, his body disinterred after death, and the offending fingers cut off by his more orthodox successor. Their form of the cross has three transverse beams instead of the Greek two or the Latin one. It was a mortal sin to say the name of Jesus in two syllables instead of three, or to repeat the hallelujah thrice instead of once. The course of the sun pointed out beyond doubt that all processions are to go from left to right, and not from right to left. It was an innovation of the most alarming kind to read or write a word of modern Russ, to use the service books of which the errors have been corrected by collation with the original copies, or to use the revision by which the authorized version has been purified from the mistakes produced through time or ignorance. It was an act of unpardonable rashness to erase the word 'holy,' which had thus crept into the clause of the Nicene Creed, which speaks of the Giver of Life, or the interpolations which caused them to speak in their baptismal service of 'one baptism by fire for the remission of sins.' In defence of this corruption of the text, whole villages of these 'Fire-Baptists' have been known to commit themselves to the flames. It is probably (with the exception of the somewhat similar foundation of the practice of Suttee in India) the most signal instance of martyrdom in the cause, not even of a corrupt practice or a corrupt doctrine, but of a corrupt reading.

"These were the main charges against Nicon. There were others still greater against Peter. It was a mortal sin to introduce into the churches pictures by the Western artists. All that Raphael or Correggio ever painted are an abomination in the eyes of an ancient Russ. It is a mortal sin to hear the services chanted in the sweet notes which were brought by Nicon from Greece, improved by Peter from Germany, perfected by Catharine II. from Italy. It is a departure from every sound principle of Church and State to smoke tobacco. The ancient Czars and Patriarchs had forbidden it, under pain of tearing out the offending nostrils. Peter, for that very reason, and for commercial reasons also, tried to force the abhorrent article on the non-reluctive nation, and asked whether the smoking of tobacco was more wicked than the drinking of brandy. 'Yes,' was the deliberate answer, reaching perhaps the highest point of misquotation that the annals of theological perverseness present; 'for it has been said that "not that which goeth into a man, but that which cometh out of a man, defileth him."'"

"It is, or was till very recently, a mark of heresy to eat the new unheard-of food of the potato, for that accursed 'apple of the earth' is the very apple of the Devil, which was the forbidden fruit of Paradise."

THE ORIGIN AND HISTORY OF THE ENGLISH LANGUAGE, and of the Early Literature it Embodies. By George P. Marsh, Author of Lectures on the English Language, etc., etc. New York: Charles Scribner, 1862.

These lectures were originally delivered at the Lowell Institute in Boston, in the autumn and winter of 1860–61. The former work on the English Language, by the same author, gained him a European reputation which this volume, we think, will fully sustain.

After his introductory chapter, the titles of the lectures are as follows, in their order: Origin and Composition of the Anglo-Saxon People and their Language; Anglo-Saxon Vocabulary, Literature and Grammar; Semi-Saxon Literature; English Language and Literature of the First Period, from the middle of the Thirteenth to the middle of the Fourteenth Century; Commencement of the Second Period, from 1350 to the time of the author of Piers

Ploughman; The Author of Piers Ploughman and his Imitators; Wycliffe and his School; Chaucer and Gower; The English Language and Literature from the beginning of the Fifteenth Century to the time of Caxton; The English Language and Literature to the Accession of Elizabeth; The English Language and Literature during the Reign of Elizabeth.

There is great promise that the works of Mr. Marsh will turn the attention of many students to the study of the Anglo-Saxon language, and continually bring into new use words which will both enrich the ordinary vocabulary and preserve the strength of our language. The study of the Anglo-Saxon will add, no doubt, to the grammatical knowledge of our language. We give the reader one paragraph from this interesting work:

"Although, as I have remarked, Anglo-Saxon words not apparently of Gothic origin are not freely used as material for derivation and composition, the indigenous roots, on the other hand, exhibit a remarkable plasticity in the way of derivative formation, and a great aptitude for organic combination. Turner well illustrates this property of Anglo-Saxon by tables of primitives with their secondary forms, and he enumerates more than twenty derivatives from the noun HYGE (or hige), which signifies both mind and thought, that is, intellect quiescent and intellect in action. Among these are verbs, secondary nouns, adjectives and adverbs, which, by various modifications, express not only mental states and mental acts, but a variety of moral emotions and affections. From MOD, mind, temper, and GETHANK, a word of allied original meaning, are given an equal number of derivatives; so that from these roots we have, by the aid of significant terminations and a few subordinate compound elements, not less than sixty words expressive of intellectual and moral conceptions. There are, besides these, a great number of other words almost equally fertile belonging to the same department of the vocabulary, and hence it will be obvious that its power of expression on moral and intellectual subjects must have been very considerable. Indeed, it would be difficult to find, in any language, a term indicative of moral state or emotion, or of intellectual action or perception, excepting, of course, the artificial terms belonging to the technical dialect of metaphysics, which is not at least approximately represented in the Anglo-Saxon vocabulary."

THE AMERICAN ANNUAL CYCLOPÆDIA and Register of Important Events of the year 1861. Embracing Political, Civil, Military and Social Affairs; Public Documents, Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture and Mechanical Industry. New York: D. Appleton & Co. 1862.

This Annual is to be, in effect, the continuation of the New American Cyclopædia, as an annual supplement. The subsequent volumes are to be published each successive year, about March.

The present volume is very naturally devoted largely to the war. "Whether constitutional liberty," says the preface, "can survive the violence of human passions; whether institutions organized to preserve and protect the rights of men, and which depend for their existence upon the will and pleasure of those whom they control, can withstand the shock of military power, are questions in which the welfare of all is at issue. The conflict, therefore, in the United States,—embracing the political principles involved with the arguments of their respective advocates and opponents; the movements of the leaders of secession, from their first acts to the close of the year, including their proceedings step by step, in each of the Southern States, until

they had resolved themselves out of the Union, and their subsequent efforts; the organization of the Confederate States; the principles upon which the organization was founded; the civil and commercial regulations of the Confederacy; the movements of its government to fill its treasury, organize and equip vast armies; the counteracting movements of the United States; the organization of its armies, with the details of the weapons for the infantry and artillery, and for the batteries of the ships and gunboats; together with all the original documents, from the Messages of the respective Presidents; the instructions of Cabinet officers; the Messages and Proclamations of Governors; the important acts of the United States and Confederate Congresses; the acts and resolutions of State Legislatures; the proclamations and orders of commanding officers; the contributions of men and money from each State, North and South; the details of every battle and skirmish involving a loss of life,—form an important part of this volume."

It is believed that no important public document in this immense field has been omitted. Here you find the copy of the Confederate Constitution boldly setting forth negro slavery as the foundation of the new empire, and the bold proclamation that the accursed system keeps equal pace with the Confederate flag if it shall unfortunately go into any new territory; here, on the other hand, you find the timid, hesitating messages and proclamations to the effect that slavery shall not be hurt if the rebels will but stop somewhere before the overthrow of slavery is absolutely necessary to the preservation of the life of the nation. It is certain that the rebel documents breathe the spirit without concealment, without compromise. The world can never lay to their charge that they have concealed the object of their rebellion.

Though the Annual is in effect the continuation of the Cyclopædia, it is in itself complete and independent, and is sold by itself. The subjects are alphabetically arranged, and the index is ample and minute. The work is an honor to the publishers and a blessing to the world.

An English Grammar. By G. P. Quackenboss, A. M., "Principal of the Collegiate School," N. Y., Author of "First Lessons in Composition," &c., &c. D. Appleton & Co. New York: 1862.

It is claimed for this new book that it will work well in the class-room; that it classifies words as parts of speech exclusively according to their *use*, thus doing away with arbitrary distinctions; that it is superior to its predecessors in arrangement and analysis; that it explains perplexing constructions; and that it puts forth original and important hints that greatly facilitate the mastery of the subject. We could not concede, without qualification, all these claims, still, we have examined it sufficiently to satisfy ourselves that it is decidedly in advance of any other grammar which we have seen within so small a compass.

Louise Juliane, Electress Palatine and her Times. By Fanny Elizabeth Bunnett. New York: Robert Carter & Brothers. 1862.

This is a volume of peculiar interest in these times. The history of the wars for religious freedom after the great Reformation in Europe is most in-

structive and encouraging to a people engaged in such a conflict as that upon us. We feel that a war of the present magnitude ought to be completed in a few months; that every person holding official position should show himself patriotic and capable. But an acquaintance with the history of the times just mentioned shows us that inefficiency, corruption, half-heartedness, betrayals, unnecessary discomfitures and delays, are not for the first found in our nation. The light of history shows that it is more likely the war may continue many years, than that a few months will end it.

The character introduced to us in the biographical portion of this volume is one of the most admirable. The princess of the house that gives to England the best monarch of our times, if not of all times, had the saddest of experiences in temporal affairs; but the genuine Christian life in her made it manifest to all that she was of a kingdom that cannot be shaken even when all earthly kingdoms pass away.

We assure the reader that he has a rare treat before him if he has yet to read this book.

DEMOCRACY IN AMARICA. By Alexis DeTocqueville. Translated by Henry Reeve, Esq. Edited, with Notes, the Translation Revised, and, in great part, re-written, and the additions made to the recent Paris Editions, now first translated, by FRANCIS BOWEN, Alford Professor of Moral Philosophy in Harvard University. In two volumes. (12mo., pp. 559, 499.) Cambridge: Sever & Francis. 1863.

The work of DeTocqueville, has been, by general consent, assigned the first rank among all the expositions of the civil polity and the social life and manners of the United States. A tried friend of Democracy, even where popular government had proved a failure, and monarchy had the prestige of time and triumph, he came to this country to study its institutions in the spirit of earnest inquiry and manly candor, determined to learn the facts instead of bolstering up his theories, and to act the philosopher instead of playing the partisan. One can hardly fail of surprise in discovering how abundant and varied was the information which he gathered, while his use of the materials becomes a still more decisive proof of his rare ability and adaptation to the work which he undertook. There are, as might be supposed, inaccuracies in some of his detailed statements, some of his inferences are based on a partial view of the facts, and are hence untrustworthy, and a few of his generalizations are hasty and unguarded. But he discovers a wondrous clearness of vision, seldom fails to detect the law underlying the phenomena which confuse other minds, apprehends the antagonistic tendencies which operate in the same sphere, points out the coäction and counteraction of forces with care and skill, exposes the dangers which lurk among the most active elements of our prosperity, defends what has been unjustly attacked, tells us of the faults and warns us of the dangers which we are slowest to confess and most reluctant to see, and analyzes our whole life with a thoroughness only equalled by the admirable manner in which he describes it. He blends the vivacity of his own nation with the thoroughness and patience of his German neighbors. He is too candid to awaken prejudice, too able to allow distrust, too appreciative to be

refused a hearing, too frank and faithful to be rejected, even when exposing our faults.

Our present experiences are disposing not a few thoughtful men to study our civil polity, in order to discover whether it is inherently defective and weak, and to find, if possible, how it may be hereafter saved from such a peril as now threatens its existence. The careful study of these volumes could never be of greater service to us than now, and a general demand for them would be one of the most promising symptoms in our body politic.

This edition, issued by Messrs. Sever & Francis, distances by far all its predecessors in this country. The translation has been thoroughly revised, and much of it re-written, by Prof. Bowen, whose labor has been large, and whose eminent fitness for the task is beyond all question; considerable new matter has been added in the Appendix, and valuable foot-notes are scattered through the work; while the mechanical features of the volumes are such as to leave nothing to be desired. No specimens of book-making have appeared on either side of the ocean more nearly faultless than this.

THE RESULTS OF EMANCIPATION. By Augustine Cochin, Ex-Maire and Municipal Councillor of Paris. Translated by Mary L. Booth, Translator of Count De Gasparin's Works on America, etc. Boston: Walker, Wise & Co. 1863. 12mo., pp. 412.

Nothing could well be more opportune than the issue of this work at this time, in view of the bearing which its facts have upon the work to which this nation is committed in the recent Emancipation Proclamation of the President; and it is difficult to perceive how so much carefully collected, authoritative, detailed, varied and classified testimony could have been brought together in a single volume, or issue from a more significant source, or be presented in a more lucid and attractive way. The entire history, and the practical working of emancipation, especially in the French and English colonies, are here given on the authority of official documents;—not at all in the form of hasty grouping and superficial generalization; but each colony is considered by itself, all its peculiarities are noted, and the specific methods and experiences in each case are carefully, faithfully and impartially set forth. The author, in his introduction, says:

"It seems as though each colony had received the mission of representing a distinct experience. We shall see in the investigation which is outlined in this book, the success of emancipation depends,—in Antigua, on religious education; in Barbadoes, on the numbers of the population; in Martinico on the intelligent activity of the colonists; in St. Thomas, on commercial freedom; in the Isle of Bourbon, on the precautions taken from the beginning to maintain labor; in English Guiana on the progress of small estates; in Mauritius, on the facility of procuring laborers. We shall see, on the contrary, long sufferings caused in Gaudaloupe by political disturbances; in Jamaica, by the ill-will of the former masters; in French Guiana, by the scarcity of capital, and the insufficiency of population on a vast territory."

It is easy to see that the plan of the author is a broad one, and the work undertaken laborious; but it is not too much to say that the book does yield to the student all that is here indicated. The fact that the French

Academy awarded the author the sum of 3000 francs as a prize for the essay, shows the estimate put upon the work at home; and no careful reader will wonder at the testimonial. It will be studied by our American statesmen, who will find in it the evidence that emancipation, even under great disadvantages, has been both a pecuniary and a moral success; and they may also learn how to make our own work of enfranchisement a large and sure and speedy triumph. The volume ought to end at once all the vapid declamation about the folly and the horrors of giving freedom to the slave, and set the nation earnestly at work to turn our year of emancipation into a true year of Jubilee. It will and must supersede all other works on the same subject, and he who has mastered this treatise, will hardly need to study farther. We omit all quotations of its accumulated facts and figures, both because it would be difficult to find a stopping-place, and because it is better to let the book speak for itself when it may have opportunity to tell its own and its whole story.

THE LIFE OF EDWARD IRVING, Minister of the National Scotch Church, London. Illustrated by his Journals and Correspondence. By Mrs. Oliphant. New York: Harper & Brothers. 1862. 8vo., pp. 627.

Excepting Carlyle's characteristic monograph, no writer had attempted to tell the life-story and paint the true and full-length portrait of Edward Irving, till Mrs. Oliphant, nearly thirty years after he had been laid in the grave, came forward, fearless and without apology, to call the world's attention to one whom men had wondered at, studied over, and dismissed as an enigma, pronouncing him "true friend and tender heart—martyr and saint." She is full of true veneration for her subject, and portraiture seems to her synonymous with defence, and description is always tinged with praise. She makes his face magnificent, which the engraver sets before us as exceedingly homely, and his form is full of stateliness to her eye, though the picture represents him as overgrown upward. She not only defends him in the matter of the "gift of tongues" with which he is so prominently identified, but she sees the martyr's fidelity and the prophet's garment amid the excesses at Regent Square.

And yet we should be sorry to give the impression that Mrs. O. is a mere fulsome panegyrist, choosing for her subject a man wanting in nobility and worth. Irving had many and rare elements of greatness, and was harshly judged by not a few who could not appreciate his real excellences, and forsaken and sneered at by many who would have honored themselves by stooping to loosen the latchet of his shoes. And this biography is written with ability, discrimination, taste, skill, fervor and eloquence. Indeed, no volume of its class has fallen into our hands for many a day more crowded with interest, or combining more happily so many merits of the first order. It furnishes the amplest means of knowing Irving thoroughly, and of judging of his abilities, experiences and character; and though all readers may not accept Mrs. Oliphant's inferences and estimates, they can hardly help thanking her for her eminently readable, instructive and eloquent book.

THE

FREEWILL BAPTIST QUARTERLY.

No. XLII.—APRIL, 1863.

Article I.—THE AGE OF LEO X. IN CHURCH HISTORY.

In the month of March, 1513, the Cardinal Giovanni de Medici, assuming the name of Leo X., was inducted, with pompous ceremonies, into the Papal chair as the chief of religion and representative of St. Peter at Rome. The Papal See was then at its height of power and grandeur. Though possessed of little territory under its immediate rule, its authority, with various degrees of deference, was acknowledged in the most potent kingdoms of Europe.

Under the warlike Julius II., predecessor of Leo X., the petty tyrants in the neighborhood of Rome, who had opposed its schemes, were exterminated, and all the states claimed by the church were subjected to its power. At first patronized by barbarian chiefs and by Christian princes, it came gradually to assert its right to dispose of the kingdoms of the earth at will, —a right more fully recognized in the tenth century than at the opening of the sixteenth. New discoveries on the Western continent furnished valuable occasions for extending its credit and influence. The maledictions of the Vatican possessed, for the ignorant and superstitious masses, greater terror than the anger of Francis or the petulance of Henry, and its decisions were more weighty than the edicts of princes. The

revenue of the church, though largely curtailed by a growing jealousy of the influence of the pontiffs, was yet immense. England was still to the Popes their "garden of delight," supplying their treasury more liberally than any other kingdom; while all middle and Western Europe was laid under oppressive contributions to meet their lavish expenditures. The legates of the church were regarded with marked consideration in the courts to which they were despatched. The great councils, so much feared by the Popes, and which never sat without abridging some of their privileges, were at an end. All outward commotion was stilled, and the quiet was deemed the harbinger of lasting peace at Rome; but it was the startling stillness which precedes the fearful avalanche. Men who were watching the signs of the times with an eye kindled by truth, trembled at thought of the crash that must come. One faith, scarcely questioned in any quarter, bound the nations with its blighting power.

Such were the external prospects of the church at the beginning of the pontificate of Leo X. The exultation of all classes ensuing his elevation, was more general and unrestrained, because his mild disposition presaged a reign of peace, and his well known patronage of letters gave promise of still greater benefactions and encouragement to the scholar. An almost constant activity in arms had given Julius II. little leisure or relish for literary pursuits. His statue at Rome represented him with a sword in his hand, according to his own direction. Under the profligate Alexander VI., literature had also suffered neglect, so that for the twenty years preceding the election of Leo, it had made little progress. The name of the Medicis is inseparably connected with the introduction and advancement of polite literature and the arts in Italy. Under the auspices of Cosmo de Medici, to whom a cargo of Indian spices and Greek books was often brought in the same vessel, and by the munificence of Lorenzo de Medici, the father of Leo X., Italy had become truly "the garden of literature." Such important services were remembered with gratitude by the college of cardinals to which was assigned the election of a successor to Julius, and contributed in no small degree to the choice of Leo.

Nor were the hopes entertained respecting his future course destined to disappointment. At the outset it was marked by great liberality in forgiving past offences, and by largesses for men of letters. The study of Greek received a new impulse from his encouragement; while to the indefatigable, elegant and correct Aldo Minutius at Venice, who offered a piece of gold for every error pointed out in his printed pages, was entrusted the publication of ancient Greek and Roman authors. A Greek press was also established at Rome, from which, editions of Pindar, Sophocles, Plato and Aristotle were rapidly issued. Men were made archbishops because of their eminent services in literature. Scholars were invited from the East to introduce the study of the Oriental languages. The Hebrew was publicly taught in Rome; and the Chaldaic, Syrian and Armenian literatures were made to yield delight to the scholar, and contribute to greater refinement of taste. It was no longer intimated in Rome that Greek was the snare of the Devil, nor that if one should study Hebrew he would immediately become a Jew.

Researches for antique vases, statues and gems were enthusiastically promoted. To be the producer of a genuine specimen of antiquity was to secure a competence for life. Whatever of such treasures were desirable were bought by Leo, and paid for from the church revenues.

The church, fearing at first the introduction of learning, had turned, after a time, all its streams to her own aggrandizement, and became its chief patron; and its language was no longer hostile with the severe sarcasm of Petrarch or of Dante, its early vigor was withdrawn by the influence of papal gold. "No storm nor any cloud arose in Italy to obscure the rising sun of her classical literature," and now, at the opening of the sixteenth century, it shone with a splendor surpassing that of every other period. The choicest efforts of the chisel, the pen, and the pencil made the age of Leo the golden age of art. When Lionardo da Vinci threw the freshness and force of his youthful genius into the scene of the last supper; Michael Angelo purchased immortal fame by his masterpieces of sculpture and painting, and Raffælle gave the world the renowned fres-

coes of the vatican, the cartoons and the transfiguration. Engraving on copper was then invented, and supplied an important branch of industry to the artizan. Musical composition and performances were the objects of patient study, since distinguished composers and performers were rewarded with great liberality,—to some, even bishoprics were presented.

The efforts of Leo were also directed to the political aggrandizement of Rome. The presence of the French in the North of Italy, and of the Spaniards in the kingdom of Naples, endangered the liberties of central Italy, and weakened the authority of the church. Leo, with a far different spirit from that of the modern hero of Italian liberty, sought an united Italy, that, the influence of Rome being acknowledged in all its states, the voice of the pontiff might become more authoritative in the temporal and spiritual diplomacy of the church. To accomplish this, he endeavored to turn these powerful adversaries against each other, hoping to profit by any advantages which their fear or defeat might afford. He endeavored to unite the arms of Christendom in a crusade against the Turk, but the jealousies of Christian monarchs prevailed over the entreaties of the Pope and their fears of the aggressive Ottoman.

As the patron of literature, Leo was an example of culture, and its chief promoter. He ardently desired the peace of the church, and endeavored to harmonize the princes in its communion. His character is entitled to admiration, chiefly and almost solely because of his important encouragement of letters and the arts. Though by far superior in virtue to an Alexander VI., though less warlike and unscrupulous than a Julius II., yet he was in no way fitted to be the vicar of Christ on earth. Desirous of freeing Italy of invaders, he became, in his encroachments upon the neighboring states, the destroyer of their privileges. To accomplish his ends, he did not scruple to resort to treachery and blood. He was more zealous for the interests of his family than for those of the Papal See. An excessive love of display, a voluptuous indolence, and an almost total want of religious principle, united to unfit him for his high office. Proficient in profane literature, rejoicing in the verse of Homer, imparting his own enthusiasm to the multitude of

scholars dependent upon his bounty, there was no love for true religion in his heart, no zeal in bringing the Holy Word to light, or in promoting its study. He was far-seeing in politics, his judgment in letters and in questions of art was unquestionable; but to an unenlightened heart the reformation was in no way rightly comprehended, nor was it understood as an inevitable reäction from Romish corruption and superstition. His apparent leniency toward the Reformation is to be attributed to the natural indolence of his disposition, and to the fear with which the proportions and weight of the movement inspired him. Temporal power was a shield for it, not to be menaced, but courted.

His sympathies were humane. His interposition in regard to slavery is the most striking illustration of this statement, and one which awakens our gratitude. Urged by lust for gain, the settlers in the Spanish dominions in America, seized upon the natives and distributed them as slaves proportionately among the different families of the settlements. The Dominican monks opposed so infamous a practice, but the Franciscans, without attempting to justify such a course, favored it. The matter was finally referred to the Pontiff, who declared that not only religion, but nature itself, cried out against slavery.

After a short illness, cheered by scarcely a friend from among all those whom he had benefited, unattended by any of rank or power, Leo died, after a pontificate of eight years and eight months, in December, 1521. The head of a powerful hierarchy, he had all its resources at his command for untold good, but he chose to turn them to the service of this world. He died without the administration of the sacrament,—a fact which fittingly represents his disregard for all religion. His influence was transitory, his power of short duration. At his consecration as Pontiff, the master of ceremonies held in each hand a reed; at the top of one was a lighted candle, on the other was fastened a bunch of tow; he then, kneeling before the new Pope, set fire to the tow, at the same time repeating, "*Pater sancte, sic transit gloria mundi.*" In regarding the magnificence of his reign, the desertion and loneliness of his

last illness, the results of his life, we may take up the refrain, "Thus vanishes the glory of the world," while we more gladly pass to consider the enduring work of God.

The religion of this period was fearfully alienated from the religion of Christ. Errors and weaknesses, witnessed and condemned by the primitive disciples, had now assumed gigantic proportions, and appeared under many new forms. There is no sadder page in history than that which portrays the state of society in the tenth and eleventh centuries. It was that of debased ignorance and blindest superstition among all classes. Implicit obedience was paid the officers of the church, whose acts were characterized by the most fearful crimes and unblushing debauchery. A few gleams of light burst forth in the centuries intervening between these centuries and the Reformation. There were individuals who maintained in secret the purity of their faith. Now and then a faithful pastor might be found who would look with pity upon his flock, torn by the wolves of Rome. Now and then some brave spirit would arise to strike with sturdy blows at the prevailing customs and corruptions, till the gripe of the inquisition laid his arm low in death. Thomas Rhedon, a friar, yearning for more light for his darkened soul, hoped to find Rome a fountain of spiritual refreshment. He set out thither, he tells us, "for the purpose of having his spiritual understanding improved, but found it a den of thieves." He returned heart-sick, and more distressed than before, prophesied against Babylon, and was burned four years afterward, in 1436.

In the secluded valleys of Piedmont, the gospel had been cherished with considerable purity from the earliest ages of the Christian church; nor had the true light faded from the hearts of the Waldenses and the Albigenses, as they knelt before God in their mountain fastnesses. They suffered severe persecution; but persecution and consequent dispersion spread the truth which their enemies would extirpate. Wickliffe, who flourished in the latter part of the fourteenth century, was the faithful apostle of evangelical religion in England, and prepared the way, by his Bible translations, for the Reformation of near-

ly two centuries later. John Huss and Jerome of Prague, were the firm adherents of a living faith, and sealed their lives with martyrdom in Central Europe.

At the opening of the sixteenth century, the church was full of corruptions in doctrine and life. The name of Christ, though everywhere professed, was almost totally unknown in heart. Under pretence of bearing his poverty, the Franciscans had become rich and powerful. Dominic had long before instituted that system of mechanical devotion which was at its height at the beginning of that century. Pater Nosters were counted by the studs of the belt, and the repetition of senseless forms took the place of recitals of the Psalms. Amid the multitude and burden of religious observances, the priests came and offered to alleviate the distresses which they caused, saying to the people, "you have not time nor strength to endure them; nor is it necessary that you should do so; what is more fitting than that those consecrated to the work of mediation should be your servants and bear your burdens; let us then perform for you such duties, for which it is right that you should pay us certain sums of money." So for a fast a sum was demanded, according to the supposed pecuniary ability of the suppliant. Christ, it was taught, shed more blood than was necessary for the salvation of the world, as one drop must be all-availing. The excess, therefore, formed a treasury from which the church might for all time draw for its purgation; moreover, to this treasury great additions had been made from time to time by the superabundant merits of the saints. Certain individuals were supposed, even by their contemporaries, to have made attainments in piety beyond what was required of them.

Purgatory was invented that the long penances,—too long for expiation here,—might be sure to have completion there, or from which the soul might be released by virtue of the prayers, or more especially by the liberal donations of friends. Then there was the sale of indulgencies, forming an important source of church revenue. By donations to Rome, the souls of the departed might be rescued from eternal torments; and who could refuse to pay freely for such a result? "As soon," said the infamous Tetzel, "as the money tinkles in the chest of de-

posit, the soul of your friend rises up from Purgatory." The cries and groans of those who had wandered through towns and cities, scourging themselves at every step, were, by this easier doctrine, silenced;—merit could be obtained thenceforth by an easier and more agreeable way. The Bible had been printed in Latin at Venice and at Rome, but Latin was a sealed language to the masses, and the treasury of truth was hidden from them. The gospels were translated into verse in imitation of Virgil's Æneiad, to please the tastes of the learned. Christ was alluded to under the expression, "Minerva sprang from the brow of Jupiter." He was depicted as the jealous guardian of the interests of the Pope, and his profligate minions, ready to wreak vengeance on all who should dare refuse their offices or oppose their demands. Religious teaching was abandoned by the bishops for rites and processions, full of display. A swinish sensualism reigned in convent and monastery, and spread its infection through society. Virtue was nowhere safe or respected. Extortion, deception and lust were familiar to the priesthood.

In the first century Stephen called upon the Lord Jesus Christ in the hour of death; the monk of the sixteenth century, when dying, called upon saints whose lives had been as vile as his own. The people were taught that it was possible to deserve grace by performing certain meritorious acts, or that salvation was of works, not by grace. None, not even members of the church and partakers of its holy communion, were supposed to have been visited by the Holy Spirit. Celibacy was enjoined upon the clergy, and became the source of gross abuses and social evils. Faith was regarded merely as an intellectual process, an assent of the reason. The intolerance which once burned the Jews in their synagogues, still refused them citizenship, and made them the defenceless objects of fraud and avarice.

The Bible and Biblical studies were in disrepute, while Aristotle and Plato were the favorites of the ecclesiastics. All rules, all discipline and teaching, pointed to the Pope, rather than to Christ, to the priests as mediators, rather than to the merits of the Saviour. The intellectual light that shone with such

brilliancy, exposed prevailing errors and vices in the church, but discovered no new and better way. As always, whenever such an exposure is made, accompanied by no emphatic voice for reform, infidelity succeeded, and all religion became the object of ridicule. A Platonic philosophy was invented to check such mockery, but to no avail, for the fire of the "spirit that quickeneth" was lacking.

The ecclesiastical and temporal power of the Popes had suffered considerable diminution in the eyes of Europe long before the beginning of the sixteenth century. In the fifth century, the church attempted the separation of temporal and spiritual authority as a step necessary for its protection from the barbarians, since they were no respecters of princes or kings, while they were overawed by the displays and imposing rites of the church. But both temporal and spiritual jurisdiction were claimed not many centuries after, much to the detriment of the influence of the Holy See. For when temporal princes saw the Pope acting as a temporal prince, and as unscrupulous as themselves, they treated him with no more ceremony than those of their own rank received. In the race for earthly power, the pontiff could hardly hope to keep pace with his neighbors, except by sharp strategy and fraud, but by these his spiritual influence was impaired. The encroachments of Leo, and his crafty policy, called from Maximilian the expression, "This Pope, like the rest, is, in my judgment, a scoundrel. Henceforth I can say that in all my life no Pope has kept faith with me. I hope, if God be willing, that this one will be the last of them." Ferdinand did not hesitate to oppose earthly strategy to the reckless, perjured holy Father. The rebellious and angry Louis XII. threatened the great See with total destruction, and had the audacity to besiege Julius II. in Bologna. The influence of such a spirit of opposition and contempt in court and palace, could not but extend to the people. A spirit of free inquiry sprang up with the introduction of learning, and it acquired a greater power and spread with greater activity upon the invention of printing. Men began earnestly to question the right of Rome to control their reason in matters of faith, or to resort to compulsion in case of difference. Systems formed for the dark ages, practi-

ces confirmed by time, were at length seriously and determinedly examined. Many were eager to throw off the yoke forever that bound them to a blind, unreasoning hierarchy. Politically, the Papal See was everywhere despised, for no other power in Europe showed so many and so great proofs of imbecility.

This freedom of inquiry was most prevalent in Germany, where intellectual light had been made to minister in holy things for the soul, rather than, as in Italy, to a mere literary curiosity. Many noble minds were there wrestling for peace, and awaiting the dawn of a reformation. Frederick the wise, elector of Saxony, was, for years before the preaching of Luther, being fitted, by the teaching of the Spirit, to be the firm friend of a life-giving faith; Staupitz, the Vicar General, was at the same time receiving that spiritual discernment which should enable him to administer consolation to the tried inquirer of Erfurt. In 1513 Reuchlin gained an important victory over the Dominicans, who had declared him a heretic and threatened him with the inquisition. At his feet as a scholar sat Melancthon, who drank in much of the liberal, candid spirit of his cousin, and laid the foundation for valuable future service. The soldier, De Hutten, learned at Padua the bestial corruptions of Rome, and soon began to tear away the veil that hid them. Sickengen and Harmut, both knights, Bucer and Œcolampadius, were ready to give welcome aid to him who should appear as their leader.

The history of the towns of Germany before the Reformation bears frequent witness to the strenuous opposition of their inhabitants to the oppressions of the Papacy. The interference of the Pope in their quarrels served only to excite against him their disgust and hatred. The "League of the shoes" was formed but a year before the pontificate of Leo, by the peasantry of the Rhenish provinces, in resistance to the impositions of the clergy.

Upon this field, thus fitted, were the early triumphs of reform to be wrought. The luxurious habits of Leo, excessive munificence in literary directions, large donations to his family, had exhausted in a few years the well-filled treasury left by his predecessor. For the purpose of replenishing it, he had recourse

to the sale of indulgences, under pretence of desiring to complete the church of St. Peter, begun by Julius II. A bull was issued declaring full indulgence to all who should contribute for that most desirable purpose. Albert, archbishop of Magdeburg and elector of Mentz, likewise in want of money, engaged to form these indulgences for the spiritual benefit of Germany. The profligate Tetzel was employed as his agent, whose scandalous traffic, carried on in the most extravagant ways, excited the most reflecting inhabitants against the shameless exactions and pretensions of the church. By these indulgences, all crimes, however enormous, past and future, were forgiven upon payment of money. The frightful tortures of a soul in purgatory, and the great grace and wisdom of the Pope, were depicted in the strongest manner possible. Among other arguments used to excite liberality and pity, Tetzel remarked: "Do you know why our most holy Lord distributes so rich a grace? The dilapidated church of St. Peter and St. Paul is to be restored, so as to be unparalleled in the whole earth. That church contains the bodies of the holy apostles, Peter and Paul, and a vast company of martyrs. Those sacred bodies, owing to the present condition of the edifice, are now, alas, continually trodden, flooded, polluted, dishonored, and rotting in rain and hail. Ah! shall those holy ashes be suffered to remain degraded in the mire?" Upon which the historian of the Reformation remarks: "This description never failed to produce an impression upon many hearers. There was an eager desire to aid poor Leo X., who had not the means of sheltering from the rain the bodies of St. Peter and St. Paul."

Some of those who had purchased indulgences went, not long after, to confessional at Wittemberg, and declared themselves guilty of heinous crimes. In reply to the exhortation of the confessor, they declared that they had no intention of forsaking their practices. Absolution was refused them, notwithstanding the power of their indulgences. This confessor was Martin Luther, doctor of theology in the University of Wittemberg. Born in the same year with Leo X., his early years were not less distinguished for aptitude in learning. Hardships matured the strength and endurance of the one till he was fitted

to stand as the fearless champion of truth, luxury enervated the other, and made him minister to the corruptions of the church, over which, at the age of thirty-seven years, he was called to preside.

Both at Eisenach and at Erfurt, scenes of his early education, the life of Luther was marked by extreme religious sensitiveness and rigid punctuality. Earnestness in whatever he undertook was a trait even of his youth. At the age of twenty, he found a copy of the Bible in the library, and to his delight found there more Scripture than his books of devotion contained. By frequent recourse to it, the depths of his heart were revealed, but only to quicken conscience and determine him upon a more rigid observance of religious duties, for the purpose of gaining that peace that seemed to flee farther from him the more it was sought. He commenced his studies with a view to the law as a profession, but ardently desiring true holiness, and deeply impressed by the death of a friend, and by an immediate personal danger, he became a monk in the convent at Erfurt just before he had completed his twenty-second year. The convent still found him seeking for justification in himself. To perform religious duties he often went without food or sleep for days together. But the quiet of the cloister did not bring the longed-for peace of soul; he had not yet gained an assurance of pardon, and his fears still overwhelmed him. "I tormented myself to death," he says, "to procure for my troubled heart and agitated conscience peace in the presence of God; but encompassed with thick darkness, I nowhere found peace." The Vicar-general, Staupitz, who had passed through like struggles, and found light, became interested in the now emaciated monk, and, divining the cause of his disconsolate appearance, won his confidence, and bade him, as a requisite for peace, to love Him who first loved us. Filled with new emotions, he had recourse to the Scriptures, lo! they have become filled with new and stronger light. Repentance, bitter before, became sweet and pleasant. Soon after, when prostrated by disease, he found peace through the words of a monk, and believed at last that God had, for Christ's sake, forgiven *his* sins.

The needed work had now been accomplished in the heart of the reformer. The seed had been thoroughly sown, and the Holy Spirit nourished it daily. The foundation was laid—the superstructure must soon arise. In May, 1507, he was consecrated priest, and in little more than a year was chosen professor of physics and logic in the University of Wittemberg. He was not satisfied with his duties till he was appointed teacher of Biblical Theology, on obtaining, a year afterward, the degree of B. D. His manner of exhibiting the truth, his research in Biblical learning, his earnest manner, so contrasting with the indolent bearing and idle declamation of the monks, attracted crowds to his lectures. A life of activity now opened before him, and his whole nature was invigorated. He knew the vices of the clergy, and was aware how far the life around him was from the noble freedom of the gospel, but he still supposed everything to be holy at Rome. A journey thither in 1510 dispelled such an illusion; his feelings were subjected to many a shock and disappointment before he neared the Papal seat, but these were nothing to the grief and disgust with which he was filled by the indecencies practiced under the very eye of the Pontiff. Rome was revealed in its wretched deformity, and the lesson thus gained will be profitable to the reformer in coming contests with its corruption. He returned, and was soon after made doctor of Theology, when he took this oath: "I swear to defend the truth of the gospel with all my strength."

The fulfilment of that vow will break in upon the quiet life of the faithful pastor and sympathizing guide, for God has chosen him to be his special instrument in a higher work. The sale of indulgences, and the reception which it met at the hands of Luther, brought him into direct contact with Rome. His ninety-five theses, posted on the church door at the feast of all-saints in Wittemberg, was the opening of the contest that was to shake and divide the power of Rome, and bring light from the great darkness. Viewing the authority of the church with respect at the outset, regarding the Pope as sincere but misrepresented by his agents, he was not long in discovering that

the one was the determined enemy of truth, and that the other was the anti-Christ of Scripture.

In the character of Luther, we are perhaps impressed most by his downright earnestness. His sincerity was a powerful persuader with the people. In estimating his character, we are to consider favorably the influence of the times in which he lived, the heats of controversy in which he so often moved, the advantages which his enemies were ready to take of every sign of weakness and every exhibition of ignorance for the purpose of throwing obloquy upon the movements of the reformers. Did he concede a little in the controversy with Henry, he was called timorous; did he zealously oppose his adversaries, he was accused of violence and bitterness. He was not a perfect man; perfection is never an attribute of the leaders of society. Men whose predominant traits are marked and strong to such an extent as to overshadow the milder and more homely virtues, attract and lead society. Erasmus, with his great learning, was a coward, and could therefore be no reformer—when action was most necessary he always failed to act. The well-balanced nature of Melancthon could not have borne the burdens which one, developed excessively in the direction of boldness, even to rashness, easily carried.

While Luther was led, step by step, by a way he knew not, to become the apostle of reform; the same power that fashioned his future prepared other champions and witnesses in neighboring lands. A change gradually came over the thoughtless spirit of Ulric Zwingle. The stern majesty of the mountains in the Tockenburg awed his soul into deep reverence, but a nobler sentiment bowed his soul before Him who, a stronger bulwark, with more awful majesty than the mountains, encampeth round about those who love him. Deep seriousness and a strong purpose attended him as he went forth to encounter prevailing superstition and gross abuses.

The versatile, erudite Erasmus freely and with a strong hand exposed the corruptions of Rome, and, in 1516, he contributed to the spread of light by his New Testament, published at Bâle. An overmastering timidity, united with great caution,

prevented him, however, from becoming a leading spirit of the Reformation. Yet his labors were needful and important, as the means of enlightening and encouraging those who would not, like him, shrink in the hour of trial. His talents and mildness influenced many who, when once started aright, would not wait for his later cautious, equivocal policy, and who would despise him as he gradually came to be the peevish opposer of the work he once helped to forward.

From amid Alpine grandeur and solitude, where the Vaudois were hunted by an enraged priesthood till they could be followed no farther, Guillaume Farel was called to walk lovingly and reverently beside the aged Lefevre, to an understanding of the truth, and they became the pioneers of the Reformation in France. Briçonnet was pointed to the Bible, and found peace of soul even amid the dissolute court of Francis I. Then Margaret d' Alençon sang:

> " Though poor, untaught and weak I be,
> Yet feel I rich, wise, strong in Thee."

To Tyndale the most unpromising field was assigned. The intimacy between Rome and England was at this time, under Henry VIII., at its height. " This connection sustained a peculiarly complicated character at this period. There were the Annates, or first fruits, payable by the Archbishop down to the lowest ecclesiastic, upon election to office,—the appeal to Rome —the Dispensation from it—the Indulgence—the Legantine levy—the Mortuary—the Pardon—the Ethel-wolf pension—the Peter's pence for every chimney that smoked in England—the Pilgrimage—the Tenth—besides the sale of holy trinkets from Rome. These operated upon the inhabitants with as much regularity as the rising and the setting of the sun. It was a pecuniary connexion of immense power brought to bear upon the general conscience, which knew no pause by day, no pause by night,—falling, as it did, not merely on the living, but on the dying and the dead."* In the midst of such darkness, illumined nowhere by a gleam that human vision could dis-

* Anderson.

cover, Tyndale endeavored to introduce the light of God's word.

To Lefevre, in France, easier paths seemed to be opening. The opposition of her University to the Pope, the liberality of er scholars, the generosity of her people, seemed to mark her as the chosen theatre for the triumphs of evangelical religion. "But the chariot of France, which for so many generations seemed to be advancing to the right goal, suddenly turned at the moment of the Reformation, and took a contrary direction."

No apostle arose in Italy to stand side by side in the same sacred cause with Luther, Zwingle, Tyndale and Lefevre. There the only spirit that had given promise of a brighter hour had ascended from amid the flames to heaven. Savonarola of Florence was led by the writings of St. Augustine, and by the holy Scriptures, to saving truth. The light shone in the midst of darkness, and the darkness comprehended it not. The city of the Medicis, rich and polite Florence, the home of arts and learning, could not bear the mild yet faithful teaching of one who possessed what Grecian learning could never gain. He was burned first outside the walls of the city in 1498, under the charge of disparaging the authority of Rome, and teaching justification by faith.

At the death of Leo, in 1521, the work of Reformation, against which he had fulminated to little purpose, had been fairly in progress for four years, and was fully established. The Reformer, whom he had excommunicated, had become the idol of the people, while Tetzel, cast off by his ungrateful masters, because of his intemperate zeal, had died broken-hearted. The beneficent Maximilian had passed away, and for two years the crafty, inimical Charles V. has been reigning. The prospects of success are brightly dawning upon the Reformation with that year, and Luther looks forth hopefully to fresh triumphs. Zwingle is laboring amid an opposition growing every day more formidable, having not long before him the death of a patriot in the day of battle, by that stone whose rebound fatally reached the pacific Œcolampadius at Basle. Tyndale anxiously awaits the success of his labors in England; the

fires of Smithfield glow in the distance, near which stands the virulent persecutor, Sir Thomas More, giving his partial verdict against the sufferers. Henry VIII. gradually approaches the rupture with Rome, with which, in the person of Wolsey, he is walking so intimately. France walks on with timid, halting steps, and darkening prospects to St. Bartholomew, and the triumphs of ignorance and infidelity. Spain is dazzled by the glitter of new-found treasures, and no gleam of gospel light attracts her. Rome is secure in her fancied protectors, whose vengeance, only five years later, will be wreaked upon her while they sack her places of pride. The clouds that portend the fearful eighty years' war in the Netherlands, are just appearing in the Southern horizon, which shall bring ruin and death in return for love of truth.

All these exhibit God's workings. The trials of nations come as the inevitable opposition between truth and error. Every inquiry into God's dealings with the nations of the earth, into the triumphs of truth though they be long delayed, into the means by which, through hardship and blood, our blessings have come, must at once quicken our gratitude for his wondrous wisdom and guidance, and determine us more completely never to yield to traitors, who, whether they aim directly at the downfall of free institutions, or sympathize with the violent and connive at their designs, are alike seeking to enthrone human passion in the place of Divine right.

Art. II.—THE SABBATH SCHOOL:—ITS ANTECEDENTS—RISE—PROGRESS—AND DEVELOPMENTS.*

The apparent presumption of many is, that the greater proportion of human wisdom, learning and forecast, benevolence and active piety, sacrifice and devotion, belong to this age of the world; and that the young were left to themselves, uncared for in their religious interests, till within a very brief period. This is a fallacious and groundless supposition.

Sabbath Schools may be somewhat *modern*, yet religious instruction for the young is no new invention; Sabbath schools, however, are not *so modern* or *recent* in their origin as many suppose, but belong to a custom or system of religious instruction provided for and introduced, *practically* and *effectively*, at a very early period in the ancient church.

Although the interior of ancient society is but imperfectly revealed, and the number and influence of ancient institutions may not be correctly estimated, yet, from what revelation we have,—from what we know of the customs and simplicity of the people, and of the piety of the patriarchs—we are authorized to believe that the children, in the early days of the Hebrew church, were duly instructed in the duties and doctrines of religion. This view is corroborated by various requirements and allusions, with which the Bible student is familiar. It was with reference, no doubt, to a settled custom among God's people, that He said of Abraham that he knew he would command his children and household after him, and that they would *keep* the way of the Lord; that is, that Abraham would *instruct* his children in the ways of religion, and they in successive order would practice the same upon *their* children, which seems to have been done. This was a custom among the pious Hebrews in that and in a subsequent age; and from which, we may infer, that Sabbath school instruction is but the *continuation* and perfecting of a religious educational practice

* Authorities consulted: The Bible, Jahn's Archæology, History of Sabbath Schools, and Davis' Half Century.

long since begun, thus claiming for it the sanction of antiquity.

Family instruction preceded that of the schools, though it was of the same character, for the same purpose, and but a *little* antecedent to that of the schools; for but a little later in the history of the Jewish church, schools were established for the religious instruction of the young—established and conducted by a portion of the Levites or priests in the old church, answering to *ministers* of the new. If true to their office, it was but natural that they should be interested for the young, and be desirous to adopt some special means for their religious improvement. The result was, that a number of them opened their private dwellings as school rooms, for the religious instruction of the children of different families. These minature schools, held on the Sabbath or otherwise, were of some note, and strictly religious, and were continued for some length of time; but with increasing wants and demands, they were enlarged, better provided for, more thoroughly established, and rendered more efficient; yet, it cannot be said that they were *permanent*, for after a few years, and from various causes, some of them went into disuse and for awhile were of no *practical* effect. They were, however, afterwards restored by the prophet Samuel, and made efficient agents in moulding and religiously educating the young. The prophet himself, having been educated, in part, at one or more of these schools, knew their value, and the more readily and earnestly engaged in their restoration, and in giving them character and solidity. These schools, thus reconstructed, entered at once upon a successful career, large numbers resorting thither for religious instruction

Intended at first for private and limited purposes,—for the simple duties and doctrines of religion, the *elements* of religion —they *advanced* from small beginnings, from that of the family to that of the Levites, from that to their efficiency under Samuel, and then to that of the prophets, when the course of instruction was changed, the schools assuming more the character of a theological seminary; thus becoming no longer adapted to the wants of the children. We read of some six or seven such schools, at as many different places, and with indications

that they were under the charge of Eli, Samuel, Elijah and Elisha, as presidents or principals.

In these seminaries, as well as in the earlier and simpler schools, though intended to be strictly religious, music was taught, and some of those sublime psalms, now incorporated into our Bible, were chanted, then called *prophesying*, and it was because Saul was seen or heard chanting one of them, that some one inquired, "Is Saul among the prophets?" meaning, doubtless, to inquire if he had become connected with one of these schools.

None of the fore-mentioned schools appear to have been open to the reception of female children. The boys were generally put to school for religious training at about five years of age, and in which, in many instances, they were required to remain a series of years, while the girls of the same parents were greatly neglected, and furnished no other means of education than those in the family.

In these rudimental, Jewish schools, the Decalogue and the Law were text-books, from which doctrines and duties were drawn and enforced—the children instructed to fear, love, reverence and obey, God; to be prayerful, devout, hospitable, affable, generous and kind. These were taught in the schools, and with them much more; and doubtless these same duties were taught to the girls in the family.

The interest felt in the children of Jewish parents in the earlier history of the church, and the means employed for their religious education, are so many *sanctions* to the efforts now being made in the *same* direction, but upon an improved plan.

It is said that several of the nations of antiquity, the Hindoo, the Egyptian, the Babylonian, and others, had schools, for the training of the young in the ways of their religion. In Greece, the rudiments of religion and the love of country were taught in schools for that purpose, and one was as equally binding and important as the other. Reference is made to those nations to show the *interest* of the ancients in the religious education of the younger portions of the community, and the means employed for their benefit.

Religious instruction and schools for the religious education

of the young, whether the religion be true or false, are, by no means, new ideas. The Sabbath school system is but a grand improvement upon old plans of religious instruction.

Though nothing is definitely said in the New Testament respecting the religious education of the young, yet, from the manner of Christ towards the children, and the kind and tender strains in which John speaks to the young, in his epistles; and Paul's mention of Timothy's religious training, we are authorized to believe that the religious education of children was neither forgotten nor neglected.

It is said of the early Christian fathers, that they were particularly interested for the young, and employed special means for their religious education, teaching them, or causing them to be taught, in Divine things, and to commit portions of the Scriptures, telling them of God and of Jesus, relating to them some of the most striking incidents in his life, repeating his words, enforcing his example and teachings, and assisting them in learning to sing spiritual songs suited to their age. At home, also, the children of pious parents, at that time, were taught the elements of religion, and to study and commit portions of the Scriptures and sacred songs, as a *part* of their education.

Besides clerical and parental instruction, schools were established in the first century and the former part of the second, for the religious education of the children and young people. These were opened, like our Sabbath schools, to all classes. They were continued till into the first of the third century, and had it not been for the prejudices which sprang up in the church, coupled with fear that so much external means and so much learning would prove its ruin—kill its piety and sap its spirituality—they would have continued, doubtless, much longer.

Sometime in the second century, an open warfare between different sections and parties sprang up, interrupting those schools, impairing their efficiency, preventing their progress, and producing unhappy results, *similar, and from similar motives,* as rent our own denomination, some thirty years ago, on the subject of Sabbath schools, together with other moral enterprises of the age. But in the former, as in the latter case,

education and religion triumphed, though only for awhile, those schools being discontinued, as means of religious instruction, in the latter part of the third century.

Baffled in one place, the friends of religious education for the young attempted elsewhere to carry out their enterprise and reduce it to a practical result, though varying the grade and conditions of the schools afterwards established. From such a source, the celebrated Alexandrian school had its origin, and nearly at the same time, and from similar causes and motives, and of like character, that of Antioch, both being *intended* as means of religious instruction for the young. For awhile, pupils in attendance were taught to study and understand the Scriptures, and to *practice their precepts.* Among the many religiously educated at those schools, were some of the most learned men of that age, some of them commentators, some ecclesiastical historians, and others of note, who, doubtless, would have been doomed to obscurity, and been of little value to the church or world, had it not been for those schools, like many of whom we know, had it not been for the Sabbath school.

But corruptions in the church, prejudices and practices of its members, together with revolutions, invasions and protracted warfare, *extinguished* those lights, leaving the children and young people *destitute* of the means of religious instructions, otherwise than those of the family.

False systems sprang up to fill their places, counteract their influence, and pervert the heart of the young. The mind of the rising generation became clouded, suffered for want of moral and religious culture; the affections were directed to forbidden objects, resulting in the universal prevalence of darkness, ignorance and vice. Ages of midnight darkness rolled over the world, like a mighty flood; kings, emperors and officers of state were unable to write their names. In Rome, in the 10th century, it is said, but few men knew the alphabet; in Spain, not one in a thousand could write a readable letter; that for centuries hardly could a man be found who could write his name; and religion, like all those lights and means of education, set in greatest obscurity. This result, dark and fearful, is a striking warning, *a most emphatic warning,* against any

declension or lack of interest, in the use of means for the religious education of the young, and a strong incentive to sustain and carry forward Sabbath schools wherever existing, and to institute them where they are wanting.

As a further historical incident, perhaps of interest to some, it may be well to say, that the *ignorance* of the *priesthood* was so great that in the 8th century Charlemagne, the leading monarch of Europe at that time, himself unable to write his own name, issued an order requiring the priests, as public religious teachers, to become *able to read the Lord's prayer*. This was a statute for centuries. In connection with its promulgation, he caused schools to be instituted for the religious and theological education of the clergy, but the children and young people were entirely neglected for a long series of years, and the emperor's schools failed for lack of interest among the people, as well as from a lack among the clergy themselves. Bishops, even, were indifferent to the religious culture of either old or young, indifferent to the schools established by the Emperor, as many at the present day, claiming the surplice and titles of either priesthood or eldership, are indifferent to theological seminaries and Biblical schools, intended for young men desirous of entering the ministry. So indifferent were the bishops to the qualifications of the candidates, that they frequently appointed, it is said, as officiating clergymen, in rural districts, "*ignorant and poor wretches, taken from beggary and filth,—stable boys, sportsmen and men of no commendable qualities, trained to vice from their youth.*"

Yet a few of the clergy were strictly taught in the doctrines and duties of their religion. It was at this stage of the world, that the great Reformation, under Luther, commenced, resulting in giving to the world a better understanding of the Bible and its religion, removing the trammels hitherto keeping it from the people, exciting to greater activity, to a higher purpose, purer motives and better institutions.

But be it here remembered that the Reformation is, in part, to be attributed, and was itself greatly indebted, for its success, to a series of preparatory means not usually taken into account. A growing interest on the part of a portion of the clergy, in

the religious instruction of the young, resulted in the establishment of religious schools expressly for their benefit. These were connected with the convents and cathedrals under the charge of such of the clergy as favored this enterprise. The catechism was introduced into some of these schools and the Bible into others, as books of study, and large numbers of children were subjected to the study and explanation of these text-books.

These schools are said to have been strictly religious, and, in many respects, were the types of our Sabbath schools, and such as to correspond with them, though, so far as it appears, they may not have been held *exclusively* on the Sabbath day. Still, indications are not wanting, to warrant the belief that they were *intended as Sabbath day schools.*

In several Catholic countries, similar schools were said to have been in progress for many years after, and were held on the Sabbath, and purported to have been founded by some of those men whose names are connected with some of those schools just referred to. The one at Milan, established early in the 16th century, expressly for the religious education of the young, is still continued, it is said, and bears the name of its author, and is held on the Sabbath, as a *Sabbath school.* Although we may regard this to be really a Sabbath school, yet we may question the genuineness of the religion there taught. And that attendance upon its instructions and benefits may have been from other than purely religious motives, it may here be observed that, at or near its origin, *one* inducement to its observance was that of "PERPETUAL INDULGENCE," given by the Pope in 1609, running, as the case might be, from *six to eight thousand years.*

But, however *defective* these schools were, they were, *nevertheless, considered religious schools,* and some, if not all, were held on the Sabbath, and were, in some respects, *preparatory* to the great Reformation. They were sharpeners of the intellect if not renovating to the heart. They proved the means of awakening thought, and may be taken as the precursors of our present system of Sabbath schools, evincing a growing interest in the religious education of the young.

Luther, in the former part of the 16th century, instituted several schools, similar to our Sabbath school, assembling the young on the Sabbath to recite lessons they had learned the previous week. To those Sabbath day schools, boys and girls were alike admitted, as they are in ours; and in which we can see a *type* of ours, indicating the existence of Sabbath schools, at a much earlier date than many suppose.

These schools contributed to the Reformation, and when that was well accomplished, it contributed to greater *thoroughness* of instruction in the doctrines and duties of religion in connection with them, or other schools taking their place. The agency of these in preparing the way of the Reformation, and rendering it so wonderfully successful, is a striking evidence of the importance of Sabbath schools at the present day, religious instruction having a tendency to reform, improve and revolutionize society, especially, if bestowed upon the young. Refusing, or neglecting, the employment of such means is but a guarantee of the greatest demoralization, causing the return of the dark ages.

The Moravians seem to have understood the importance of special efforts for the religious education of their children and young people, and are said to have given this branch of instruction great prominence on the Sabbath. Their remarkable success, their great self-denials, and their endurance of hardships as a people, are, in some measure, and very greatly too, *attributable to early religious training.*

Christian people in England, for a long time, had felt and suffered a religious destitution, such as had been preying upon other communities on the continent, previous to the Reformation. They had done something for the religious education of the young, though mostly in the family. After the Reformation, this same want was experienced to a great extent, for religious schools were by no means numerous.

Previous to the 18th century, pious parents applied themselves, to a considerable extent, as teachers to their households, employing the Bible as a text book, causing it to be studied, explaining and enforcing it with great thoroughness. Among the young thus educated was the youth, afterwards the

celebrated Dr. Doddridge, whose early piety, religious education and great usefulness are *attributable to a pious mother*, who taught him the principal narratives and most striking incidents of the Bible, before he was of sufficient age to read it—an example worthy the consideration of mothers of the present day.

Previously, and in the absence of public schools for the religious education and benefit of the young, Dr. Watts furnished a volume of sacred songs, intended mostly for children, the first ever published for that class. This work met with most wonderful success, second only to the Bible itself. We speak of this to indicate the importance of employing something similar, and to a greater extent than is now practiced in many of our Sabbath schools. Sacred poetry is well adapted to accompany such instruction, and is a great educator of both children and adults, whether sung or committed to memory.

The first school in England, so far as we have been able to discover, held *exclusively* on the Sabbath, was established by Joseph Alleine, about the middle of the 17th century, a date much earlier than that assigned to the origin of Sabbath schools by the efforts of Robert Raikes. A victim of persecution, and recently released from a cruel imprisonment, trembling under infirmities and dependent upon crutches, he assembled the children in his neighborhood on a certain Sabbath for religious instruction. This proving successful, the attempt was repeated, resulting in a Sabbath school of some permanence, with from sixty to seventy in attendance. In this laudable enterprise, he was assisted by his wife, and labored for a series of years, till from a new outburst of persecution he was obliged to relinquish it. But notwithstanding the injunction by which it was closed, this enterprise, hitherto untried by any of that age or country, proved successful, closing with great triumph and with many laurels.

The next in order, was that by Bishop Frampton, established in 1693, forty years from the first. This was held on every Sabbath afternoon. The principal service was to catechise the children and to explain to them the sermon preached to the adults in the forenoon.

The next to be named was that of Rev. Theophilus Lindsey of Catterick, in the autumn of 1763, being just seventy years from the one above named. He held this between meetings, at noon, and continued it just one hour, catechising the children and expounding to them different portions of the Bible, passing round the inside circle of a hundred children, with Bible in hand, answering questions and giving to each his portion in due season. In the evening, after public service of every alternate Sabbath, he held a Bible class in his study, for young men and women. At the same time, but in another room, his wife held an evening Sabbath school for boys and girls, thus accommodating the smaller children and those probably not able to attend the more public Sabbath school.

In 1765, two years from the origin of the last mentioned school, another was established at Bedale by a young lady, (Miss Harrison, afterwards Mrs. Cappe,) for the benefit of *poor* children, in which she employed the catechism, Dr. Watts' sacred poetry, and the Bible as text books. Her school room was the back kitchen of a private dwelling, which was crowded to great inconvenience by scores eager for religious instruction.

The next in order of date was formed in 1769, four years later than the last named. This school was taught by a Christian lady, embraced some forty children, who assembled every Sabbath morning before meeting to read the Bible and recite the catechism. Miss Ball, the author of this school, continued it for several years with success, frequently meeting her scholars sometime during the week for a similar purpose.

In 1775, six years from this, another school was formed in Bolton, one of the factory villages of Lancashire, for the benefit of the operatives, who assembled forenoon and afternoon of every Sabbath for religious instruction, being called together, not by the mellow tones of the church bell, but the sharp ring of a "brass mortar and pestle." This school was known as that of James Heys', or more familiarly, old Jemmy's, the bobbin winder, he being its founder. Though a poor, obscure man, compelled to his daily tasks in the mill, yet he was instrumen-

tal of great good to the operatives, in the institution of his Sabbath school.

One other Sabbath school, instituted in 1778 by Rev. David Simpson, might be mentioned, making *seven* in England, *before* that of Robert Raikes, which is generally supposed to be the first, both in England and in the world.

These, like that of Borromeo's, established at Milan in 1584, and several others upon the continent commencing about that time, and to which reference has been made, are presented as indicative of a wide felt want among the people of that age, and their early, but isolated, attempts to meet that want, evincing their interest in repeated efforts to provide for the religious instruction of the children and youth,—efforts which left their impress upon society, doing pioneer work, awakening wider interest and securing sympathy and co-operation to a greater extent in this great, moral and religious enterprise just rising into notice, and, like the rising sun, dawning upon the world, dispelling its moral darkness, mitigating its disorders, relieving it of much of its moral and religious distortions, and preparing the way for the ushering in of a brighter and more golden day. The school of Simpton, just spoken of, preceded that of Raikes in its origin, just three years, and all of those to which reference has been made *preceded* what is generally supposed *the epoch of Sabbath schools.*

Whether Raikes knew of these schools or not, is a matter of uncertainty, but probably he did not, as they were widely separated from him and interchanges and correspondence among the people were much less than at present.

He appears to have been independent of these in the establishment of his school at Gloucester. It was reserved to him to *vitalize,* if not to originate, the system of Sabbath schools, rendering them more popular and efficient, as well as common, in a very brief time. His school, established Sept. 1781, was the *result of a heart-felt necessity,*—such a necessity as many others had previously shared in, and through whose minds a gleam of light had darted, filling the heart with temporary hope and leading to earnest endeavors to make real and practical

that which they had hoped, and of which they had had so pleasing a vision. Though *local* at first, its influence became extended and its operations and successes widely known. Being himself a printer, and controlling a public journal, he possessed means for making his school known, and for the establishment of others, beyond any one preceding him, and it is to this circumstance, in part at least, that their wonderful prevalence and popularity, in so brief a time, are to be attributed.

Notices and editorials of his being copied into other journals, arrested the attention of good men all over the country, and among the number who became interested were Bishop Horne, Cowper, Scott, Bishop Porteus, Adam Smith, John Wesley, and others like them, who hailed the Sabbath school with exultation, regarding it as a new and an efficient agent in civilizing and christianizing the world. These men at once co-operated with Raikes and others in the establishment and extension of these means of moral and religious improvement into other parts of the kingdom, so that in a few years their benefits were enjoyed in many towns and cities in England, Ireland, and Scotland, meeting a great want—a great *public necessity*—relieving many anxious hearts, long desirous of remedying evils that remained untouched till reached by the agency of the Sabbath school, and which would have still *continued*, had it not been for that agency.

Besides those men referred to, Raikes had, as a most efficient co-adjutor, that great and good man of England, William Fox, who early enlisted and co-operated with him, giving his influence and money to extend the institution and spread its benefits to the greatest possible number. To him is to be attributed the discovery and application of the principle and practice of the Sabbath School Union, for it was on that basis that he originated the *London Sabbath School Society*, answering to our present plan and purpose of Sabbath School Unions; and of which he says, in his first report, 1786, that five schools in and near London had been opened, and *upwards of four thousand dollars* had been raised to extend and perfect the plan, and all this within two years, and probably not over one from the origin of the society.

As if by magic, Sabbath schools sprung up in most of the large towns and cities, having an attendance of many thousands, Leeds alone having eighteen hundred, and other places a proportionate number.

The *specific object* of those schools was *similar* to those of the present day; and that human hearts, sanctified by the spirit of God, beat then, with the same impulses and entertained the same desires for the young and for all, as they now do, we may learn from a circular sent out to the people, saying that the object of the Sabbath school was, "to prevent vice; to encourage industry and virtue; to dispel darkness and ignorance; to diffuse the light of knowledge; to bring men cheerfully to submit to their stations; to obey the laws of God and of their country; to make that useful part of the community, the country poor, happy; to lead them in the paths of religion here, and to endeavor to prepare them for a glorious eternity." This was from the pen of Fox, and in executing such a work, he seemed to have found his greatest earthly pleasure. It was so pleasing to him to be able to engage in such a work, even in advanced life, that he frequently remarked to his friends, "Never wish to be old, I am now in the twelfth chapter of Ecclesiasties, and the grasshopper is a burden to me." Yet the good man worked on to the end, going down with the harness on, and as a shock of corn, ripe for the harvest.

At the first Sabbath school celebration in England in 1786, conducted by Raikes, three hundred and thirty-one schools were represented; several thousands of scholars were present, and *two hundred and fifty dollars* were taken as a collection for the benefit of the interests of the institution.

In 1789, eight years from the commencement of Raikes' schools in Gloucester, Hannah More established one at Cheddar, a place where no *clergyman had resided for forty years*; and though vice and ignorance prevailed to any extent, she gathered *two hundred children* into her school, and retained them, or an equal number, for several years, and with highly beneficial results. At the end of the sixth year she had two hundred children and as many adults as scholars in attendance, a result that challenges the admiration of all. But not satisfied

with this, assisted by her sister, she visited other places, and parishes adjoining and established several other schools, so that within a few months from this latter attempt, she had a membership of over twelve hundred, over whom the two sisters presided;—and still pressing on in the work, the number soon increased to sixteen hundred, and all were under their care and supervision at the same time. And these were gathered under circumstances of greatest discouragements, sometimes attended with persecution, frequently with opposition, and always with more or less indifference.

At one of their anniversaries, they had the pleasure of seeing a company of Sabbath school children, and friends accompanying them, numbering *five thousand*, the children enlivening the scene, at intervals, with sacred songs. At another of their anniversaries, it is said a *thousand poor children* were present, aside from all others.

From the great ignorance of the people generally, and from the unfitness as well as unwillingness of most, if not all, it was only with the greatest difficulty that teachers could be found, and the demand could only be met by *hiring* them. This became the practice, the price being one shilling per day to each teacher, so that from 1786 to 1800, being fourteen years, more than *seventeen thousand dollars* were raised and paid out for hired teachers by the London Sabbath School Society.

In 1787, six years from the establishment of Raikes' school, about *two hundred and fifty thousand* were connected with the Sabbath schools in England, and all under his supervision;—and before his death, which occurred in 1811, this number was increased to *three hundred thousand.*

In 1789, Sabbath schools were introduced into Wales, and in *three years* increased to *one hundred and seventy,* embracing *eight thousand children.* These schools were facilitated by the efficiency of the London Society. At that time there was a great deficiency of the Scriptures in Wales, and the demand became so great, in consequence of these Sabbath schools, that it could not be met. This circumstance, it is said, occasioned the organization of "THE BRITISH AND FOREIGN BIBLE SOCIETY," in 1804.

In the little country of Wales, there were in 1826, it is said, more than *sixty thousand* Sabbath school children, *of one sect alone*, a fact that accounts for the good morals of the Welch people at the present day.

Sabbath schools are said by some to have been introduced into Scotland in 1782, one year later than that of Raikes, in England, and without a knowledge of that. But Dr. Brown claims for Scotland, that many Sabbath schools had been established there, some years before that of Raikes, and strictly for religious purposes. Without engaging in this dispute, it is safe to say, that there was *one* at Calton in 1782, and that in 1797, there were many scattered throughout Scotland.

The first in Ireland was about 1809, and in 1825, they had increased to *seventeen hundred*, having a membership of *one hundred and fifty thousand*. At this time the London Sunday School Union, formed in 1803, for the benefit of *all* the Sabbath schools throughout Great Britain, had under its care *eight thousand schools*, with *seventy-five thousand teachers* and *eight hundred thousand scholars*.

About the year 1825, a Sabbath school was organized in Paris, the first in France, so far as it appears, and readily secured an attendance of two hundred children. This was sustained mostly by Protestant families. In 1826, it is said that an association was formed to facilitate the organization of other schools, and that a number were organized in different places, but not so readily and generally as in the countries before considered.

In the province of Bohemia, in Austria, a *Sabbath school* is said to have been established in 1773, not for the study of the Bible, but for improvement in music; and which resulted, in a short time, in the formation of many more of the same kind, proving so popular, that out of a population of two hundred thousand, *fourteen thousand* were in attendance upon those musical Sabbath schools; and at the close of the sixteenth year, out of a population of two hundred and fifty thousand, *one hundred and fifty-eight thousand, seven hundred and sixty-six* were in attendance, being much more than *half of the population* attending to musical instruction on the Sabbath, and in what they

regarded *Sabbath schools*, the number being nearly equal to *three-fifths* of all the inhabitants of the province.

Though the object was not *religious*, yet, as a *Sabbath school* it was favorable to the morals of the people. Crime became greatly diminished, and society very generally improved. The effect was so favorable that these schools were extended in a very short time, into other parts of Austria, and into Germany, with the same results as in Bohemia, diminishing vice and crime fifty per cent.

As Sabbath schools, intended for *religious* purposes *exclusively*, had given tone to the morals of society in other places, impressing it for a series of years, so those *musical* Sabbath schools of Austria and Germany intended *exclusively* for *music*, may have had an effect equally great, though quite different, and perhaps were the means of a culture of musical talent whose influence is seen and felt to this day, distinguishing the people of those countries for their musical qualities, as other institutions have distinguished other people for many subsequent generations.

Passing from the old world to the new, and to a people planted under such peculiar influences, we have reason to expect great exertions for the benefit of the young. Coming as our *Pilgrim fathers* did to the shores of a new world for a *religious* purpose, we may naturally look for some provision for the education of the children and youth. And we find on inquiry, that all their institutions comprehended this idea, more or less, and though not first in order, and in external appearance, while rearing their institutions, yet the religious was never second to the intellectual and secular.

The Mayflower landed off the New England coast in 1620; ten years later the Massachusetts colony arrived, and though the first public act was not to rear Sabbath schools, yet it was to provide for the support of the gospel, and for its perpetuity and purity, *for their children's sake.* The second leading idea, or nearly that, was to provide for the education of their children, and in eight years from their landing, Harvard College was founded. The next leading idea was that of the press, and

the *first thing printed in the colony was a catechism for the children.* Soon after, several other books were published expressly for their religious benefit, being intended for question-books, and based upon the Bible. And the better to serve the religious interests of the children, and promote their spiritual welfare, the Bible was introduced as a reading book into the common schools.

These things indicate the causes of the superiority of the New England people, over those of some other portions of the country. The custom of the Pilgrim fathers was in striking contrast with that of the settlers of some other parts of the country. Especially is this true in regard to Virginia, of which Gov. Berkley said in an official statement to the home Government,—"I thank God there are no free schools nor printers, and I hope we shall not have them these hundreds of years, for learning has brought disobedience, heresies, and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both."

The morals of Virginia from that time to this, have been an expressive and complete commentary on the above, confirming it as a settled fact, to a very great extent, and proving to the world that it is with states and nations, as it is with individuals, that, "*Whatsoever a man soweth, that shall he also reap.*" The truthfulness of this statement of Paul is seen in developments of a most serious and painful character in that state, as well as in some others within the last year, and in a legitimate manner, as well as being of legitimate quality, and after giving the amplest time for the policy of which Berkley speaks to manifest and mature its fruits.

Common schools and printing being for a long time either neglected or excluded, there could be no such *mental preparation* among the children, nor desire among adults for Sabbath schools as in other sections where a different policy had prevailed; nor should we look for their introduction there at a very early date, and then not very generally, if to any extent, otherwise than as *primary schools*, in part answering the purposes of common schools, teaching the *elements* only of the language spoken and the simplest truths of religion.

While Sabbath schools were springing up in different parts of England, the old Revolutionary war was in progress and all friendly relations were suspended, thus rendering it impossible that a knowledge of their existence could or did reach this country till the close of the war in 1783. And as our country was the seat of the war, subjected to the whole brunt of England's moral and military power, to desolations and alarms of a most painfully protracted warfare, to all the clashings and roar of battles for a series of years, it is not to be expected, that, during that time schools of any kind would *advance* or flourish to any extent, and last of all, that Sabbath schools would be thought of or introduced. Still, common schools, previously established, were continued and served to pave the way for the introduction of Sabbath schools, preparing the minds of the people in such localities to *see* and to *feel* the necessity of some such agent at a much *earlier* day than in Virginia, and other places like her, *favored with the absence of common schools and printers.*

The first Sabbath school in this country, of which any knowledge has been transmitted to us, was in 1750, established by Tharker, at Ephrata, Penn., being thirty-one years previous to that of Raikes' school in England, and which he is said to have superintended more than thirty years. After the battle of Brandywine, the hall where the school was held being wanted as a hospital for sick and wounded soldiers, it was discontinued. *Tharker* takes *precedence* of *Raikes* in the establishment of the Sabbath school enterprise, *thirty-one years.*

The celebrated Methodist Bishop Asbury, is said to have attempted the establishment of a Sabbath School at Hanover, Va., in 1783, but as little or nothing is known of it, it is probable that it proved a failure, especially when we consider the boasted *absence* of nearly all the ordinary means of education for the young at that time; nor could we have expected any thing less than a failure, and one so real that its effects are yet felt,—a failure from which, judging from the morals and politics of the State, it had never rallied.

The Sabbath school enterprise, for the first time in Philadelphia, was discussed, talked of and encouraged in December,

1790, and several such men as Dr. Rush, Bishop White, Cary and others of immortal memory, adopted measures for the establishment of such schools. These preliminaries resulted in an organization with this in view, and under whose supervision the first Sabbath school in that city was instituted, in March 1791, only four months from the first agitation of the question. Within one year from the first, two others were established, the three having an aggregate attendance of six hundred. And the year following money was raised for small books for children to read, and as premiums for good behavior, and answering the purposes of a Sabbath school library. Within nine years from the first school in that city, more than two thousand are said to have been gathered in as scholars, and from whom, or in connection with them, eight thousand dollars had been raised for Sabbath school purposes.

In 1797, six years from the commencement of the enterprise in Philadelphia, a school was formed in Pawtucket, R. I., by a student from Brown University, though not *exclusively* for religious purposes, nor were any of those, to which reference has been made, *so exclusively religious* as those of the present day, owing to the want of the ordinary means of education to a much greater extent than at present, and to the consequent backwardness of many of the children, who had to commence with the *elements*, sometimes with their letters, and simple words. Of some, who attended as scholars, it is said, that they became worthy members of society, and owed their education and rise in the world to these schools.

In 1803, a Sabbath school was established in North Hudson, New York; in 1809 another one in Pittsburg, Pennsylvania; and in 1810 another in Beverly, Massachusetts. The latter was gathered *by two young ladies*, who continued it for several years. They originated and carried this forward on the voluntary principle, *teaching without hire*, being the first of the kind in this country, all the preceding having been conducted, like those in England, *taught by hired teachers*.

The first Sabbath school formed in Boston was in 1812, in the West Parish, just as the war with England was breaking out. This school was one of the results of the school at Bev-

erly, started two years before, and like that was the result of female enterprise and influence, seconded and encouraged by the minister and laymen of the parish.

The first Sabbath school in Maine, so far as now appears, was formed at Brunswick in 1812, and though in time of commotion and warfare, it had a somewhat successful career.

The first in New York city appears to have been organized in the summer of 1814, with an attendance of some eighty scholars.

The first in Delaware was in the autumn of the same year, and sometime during that year one was formed at Cambridgeport, Massachusetts. In 1815 a second school was formed in Boston, with a popularity that secured a membership of *two hundred and fifty scholars in six months.*

During 1815 another was formed in Philadelphia with an attendance of *five hundred,* which was followed the next year by others, thence extending in every direction into different parts of the state, and into other states, so that in 1824 the Sabbath school Union, formed in 1817, had the supervision of more than *seven hundred schools,* with some *seven thousand teachers,* and *fifty thousand scholars.*

The first Sabbath school in New Hampshire was formed at Wilton in 1816. The same year another one was gathered in Boston, and the year following still another, and thus they increased till in a very short time fourteen were in successful operation, having one hundred and seventy-nine teachers and sixteen hundred pupils in that city alone, at that time. This may account, in part, for the superiority of the morals in Boston over those of some other large cities; and the same might be said of Philadelphia with equal propriety.

The second Sabbath school in New Hampshire was at Portsmouth, established by N. A. Haren Esq., in 1818, at the suggestion of the Rev. Dr. Parker, of the South Parish, and was attended with good success, proving an efficient agent in moulding society.

The first general Sabbath school anniversary of any note in this country, so far as now appears, was on the 14th of September, 1831, just fifty years from the establishment of Raikes'

school in England. It was intended as a half-century anniversary, at the suggestion of James Montgomery the poet. Both in Great Britain and the United States it was celebrated by old and young, ministers and people, parents and children, with various demonstrations, addresses, prayers, music and festival entertainments, all *commemorative* of the introduction of the Sabbath school by Raikes in 1781. In New York city, it is said that thirteen thousand children were formed into procession on that day, and a corresponding number in Boston, Philadelphia, and other places.

At that time, it is claimed for Great Britain that she had a million of Sabbath school scholars, and a hundred thousand teachers. The number in this country at that time does not appear, but it was by no means small.

Thus far, the only attempts in the capacity of Sabbath school Unions had been those of Philadelphia, if we mistake not, and whose influence had not been very efficient in many places, and from which it became necessary, in carrying forward the enterprise and to make it extensive as well as local, that other measures, in the same direction should be adopted. Consequently in 1816 the Christian ladies of New York city instituted an organization termed "THE FEMALE UNION SOCIETY FOR THE PROMOTION OF SABBATH SCHOOLS," but exclusively for the benefit of their own sex. It had great success and brought thousands into the Sabbath school.

The gentlemen, not willing to be outdone by the ladies, and equally anxious as they for the welfare of the young, immediately organized one themselves for the benefit of their sex, and which they called the "NEW YORK SUNDAY SCHOOL UNION," and at once put it into operation.

The statistics of the two Unions, made out some time during the ninth year of their operations, were, those of the ladies, thirty-eight different schools, five hundred and twenty-eight teachers, and over three thousand scholars; those of the gentlemen, *fifty-eight schools, over six hundred teachers*, and *four thousand four hundred and thirty scholars.*

The American Sunday School Union, embracing all denominations and many, or all the other Unions, was organized in

1824, on the basis of that of Philadelphia of 1790, already mentioned, and was located at the same place. It began at once the publication of Sabbath school books on an extensive plan, and extended its influence and agencies over the entire settled portions of the country, reaching the Mississippi in 1828. Various auxiliaries have been formed, which have contributed to its aid and influence, making it a powerful instrumentality in the religious education of the young, and very greatly improving the old.

Besides these, minor Unions have arisen and matured on their own plan, responsible to their own constituents, with highly important and commendable results. Among their number may be included that of our own denomination, whose anniversary occurs in October, in connection with those of our other moral and benevolent societies.

It may here be observed, that the credit of establishing and carrying forward Sabbath schools *exclusively on the religious principle,* belongs to New England, the *first* attempt being that at Beverly, as before mentioned, in 1810, by two young Christian ladies; and the *second* attempt, that in "WEST PARISH," Boston, by a teacher of one of the common schools, in 1812, and the *third,* that at Cambridgeport in 1814, all of which proved successful.

These schools were *free* as well as exclusively religious, and from which Sabbath schools assumed an *exclusively religious type,* as well as that of the voluntary character. The first free Sabbath school in Philadelphia was in 1811, the year subsequent to that at Beverly. These schools soon increased and extended over large areas of country and beyond all precedent, and they are now almost as world-wide as Christianity itself, being the attendants of all Christian churches, a necessity to their existence, a condition of perpetuity and usefulness; and as such they are scattering light and knowledge to millions, proving the nurseries of piety, the reserved forces of the church, alike essential to the triumphs of civilization, and to the church, meeting a want in human society unmet by any other agency whatever. No argument is requisite to enforce the duty or policy of continued or persevering efforts to give the enter-

prise of Sabbath schools the greatest expansion, vigor and perpetual triumphs. With proper culture and care, with fidelity to the interests involved, with loyalty to the great head of the church, the author of our common and distinguishing religious institutions, the church, with its renewed and trained forces, fresh from the Sabbath school, may march forward to victory, from conquering to conquer, repeating its triumphs, gaining richer laurels, vaster spoils, till the enemy of civil and religious institutions, the enemy of God and man shall be subdued, the world *civilized, christianized* and redeemed to the *undisputed* possession of Jesus and the saints of God.

Art. III.—REMARKS ON THE EPISTLE OF JUDE.

Jude and Judas are the same name in Greek. In translation, it was no doubt modified to avoid the harshness with which it would fall upon the ear to attribute any part of the sacred Scriptures to one bearing the traitor's name. It may be the author himself was not uninfluenced by a similar motive when he so quickly adds after his name, "the brother of James." Who with proper sensitiveness can for a moment endure the pain of having his name confounded with that of a traitor? But to be related by family ties to the good is of itself a favorable introduction which our author did not despise to use. The good enrich all who are related to them, and oft a father confers more than a fortune upon his sons and daughters in his name made honorable by a noble life. If such a motive prompts to worthy deeds, much more should he be warned who inherits an honored name, lest in any measure, like Judas, he render that honored name the synonym for a criminal.

But who was this James; for this is the clue our author gives us to his own identity. The two best supported opinions are those, one of which makes him the son of Alpheus, and the

other the son of Joseph and Mary. But on either of these assumptions or any other suggested, the question is one of the most difficult. Of the two opinions mentioned, the former was most prevalent before our day; the latter is constantly gaining ground in our times. Whether James and Jude were apostles or not, is in the same doubt as the questions above.

Neither of their epistles was admitted to be canonical, like 2 Peter, without considerable opposition. That opposition is less and less, as time goes on, and we believe each fresh discussion of the question will but lessen reasonable objection.

We hold the opinion that this epistle was not written after the destruction of Jerusalem, as such a calamity would almost inevitably have been cited among the warnings. It was probably written between 65 and 76, A. D., about the time of the writing of 2 Peter, an epistle so remarkably like Jude as to cause many to insist that one is a conscious imitation of the other. A close study of the two in connection is very profitable, but we think such a study not calculated to strengthen the opinion that either is a mere compilation of the other.

Bengel's analysis of this epistle is just and satisfactory: I. Inscription, verses 1 and 2: II. The Discussion, verses 3—23, the third verse assigning the author's reason for writing, the verses, 4—16, containing the description and doom of the adversaries, and forming the body of the epistle, while 17 and 18 admonish the righteous, 19—21 confirm them, and 22, 23 teach them their duties to others. III. The conclusion, with a doxology, is found in 24 and 25. It is a very natural division of the epistle, and causes it to give us the hint that every complete sermon and essay will have the beginning, middle, and conclusion somewhat distinctly marked.

I. The Introduction. The author puts his name at the beginning of the epistle, instead of the close. That was the custom of his times, and perhaps it was more in the order of nature than our own custom. *Jude, the servant of Jesus Christ, and the brother of James,* is the full signature. *The servant* of Jesus Christ signifies more than simply a Christian. The servant of a king is an officer. The author designs, we have no doubt, to denote *official* position, whether that of apostle or

not, is a question, as we have already noticed. Paul called himself "*the servant,*" sometimes without adding the more specific "*apostle,*" as in Philippians and Philemon. Jude may, therefore have been an apostle for all anything here said. The strongest point in this epistle against the apostleship of its author is presented by the 17th verse, as contrasted with 2 Pet. 2:2. Jude says: "But remember ye the words of the apostles," but Peter, "the commandments of *us*, the apostles." This, however, is not decisive.

Of the other ground upon which the author claims the attention of the reader, viz., his relationship to James, we have already spoken. Modesty may have prevented both of the brothers from alluding to their relationship to Christ, even if they were brothers to him; and, besides, they, being mindful of the Saviour's words, would prefer to put their spiritual relation so far above mere earthly relations as to forget the latter. "*My* mother and *my* brethren are these which hear the word of God, and do it."

The persons addressed are named in the next clause. The order of the words in Greek may be thus represented: To the (in-God-the-father-sanctified) and (in-Jesus-Christ-preserved) called. *The called* are the persons addressed; the words in the parentheses are used as adjectives to describe *the kind* of the called. Instead of "*the sanctified,*" many prefer the reading, "*the beloved.*"

The called; that is, the invited out of the company of the world. Invited in the mode described. The Greek term for church is related to "the called," and signifies the invited company. Paul seems to have rendered this term "called" a technicality, probably with his eye upon passages like Matt. 20: 16; and 22: 14, "for many be called but few chosen." "The called" is the genus of which "the chosen" is a species. In Rev. 17: 14, there is a further division: "They that are with him are called, and chosen, and faithful." Not only invited, but have accepted. Not only accepted, but have proved faithful, that is, worthy of the *vocation;* have given diligence to make *the calling* and *election* sure. Of course *the calling* of the apostles was official as distinguished from that implying simply

Christian character. We think it not improbable that Peter Jude and John, use this term with an intentional looking back to it as Paul's technicality.

In verse 2, the author expresses his good wishes for those addressed. He consciously follows the natural or chronological order, mercy, peace, and love, that is, subjectively, forgiveness, joy, principle. This verse serves as a good text in preaching on Christian experience.

II. The first part of the main body of the epistle assigns the author's reason for writing to those whom he addresses as "beloved," or rather his reason for writing them in a hortatory manner. When he was preparing to write them, he was impressed with the necessity of exhorting them most of all to use their most strenuous endeavors to preserve the doctrine committed once for all to the care of Christians. There was to be no new revelation of a system of saving truth. In view of approaching dangers, which the author forsees, it would be necessary to exert themselves to prevent the corruption of the precious treasure. There is no lost epistle here which Bengel and others see. The author proceeds to specify the nature and source of the danger. False teachers were craftily, if not stealthily, introducing themselves for true teachers; insinuating themselves into the favor of those whom they would corrupt. In the parallel passage, 2 Pet. 2 : 21, the teachers of lies stealthily introduced the *false doctrine* instead of themselves.

But their character and doom were written down of old by the spirit of prophecy. So far from escaping detection, their names and penalties are to be found written down in the lists of criminals. They were not as some spoken of, Is. 4 : 3, written down for life and blessing, but for punishment: and well, for they by transmuting the grace of God into licentiousness have, like Judas, sold (rejected) *the only Master, and our Lord Jesus Christ.* This is the characteristic sin of the false teachers as stated both here and in 2 Peter. He who substitutes the doctrines of man for the commandments of God, is not guilty of a small offence, however common it may be.

In the 5th verse the author, as he had described the characters, turns his mind to consider their doom, as indicated by

God's Spirit in the Scriptures, presented by types of bad character and their punishment; (1.) the liberated Israelites; (2.) the wandering angels; (3.) the inhabitants of Sodom, &c.; (4.) they are totally unlike Michael, the Archangel; (5.) they are like Cain; (6.) they are like Balaam and will perish like Korah and his followers.

In the 12th verse the author turns to nature for types under which to classify the Antinomian teachers. They are (1) like rocks, dangerous to mariners, (spots in your feasts of charity; (2.) like clouds without water and carried about of winds; (3.) like autumnal trees, leafless, fruitless, over-turned by winds; (4.) like raging waves of the sea foaming out their own shame; (5.) like wandering meteors that go out in the blackness of darkness.

Verse 14. By describing the doom of persons of these types of character, Enoch had indicated the punishment of these false teachers and (verse 17) the apostles confirmed the ancient prophesy.

If we would not often be misled in the interpretation of prophesy, we must learn to make a distinction between those fulfilments which present similar types only, from those which are the literal and individual fulfilments which the author intended. In Matt. 2: 15 and 18, are to be found two examples of the former: "Out of Egypt have I called my Son;" "In Ramah was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children and would not be comforted, because they are not." The overthrow of Jerusalem according to prediction presents a good specimen of the latter. It was not intended to be stated by the author of this epistle that Enoch and the apostles had in mind the false teachers as individuals of certain names, but that the predictions described the characteristics of these false teachers and their doom, appear when and where they might.

But to return. Verse 5, Jude said he had resolved to give his readers line upon line, though they knew the truth by learning it once for all. Yet he would not, as Peter said, be negligent to stir up their pure minds by way of remembrance. If Jude, under the spirit of inspiration, pursued such a course, let

not the preacher of this day think it vain often to refresh the minds of their hearers by the narration of the *specimens* of the good and bad characters described in the Bible. It is on a principle similar to that which leads the lawyer to present to the jury precedent after precedent of the application of the law in former decisions. Nothing is so certain to carry the minds of a jury governed by the law and evidence.

It was in vain in view of the fate of the sinning liberated Israelites, for these wicked teachers to tell a flaming religious experience, a glorious conversion, as proof that they were now preaching the truth. Israelites were undoubtedly delivered by miracles, but despite that, they sinned afterwards, and were punished; and (verse 6) even the once holy angels who did not keep within the boundaries marked for them by the law of God, must be treated by God as sinners. Their former exaltation and holiness present no ground for sparing them in the day they sin. Angels and men must stand or fall by the rule, "by their fruits ye shall know them." Despite this warning, so long ago given, there is nothing by which the masses are more easily deceived than by the fallacy here exposed. How often we hear it said of some apostate preacher: "It cannot be possible that he is a bad man; he was so soundly converted; God so blessed his labors," &c.

The imagery of this sixth verse is a striking description of sin and the condition of the sinner till his final doom is pronounced. Sin consists in not keeping a holy being's first estate; in voluntarily wandering from his own habitation or sphere, and, as a consequence, the sinner is kept in prison like a criminal already found guilty, but waiting for the penalty to be pronounced by the judge. His darkness serves for dungeon and chains.

In the next verse, the desolation and doom of the cities of the plain present another sad *specimen* of the vengeance of "eternal fire" in reserve for the false teachers who, like the inhabitants of the doomed cities, indulge in sinful and unnatural lusts, and *therefore* despise dominion, and speak evil of dignities. Those who set at naught the most sacred of God's laws, very easily rebel against human governments. 2 Pet. 2: 10.

In the same and kindred sins, practiced by the inhabitants of Sodom and Gomorrah, is one of the chief fountains of the present slaveholders' rebellion.

Jude omits to use the case of Lot's wife as an illustration, but Peter does not omit it.

In verse 9th, the author introduces a specimen of conduct on the part of Michael the archangel, in the light of which to set off the moral deformity of these false teachers. Perhaps they claimed for themselves the right, as exalted instructors, to rail at their wicked opponents, as they called them. But Michael certainly was as exalted as they, and certainly he had as wicked an opponent as any one can have. It was enough for the exalted angel to say to the prince of adversaries, "The Lord rebuke thee;" that is, let God's judgment, or the trial instituted, settle the case. These false teachers are to be classed with the bad angels, not with the good.

There has been much inquiry as to what event is here alluded to. It seems to be cited like the preceding cases from well-known history—that is well known to Jude's readers as mentioned in verse fifth. It is not a new case to them, but the author cites it as he does the case of the Israelites, despite the familiar acquaintance of his readers with it. This seems to be a good reason to suppose it is some event recorded in the Scriptures. The thing that resembles it most is found in Zech. 3: 1, &c: "And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him; and the Lord (that is, the one just called the angel of the Lord,) said unto Satan, the Lord rebuke thee, O Satan."

Here is manifestly "the Lord rebuke thee," uttered by the angel against Satan. So far all is clear. The element which presents the difficulty is, not the contention between an angel and Satan, nor is it the manner in which the angel plead against Satan, but about the thing in dispute, *the body of Moses.* In Zechariah, the Devil brings a suit to have Israel, as God's people, not the body of Moses, delivered into his hands.

The way some suppose this difficulty is satisfactorily met, is by asserting the identity of the body of Moses and Israel. As

the church is called the body of Christ, so say these expositors Israel or the old church is called the body of Moses. Were this point made good, it would settle the case. If Israel is so called, this is the only place in the Bible. That the difficulty therefore remains, must be conceded by the candid mind.

Another supposition, with less plausibility, we must confess, is that which tries to find the solution in the strange death and burial of Moses, (Deut. 34:4, 5) taken in connection with the transfiguration of Jesus. To prepare for the transfiguration scene, it is supposed, the Saviour sent Michael for the proper body of Moses, to the burial place unknown to man, and that the Devil, as keeper of the dead, refused to give it up, but that the angel prevailed, in the name of the Lord Jesus, as the Lord of the resurrection. As many things, well known to the apostles, were not written in the gospels, so this event, it is supposed, was well known in the times of Jude. This is certainly a very pleasing view, but for reasons we need not specify, it can never be more than a theory without proof.

But the practical lesson, proper respect for ourselves and the cause of God, which we would serve, forbids our entering into mere railing against even the worst, is plain. Our curiosity must often fail to be satisfied even where the practical instructions are perfectly understood, both with reference to Revelation and nature.

The fear alluded to, when it is said that the angel durst not bring a railing accusation against the Devil, was not fear of the Devil, but of God. The adversaries against whom Jude was warning Christians (verse 10) blasphemed Divine things, railing where they did not understand, and, unlike brutes, corrupted themselves in things which they understood as mere animals.

In verse 11, we have almost the only New Testament instance of the burden, the woe of the old prophets. The woe that came upon Cain and Balaam must come upon those who walk in the way of the murderer and the covetous false prophet. More than that, since their rebellion assumes against Jesus the form of Korah's rebellion, they must in like manner perish.

The author now turns to nature for illustrations, thus afford-

ing us this useful hint as preachers, to lay the foundations of religious instruction in the Scriptures, but hesitate not to range the whole universe for types and illustration. Some we may draw from the sea, some from the land, and some from the heavens above. In nature are types by which to set forth sin and its doom, as well as to set forth holiness and its rewards. If the righteous man is like a tree planted by the rivers of water, that bringeth his fruit in his season, the wicked are like the chaff which the wind driveth away. The wicked religious teachers, in the love-feasts in Jude's time, were like dangerous rocks, jutting from the ocean's surface. They feasted themselves fearlessly; they acted the shepherd to themselves, but the wolf to the flock. They were like the clouds, promising rain in time of drouth, but like the clouds that were driven away by the winds before one drop falls upon the parched earth. They were like the leafless, fruitless, lifeless autumnal trees, that autumnal winds prostrate, overturning them, root as well as branch and trunk. As the wild waves spend their forces in vain against immovable rocks, so these in vain attempt to overthrow the truth of God in their shameful foamings. Brilliant meteors are they, but like meteors their sudden exit only makes darkness the more visible, prophetic of their everlasting doom of darkness.

In verses 14 and 15, the author comes to the subordinate branch of his proposition. Not only are these false guides to be doomed, but their doom was foretold *of old, by prophesy,* (verse 4.) Proof: the prophesy of Enoch, the seventh from Adam:

"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly speeches which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against him."

Here we have a picture of antediluvian manners enough like the language of Moses: "The earth also was corrupt before God; and the earth was filled with violence; and God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." The ungodly and hard

speeches spoken of are sufficient to show that sinners behaved then just as they do now. This fault-finding with God is an invariable quality of the impenitent heart. So Jude's picture of false guides is evidently an excellent photograph, showing the lips and eyes of those photographed.

From the earliest ages, not only was the first coming of Christ expected, but, also, the second, the coming to judgment —the coming with "the holy myriads." These representations of the Old Testament are abundantly confirmed by the New. The very person who was with us in the first coming uses similar language with reference to his second coming: "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory." It is, perhaps, easier for the human race to believe in Christ coming in judgment, than to believe in his coming in mercy.

But how did Jude learn this prophesy of Enoch? We may say it must have been by direct revelation of God to Jude; by tradition; or by the apocryphal book of Enoch. The first supposition is against the whole tenor of the epistle as declared by the author in the fifth verse, and illustrated by his citations from writings well known to his readers. But to this spirit of the author either of the other suppositions is congenial. We believe it was from tradition, as preserved for us in the apocryphal book of Enoch, which was written probably not far from Jude's time. It is not within our plan to enter upon the discussion of this point, but we can state in few words our conclusions, which we leave without argument to the judgment of the reader.

First, it seems to us it is proved that the book of Enoch existed before the time of Jude; secondly, that this passage is quoted from that book despite the views of Barnes and others to the contrary. We give the passage from the book of Enoch, as furnished by Barnes himself, with the single remark that Jude follows Enoch much more accurately than the New Testament writers do the books of the Old Testament in many of their citations. But here is the passage, which the reader may compare with Jude for himself:

"Behold, he comes with ten thousand of his saints, to execute

judgment upon them, and destroy the wicked, and reprove all the carnal, for everything which the sinful and ungodly have done and committed against him."

We suppose Jude quoted from the book what was true and generally received among the Jews, without intending to indorse it as an inspired book, any more than Paul endorsed the writing of Menander, from whom he quoted the excellent maxim: "Evil communications corrupt good manners."

At verse 17th and 18th, the author enters upon the application of his remarks to his readers. He shows them that by remembering the words of the apostles, who had described these deceivers, they could be preserved from the corruption and destruction to which the false guides were so intent upon leading their hearers. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should *walk after their own ungodly lusts.*"

We have put in Italics the words which indicate the characteristic by which the author knows them as distinguished from true teachers. Verse 16.

From the language of these verses, we think it is plain that Jude wrote later than Paul and Peter.

In verse 19, the author adds several specifications, familiar to the eyes of his readers, concerning the false guides. They undoubtedly complained that Jude was no gentleman, in allowing himself to be so *personal,* in speaking so that his readers could not well mistake his meaning. The expression, "separating themselves," is no doubt taken from the Septuagint, Is. 45 : 24, and alludes to separating themselves from God as the source of justification and redemption.

In the 20th verse we have "*building yourselves up on your most holy faith,*" as the contrast of "*separate;*" "*Pray in the Holy Ghost,*" as the contrast of "*sensual—having not the Spirit.*" Though Christ keeps us, we are to keep ourselves in the love of God. When Divine and human activity meet, man is blessed. Mercy through Christ is our only hope for eternal life. These verses, the 20th and 21st, furnish an excellent text on *the nature and means of the true spiritual life,* which

our author says is protection against destructive heresies. It requires the forces of good health to resist the poison of a malarious atmosphere. All this needs to be studied as a sharp contrast to the characteristic, "*walking after their own ungodly lusts,*" by which the enemies of the cross are distinguished.

But life is not given to waste its forces upon itself. Christians are called into the marvellous light for the purpose of working for Him who came to seek the lost. This service is alluded to in the 22d and 23d verses, and a hint is given as to some modes to be observed, if we would be successful. There seems to be a confusion in the order of the words in the ordinary reading. The thought is: "*Save some, snatching them from the fire; others compassionate with fear,* hating even the garment spotted from the flesh." Those who are in buildings already in flames, must be snatched from the fire or perish. A degree of gentleness may be used towards those apparently not so near their fate. Without the care to avoid the contamination of those whom we are striving to save, we may fall under the law. "Pity and then embrace" the vice. Jesus could touch the leper and remain clean before the strictest ceremonial law; much of his spirit must dwell in us if we would preserve the pure heart which affords the privilege of seeing God while associating, even for their good, with the fallen and degraded.

III. The conclusion with doxology. Here is, after the manner of the French, the "Adieu" to God. He is able to keep from falling into the sins described those who trust him. He that is thus kept, is safe indeed, and shall at length stand unspotted in the heavenly presence, in great rapture, for his escape from so many snares.

Of the doxology we need only remark, it is one of the most complete in the Scriptures.

We have freely appropriated whatever has come in our way in Bengel, Barnes, the Comprehensive Commentary, Poole and the Lexicons. We have purposely omitted the details of criticism on words and phrases, so as to save more room for the statement of results, hoping thus the better to profit most readers.

Art. IV.—TRUE SCHOLARSHIP.*

Literary festivals have their enjoyment and their instruction, —their fruition and their hopes. They beckon old men, wearied in the hard work of life, back to the fellowships that make them forget their years and seem young again, and they also furnish a stand-point from which young and ardent natures take their survey of an anticipated life. Tender and touching memories crowd together on such occasions, and aspirations and prophecies swell in many a bosom, and break from many a lip. The sober lessons of experience blend with the dreams of untried ambition. Scholarship is present in its budding and blossoming spring-time, and it is present, too, bringing its autumn fruits.

It is well to gather thus occasionally in the name of letters. Literature deserves and is fitly honored by gala-days. The work of learning is important enough to justify a public statement and a public recognition. Its benefactions are many and great, and society is none too deeply conscious of their value, and none too forward to speak its thanks. Knowledge acts like the sun, bringing the morning from the east in silence, wooing fruitfulness, and evolving higher life by processes so gentle that we are more than half unconscious of its work. And it is no small object gained if, by means of such a festival, the real utility of education may be more clearly seen, if men may behold anew the dignity of scholarship, learn to revere the ministry of the college, and find the chief items of wealth in their ideas rather than in their acres.

And yet this hour ought to be devoted to some higher end than the mere utterance of panegyric, or the indulgence of literary self-complacency. We need to do something more than to justify our pursuits as scholars, to repel the accusations of criticism, and silence the cavilling tongue of doubt. This is an

* This article was originally delivered as an Address, before the Societies of a Literary Institution, which fact may explain its rhetorical form.

hour for study not less than for congratulation. We come not only to rejoice over our privileges, but also to learn our duty. We may sing peans to scholarship if we will, but we are set also to execute its commands. We honor it by our work rather than by our word. It can spare our compliments, if it can have our service. We testify for it not so much when we eulogize its spirit, as when we show that it has built up for us a noble manhood. Its certificates are not the diplomas we put proudly into our pockets, but the dignity we put calmly and constantly into our lives. Let me then speak of TRUE SCHOLARSHIP, as distinguished from that which is seeming and false; of its real uses as distinguished from its baseless pretensions; and of its practical work in the living world, as distinguished from the dreaming of the cloister, the droning of the literary aristocrat, and the effeminate etiquette of the pedant. Such a study may offer us less of quiet luxury, but it may yield us quite as much of real profit.

Scholarship is not absolute but relative; whether it represents quantity or quality. It does not stand always and everywhere for the same amount nor for the same sort of attainments. The inventory representing the acquisitions of a graduate of an ordinary American College, might appear a somewhat meagre schedule to a Professor in a German University; and we might be still more freely complained of for lacking thoroughness than for wanting breadth of culture. The mental training of by-gone centuries differed greatly from that of the present; and that of the future may perhaps differ from it more widely still. The work to be done by a specific age or people, will and must modify somewhat the culture that is provided and the culture that will be sought. As elements and means of discipline, Mathematics and the Classics will doubtless long remain prominent in every course of liberal study, but regard is to be had to use as well as to discipline,—the toiler may be sometimes set to try his tools instead of being kept forever sharpening them. And a true scholarship will begin by asking what is the work to be done by the trained man, or by the disciplined woman. For all right scholarship has two ends steadily in view,—it would dignify and enrich the scholar's own na-

ture and experience, and it would also make of him a larger and better power to act on and in society.

A well-trained and well-developed mind is a definite result. It is more than a factor; it is a product. A keen intellect, whose action is vigorous and healthy; a nice taste, that appreciates all excellence and feasts on it; a strong imagination, that vivifies all thoughts and builds up all beautiful and glorious things out of the commonest elements of a prosy world; an energetic purpose, that never allows life to stagnate, and puts momentum into every movement; a discriminating conscience, in whose presence the limits of right and wrong are marked by definite boundaries, and policy never escapes detection by putting on the mask of principle; a faith, so calm that a chaos cannot make it tremble and a jubilee of Satan cannot make it waver, and yet so heroic that it will stand alone on the battlefield like Abdiel, and conquer the most terrible foes by persistence, as Bunyan's Christian conquered Apollyon; a fellowship with Heaven, so intimate and fruitful that the midnight hears its prayer, and the very dungeons ring with its Te Deum;—these elements, dwelling together in the temple of a single man's experience, tell us the meaning of life, and show to us its splendid fruitage. And it is forever the aim of all true culture to induce such experiences and develop such results as these. Scholarship is doing its true work just in proportion as it takes a mind, in its weakness, or selects it from the common mass of minds, and puts it in possession of such high capacities, and rouses it to such high work.

And such a mind, great though it be in itself, is something more and better than a lifeless monument. It is a force in society,—a power in life. The very breath of such a man makes the air fragrant; he proclaims the dignity and worth of a human soul by his simple greatness; his exalted character rebukes all low living; and his high experiences, reflected in his face, beckon all observers upward and encourage their aspiration. He shows men the greatness that germinates within themselves, and lifts the goal of pursuit farther away toward heaven. He cannot live for himself alone; for his broad and far-reaching shadow offers shelter when he stands solitary and

silent, and the garlands of glory which have been wreathed about him tell the story of his struggles to the observer, and cry as with prophetic tongues,—"He who would be crowned must conquer."

And such a man is not, and cannot be, a mere silent and passive worker. He will see the meaning of life, and by his work interpret it. Meeting ignorance and misconception, he will make his lips distil wisdom, and put bewildered souls on the true road. He will lay his strong arm under weakness and lift it to its feet again. Good causes, that have been betrayed and impeached, will find in him an advocate, and righteous principles that were crucified he will take gently down from the cross, and laying them away in his own new tomb, wait for their triumphant resurrection. He will go out among men to wield all his great powers, and he will wield them under the direction of his ample knowledge, and according to the best impulses of his well-trained heart. What he *is* will build him up into great majesty, and fill him with all precious experiences, and what he *does* will make him flame like a sun in the firmament of society, and give spreading fruitfulness to surrounding life, as the freshets of the Nile turn the deserts of northern Egypt into gardens. And looking abroad upon this two-fold result, one may see the real aim and the completed work of a true scholarship.

This, however, is dealing with the subject in a very general and comprehensive way. What are some of the features and qualities of the scholarship which adapts itself to our time and country, and which it should be the office of our educational appliances to promote, and the effort of young men and women to secure? This question is important and practical,—important because it is practical. The student's ideal, if he have a definite ideal at all,—and if he has not he might about as well shut his books and go to ditching the interval or fencing the prairie, —the student's ideal will very largely determine his actual. It will furnish the motives and control the methods of his study; it will assimilate all sorts of mental nutriment,—turning even poetry into prose, and teaching him to reckon the value of transcendentalism by the table of Federal money; or it

will, if false, weary him out in a fruitless attempt to become a sparkling philosopher when God meant him for a respectable pedagogue. He only whose aim is right hits the target; the ball may fall short of it even then; but he is sure to make an approach to it. And only he who correctly apprehends the object which he should seek in his life as a scholar, will be likely to become its possessor. The aim at a false ideal gives us only a calamity when we have actualized it, if we find actualization possible; the struggle for the right goal may bring us joyfully there, or if that be too much, it will at least set us down far on the way.

1. The first thing to be suggested as essential to true scholarship, is that each student needs to preserve a thorough personal identity and a true independence of character. Scholarship is properly an attribute of manhood, not a substitute for it. Scholars are made, not by the processes of petrifaction, but of assimilation. The moss becomes stone, as we say;—that is, one by one the vegetable particles are borne away, and the mineral particles are deposited in the vacant place, until, by and by, there is only the *form* of the vegetable remaining, the *substance* has wholly changed. Scholarship, such as it is, is sometimes produced in the same way. Algebraical signs, lingual roots and particles, phosphates and sulphurets, bivalves and articulata, tertiary deposits and coal measures, cotyledons and angiosperms, nebulæ and precessions of the equinoxes, pancreatic juice and the ablative absolute, affirmations of the consciousness and verbs in *mi*, logarithms and instinct, hydrostatic pressure and theories of causation, equation of payments and the doctrine of the unconditioned,—these are the elements which, one by one, become deposited in the student's nature by displacing the elements of his original manhood. He has become full of *thoughts*, but he has lost the power of *thought*. He has packed away his text-books within him till he has loaded down or crowded out the powers whose healthy and free action could only render him efficient, and he has become simply a great repository of symbols and a cabinet of specimens. He has grown up a Cyclopædia by ceasing to be a man. He only quotes his authors when you ask for his opinions, and repeats

his teachers,—tone, gesture, and all,—when he attempts to give instruction. He is a copyist or an echo,—content to stand like a phrenological plaster-cast, showing to observers how men have mapped out the realm of knowledge, and only aiming, in his highest ambition, to put his single tone into the psalm of life, as the player claps his cymbals when a note needs to be emphasized.

Now, first of all, true scholarship demands that the student preserve and enlarge his personality,—that he be a definite and positive quantity rather than a mere co-efficient,—that he assimilate his knowledge instead of burying himself beneath it;—that he use it instead of giving himself up to be used by it. It is valuable to him in proportion as it develops his power, and scarcely less than injurious when it is allowed to crush that power, or when it forbids him to wield it freely. I am not commending the egotism which is hardly capable of being taught; nor the captiousness which stops to doubt or question or deny every thing, though it be as plain as an axiom; nor the intense self-consciousness which disfigures every sentence with pronouns of the first person singular. All that is insufferable vanity, which makes wisdom impossible. But one may study a text-book without shutting himself between the covers; he may defer to his teachers without turning ape or parrot; he may associate with scholars without losing himself in the wilderness of their fancies. And that modest but manly independence, which hears the testimony and then frames its own verdicts, which fortifies each conclusion with careful thought, which treats every honest doubt with respect even while other men sneer at it, which would rather confess its ignorance than dogmatize over unsettled questions, that would prefer the loss of caste to the loss of intellectual integrity, that would sooner stand alone and be right than lead a multitude who were hastening to canonize a wrong, that would cry with Galileo, "*And yet it moves,*" even before signing the charter which gave a new base of life to a conservative lie,—such an independence as that is the Granite formation which underlies all genuine deposits of knowledge and supports the successive layers of all true scholarship. He who lacks it only gives learning over to contempt

and impeaches every educational institution in the hearing of the public. Save as scholarship develops and promotes all manly qualities and all high forms of life, its promises will be set down as pretences, its work will excite suspicion, and its fruits leave society poorer.

2. And this leads me to say that a true scholarship will never be self-complacent simply because a regular course of study has been gone over; it will never parade its diplomas as the last and surest proof of large attainments; nor flaunt ostentatiously the mere trappings of literature, instead of laying away within, the solid substance of learning.

I am not bidding you set a slight value upon the systematic training of the seminary, nor upon the curriculum of the college; I am not teaching you to spurn the testimonials which wise teachers give to the effectual diligence of students; and I am not unmindful of the charms and graces of polite literature and ornamental scholarship. He who deems himself certain of mental eminence while spurning the help of educational appliances, is probably either a dunce or an egotist, and dunces and egotists seldom turn out prodigies. He who boasts over the absence of a diploma is probably giving a new version of the fox's harangue to his friends on the unsightly appearance of a tail, after he had had his own caudal appendage snapped off in the steel-trap. And the sneers at literary taste, and the protests against the graces of a finished culture, remind one of the self-congratulations of the maiden lady, whose ugliness of face and spirit had shocked half the young men in the neighborhood, and who thanked fortune, as she said, that *she* had never been proud of *her* beauty, and that *she* should never have to answer for the sin of coquetry.

But it is worth the while to remember that a college course does not of necessity confer wisdom along with the degree it procures; that the reading of Blackstone and Chitty positively secures to no unfledged lawyer high forensic skill; and a young man may study a dozen systems of divinity and yet be only a clerical weakling in the pulpit. He who relies on his teachers instead of himself will be disappointed. There is no magic in appliances to compel scholarship;—the liberal learning of the

Professor cannot be at once transferred to a heedless member of the class;—and the solid reputation of the University is not insured as an inheritance to every graduate. It is a poor answer to a question, touching one's attainments, when he only points to the text-books he has used; and it is a sorry proof of power to parade a piece of parchment.

Such testimonies will not suffice;—not even so well as they once did. Society asks for deeds rather than for certificates. He who can work is employed, and he who develops and uses power is revered. Force of thought gets distinction, no matter where it is developed; and serviceable skill bears off the honors from the field. He who claims to be educated will be asked what he can do; and he who demands public esteem is calmly told to buy it. And there is no injustice in all that. In the long run real merit gets recognized; and he who waits for deference and finds it does not come, would do well to ask whether it is certain that it is deserved. And there are not many sorrier specimens of life than those presented by young men, with all the bones and muscles that go to make up a complete frame, and with the faculties of a whole mind in possession, who have managed to go through the routine of liberal study, and who then stand idly, year after year, because they have learned to scorn all ordinary occupations;—pompously demanding to be assigned a place among extraordinary and dignified ones before they have shown any adequate competency for the service;—seeming to feel that they have laid society under obligation to pet and praise and defend them, by becoming liberally educated. And these are not wholly men of straw. They may be found, here and there, wondering at the ingratitude and blindness of the public that cannot see or will not appreciate their fancied excellencies, and scandalized at seeing others, that make no boast of scholarship, winning their way to posts of honor, and becoming great moving powers in society. They forget that their pretensions are adapted to provoke suspicion, that their demands awaken resistance, that their croaking shows a lack of real mettle, that their plea for nothing but dainty or dignified work begets a distrust of their ability, and a scorn of their exclusiveness. The scholar's character should

be his passport, his practical wisdom his diploma, his heroic purpose should solicit confidence from his fellows, and his resolute labor attest his worth. Real scholarship needs no herald to go before it, and no panegyrist to dog its foot-steps and tell men that a hero has just passed by. It will carry its signet on its forehead; its very air will be royal, and its calm and modest tone will exhibit and not conceal the nobleness behind it. Honor will inhabit all spheres where it abides, and it will lay its hand upon no task without investing it with a new importance. "*Behold my jewels,*" said the Roman matron, as she pointed to her children, and the true scholar will have his wealth symbolized in his work.

And the attainments of the true scholar will be of the solid rather than of the brilliant sort. He will gather his learning for use and not for exhibition. It must add to his own power and enrich his own experiences in order to satisfy him; he will not readily vote himself a philosopher because somebody has wondered at his profundity, nor set himself down as a literary marvel because his graduating oration was pronounced a showy performance. The dull iron ore is worth an hundred fold more to men than all the gold that can be gathered, and a plain man of high principle and solid common sense is a richer possession for a community than a dozen scholastic theorizers, or a whole regiment of wits whose common speech is all ablaze with epigrams. The pedant hangs all his mental wares at the doors and windows, as the Parisian shopkeepers display their finery; the shop inside is narrow in its proportions and dirty in its appearance; the true scholar is like the western bottom lands, the deeper you sub-soil the more wealth is turned in the furrow, and the more magnificent are the harvests which appear and invite the sickle of the reaper.

3. And this suggests again that an acquaintance with our ample and varied English literature, and especially an acquaintance with that portion of it which belongs to its earlier periods, will be both promotive of true scholarship and essential to its security. We import our fashions very largely from abroad, and it is very fashionable to glorify the wealth of other lands than our father land, and praise the music of other tongues than

that in which our cradle lullabies were sung, and which our souls use as a chariot when they would find the way to heaven along the track of prayer. I do not disparage either the languages or the literature of the old classic times; for the first constitute a noble study, and the last is richly instructive. The martial spirit of the old Roman warriors seems pealing its clarion, or leading a charge, or telling a tale of victory, in the stately Latin prose even of our text-books, or reposing like a conqueror in its tent in the swelling cadences of Virgil; and the critical subtlety and the poetical richness of the Grecian mind are symbolized in the verbal conjugations and the rhythmic flow of the language which at first bewilders and then charms every student. But comparatively few of our ordinary students take the pains to learn of the wealth of thought and the skill of diction which are enshrined in the older English literature.

I cannot stop to give anything like an analysis of these ample and varied productions, nor even draw out a list of the authors who stamped the impress of their genius upon their times, —who interpreted their own age, represented the products of centuries before their own, and gave direction to the thought of succeeding generations. But there is hardly one subject of thought but that literature unfolds and illustrates it; scarcely one great practical problem that is not there dealt with; scarcely one style of speech but has its high examples; scarcely one hope swelling the soul but finds there inspiration to quicken it; scarcely one grand object of pursuit but is revealed with wonderful distinctness and invested with more magnetic power. There is the solid and luminous thought of Bacon, where every sentence is freighted with wisdom; the quaint imagery and the picturesque moralizing of Quarles, who paints a precept with an original similitude, utters a warning through an unaccustomed metaphor, and lifts up a great truth by the help of alliterations; the pure and wise, and lively simplicity of Cowley, who loves nature with a child's enthusiasm, discourses of a landscape with the charm of a true poet, and talks of metaphysics with a genial vivacity that forbids his instructed and delighted auditor to grow weary; the vivid dramatizings of Ben. Johnson, who puts life on the stage that he may help us to

understand it when we meet it in the castle or the street; the lofty wisdom of Hooker, whose thought always takes an upward sweep and leaves the reader nearer to heaven; the varied learning and magnificent periods of Taylor, who so revels in the luxuriance of the universe that it seems a self-denial to come back to his home and rest; the pungent Saxon and the bold home-thrusts of South, whose sermons overflow with argument and set forth the expressional power of the language; the exhaustless wealth of Shakespeare, who scatters his gems as a summer night scatters dew-drops,—putting five centuries of history into a play, and painting half a nation's life on a page; the wondrous magnificence of Milton, the movement of whose verse is like the roll of the ocean after a storm,—wave thundering in upon wave,—and the swell of whose music is like a Te Deum poured from the pipes of a great organ along the nave of a cathedral; these are some of the educational influences that offer themselves to the student in our abundant English literature. It is the blossoming of the English mind in the various stages of its culture, setting forth the qualities of its life, and bearing witness to the productiveness of the soil. There may be seen the conflicts of principles whose power comes out in the heroes we venerate; and there may be felt the throbbing of the great hearts whose love and devotion are the highest wealth of any kingdom. The solid learning of scholars is spread out as food for vigorous natures there, and the flowers of poetry are profusely dispensed, and dispersed to make all the mental landscape beautiful. There philosophers discourse profound and serious wisdom; there research displays its stores, and pious meditation shows how aspiring souls struggled and rose to God. Not a phase of life but gets an impressive portraiture, not a department of knowledge but is nobly represented, not a quality in manly character but is impressively set forth, not a brave struggle of the heart but finds some one to vocalize and interpret its aspiration. Armies that battled for the rights which we inherit tramp across the page as we read; the stormy debates of still stormier revolutions are repeated before us; cottages open their doors and show us our ancestral life around the hearth-stone; and the sonorous liturgy of the cathedral and the simple but reverential psalm of the conventicle float down together across the stretch of centu-

ries, and set all the heart-chords vibrating. Whatever nurtures solidity and strength of thought, amplitude of survey, enthusiasm of spirit, love for beauty, longing for human improvement, and aspiration for immortal good, may be found as a part of that precious literary inheritance which every year of English history has been enlarging and enriching. It deals with our own type of mind, it shows us the unfolding of our own institutions, it tells how our own public and private character has been built up, it offers us an inventory of the forces which throb in and through our whole social life, and exhibits the method in which we are to employ power for high and beneficent ends. No nation has had a more significant history, nor ever wielded more varied implements, nor occupied a more important position, nor had offered it a sublimer destiny, than this same English nation, combining the past of the old world and the promised future of the new. And no American scholar has done anything like justice to his opportunities, or honored his position, who has so busied himself over foreign tongues or scientific theories, as to ignore the treasures of English thought, and exclude the solid and generous culture which a study of English literature would give him.

4. A true scholarship will aim to enrich and dignify our common spheres and common life with the capacities and experiences of learning. By so much as scholars are more amply taught, are they bound to outgrow the follies of exclusiveness and the imbecilities of aristocracy, for these are the weaknesses of little natures, and the warpings of a vicious or partial training. The scholar is forever sent by his duty, and committed by his virtual pledges, to work for the instruction of society. It is a sad fact that we are so in the habit of estimating every thing by its value at the broker's counter, or its power to lift us up in the social scale. We are in the way of taking it for granted that every college student must be intending to plead law, or practice medicine, or preach the gospel; and that every young lady who studies Logic and Latin is aiming to found or manage a female seminary, or edit a magazine, or preside in a parsonage. We take it for granted that they intend to use their diplomas as a passport to some peculiar distinction, and

that their years of study are the price they pay for the privilege of being exempted from the burdens of all common work for the rest of life. Now this is to degrade learning, and to divest education of all its real dignity. Scholarship is an interior treasure, whose value is independent of position, and whose ministry is any where glorious. Outward misfortunes may compel a philosopher to beg for bread, or a poet to break stones in the street, or send a wise statesman into exile, or lock up a flaming apostle in a prison; but the treasures of the mind do not part with their value. Their enriching power grows great and glorious in such strains of life as these. The meditations of the philosopher over his crust may make his meal more glad than any which an epicure enjoys at his groaning board; the precious music in the poet's soul may render him deaf to all the din of the crowded thoroughfare; magnificent systems of political economy may grow up in the exiled statesman's thought, and the apostle's dungeon becomes a temple of song to the prisoner, and then it is a splendid Mecca where the succeeding centuries go on pilgrimage.

When a true scholar is asked why he studies, his answer will be—"To ennoble my nature and enrich my experience;"—and if the querist still stares wonderingly and repeats his question, the scholar only adds—"I am preparing to teach ignorant souls how to interpret life." There is no higher work for Scholarship to do than to put its honors upon common labor, and dignify our most ordinary spheres of service with his presence. Study is not lost because the student follows the plough, or brings out the cunning of the fingers in the artisan's shop, or fills all the day with the music of the forge. In these spheres, and such as these, the great mass of men must continue to abide. There the primary powers of society are wielded, and its primary wants are supplied. And there can be no nobler work for scholarship to undertake than to bear the joys and inspiration of learning to these masses who toil and sweat without knowing the luxuries which education brings, and show them by example how all needful work is noble, and how it may be married to literary culture as the swarthy Vulcan of mythology was wedded to Venus, the goddess of grace and beauty.

A company of well educated men, scattered over a commonwealth, employing their energy and wearing meekly their solid honors in the spheres of common toil, would be making a plea for scholarship whose silent eloquence no orator could rival, and would be scattering the benefactions of learning as no mere scientific teacher knows how. The pompous pedant, on the other hand, disgraces his Alma Mater and tempts the whole community to a crusade against the school.

5. Let me say again that true scholarship will be modest before the multiplied problems which it cannot solve, and reverent before the face of that supernatural teaching which so blends the authority of the Infinite Sovereign with the teaching of a Friend and the mercy of a Father. Scholarship has a mission to perform in relation to the presumptuous theories of the universe which a superficial science is multiplying, and in relation to the skepticism which a boastful self-sufficiency is so free to avow.

The right of private judgment has been nobly won through many a hard-fought battle, but that hardly justifies every tyro in philosophy in setting himself up for an oracle; freedom of inquiry is a crucible where the dross of error is purged away from the gold of truth, but that does not warrant every man who is living falsely in scouting every religious doctrine that condemns his conduct. A denial, it should be remembered, destroys nothing except the influence which the rejected sentiment exerts over the man, and a doubt unsettles only the faith or the character of the doubter. A text of Scripture remains just as it was after men have got weary of torturing it on the rack of a false exegesis, or of pelting it with the smuttiest sarcasms; and a vote of the largest majority annuls no law of God. A true and heroic and persistent faith is the only reasonable thing; and the very weakest and most imbecile credulity is often that which is known as skepticism. A man is tometimes only uncovering his servile weaknesses, instead of setting forth a manly and independent mind, when he contemns his father's Christian counsels, and ridicules the prayerful confidence which sanctified his mother's life, and renders her memory fragrant.

This pomposity of denial, and this pride of doubt, is almost a mania or an epidemic among young men, and especially among that class of young men who are not sufficiently taught to enable them to know their own ignorance, and whose culture has proceeded just far enough to promote conceit. I do not, by any means, deny that doubts over religion may be honest, and a calm and healthy criticism may question the dogmas which commanded a majority vote in an old council, and have had the endorsement of a thousand years. It is the misfortune of some minds to be constitutionally suspicious,—their very intellect is shaped like an interrogation point, and they spontaneously challenge every proposition that approaches them. Others may have long taken everything on trust and authority, mixing up all sorts of incongruities in the mental stomach, until chemical fermentation and colic have made an emetic necessary, and so they spend the rest of life in disgorging and retching, and spurning all healthful tonics as nostrums. Others still have been schooled viciously, and now find it difficult to unlearn what stands in the way of true and solid teaching; and yet others innocently misconceive for a time the character of that faith which is offered them in the name of the Messiah, and so accuse simply because they do not understand. All these are properly excepted from the great mass of those who claim to be too wise to need supernatural light, or too discriminating to accept the evidences offered to prove it has come, or too busy with practice to leave time to take care of faith, or too much interested in the affairs of this world to devote attention to the doubtful and distant concerns of the other.

This skepticism assumes many phases, and is variously represented. There is the devotee of science, who declares that the history of the universe is written on the forehead of the world, and that the author of Genesis has contradicted the older record, and so convicted himself of forgery or ignorance. There is the materialist, who demonstrates that there is no soul, and so no future life; and the pantheistic metaphysician, who annihilates all human and Divine personality and makes life only a circulation of being, like the evaporation and condensation and flowing of the ocean waters, till they find their

way back to the sea. Then there are those who will have only the religion which is absolute and universal; and the believers in the adequacy of spiritual insight, who pronounce all special teaching an absurdity and all book revelations impossible, who count all miracles deceptions, and know no prophets but those which appear in the form of brilliant men. And, last of all, there are those who disbelieve in the Bible through their belief in the ancient hieroglyphics and in the oriental chronology; and those who have, it may be, some confidence in the quakings of Horeb, but much more in the waltzing of parlor furniture; who suppose Isaiah may have meant something when he took up the burden of Babylon, but very much less than a modern trance medium means who discourses about the degrees of development, or harangues about spiral progression through the seven celestial spheres.

Of these phases and theories of skepticism I cannot and need not stop to speak at length. But it may be said that not one in a thousand among men find any clear story of our race or philosophy of our life in the volume of nature; they who claim to find it, had their eyes opened by the hand of the gospel; and even these perpetually contradict each other and contradict themselves,—amending and modifying and rejecting their old translations as the work of exploration goes on. The materialist attributes to matter qualities and powers which no analyst ever discovered, and so believes what taxes credulity far more than anything he rejects, and the pantheist exalts men to the rank of Gods only to degrade both God and man to the rank of the beast. The Absolute Religion, which is so much glorified, sends the Fetich to adore the crocodile, the Calmuch to smear his hands with human sacrifice, and the New Zealander to feast on human flesh; and the prophets who speak in behalf of spiritual insight, dispute about what is to be seen by the inward eye, and quarrel about the significance of what is beheld in common. Nine-tenths of all those who make human history almost eternal, never read a line of Confucius, nor saw a translation of the Vedas; and the responsive raps on the table are as loud and prompt and decisive when the name of some living man is called, as when Goliath is summoned with

his spear like a weaver's beam, or Samson comes swinging the arms that once plucked down the pillars of the Philistine temple.

But I do not stop to discuss these developments of skepticism, or illustrate the credulity they imply. I only say that true scholarship will be too modest to endorse their monstrous pretensions almost without inquiry, too critical to swallow their fallacies without wincing, too reverent to mock at the sanctities they attack, too philanthropic to look on the moral wastes they create, and the heart-wrecks they multiply with indifference, too considerate and serious to endorse the dogmatic and flippant utterances they nurture over man's highest concerns. The true scholar will be quick to see and prompt to declare that a real reverence for God and a practical faith in the Bible have underlain all the best qualities in character, all the noblest heroism in life, and all the grandest movements in history; and he will be slow to acknowledge that falsehoods can mature such fruits as these. He will look after the reasons for faith; and demand the grounds of doubt, and point out the implications of denial. He will not only have an eye for the difficulties of confidence, but an eye also for the absurdities of skepticism. As a helper of progress, he will seek to simplify and make belief accurate, and as the guardian of all great interests which by-gone centuries have committed to him in trust, he will cling to the ancient inheritance of faith till he is sure that the new gifts promised by skepticism are larger and better. True scholarship surveys the whole realm of life, and then plans and works for a broad field and a long future; and it will not covet ephemeral and superficial gains when they lead to succeeding losses and ultimate bankruptcy. A young man who is chiefly ambitious to sparkle, and is bent on ends which can be gained only by putting a Christian conscience out of the way, may run into the habit of satirizing Christian character and firing philosophic epigrams at St. Paul, but a calm, thoughtful man, with his gray hairs resting upon the pillow of death, and his sons and daughters gathered around his bed to hear his parting counsels, would hardly be jubilant over an infidel career, or hasten to enjoin it upon his children to perpetuate and

extend his malignant skepticism. I am not here to preach, I know well enough, but the lecturer has responsibilities which he may not forget, and literature has its honors to be looked after. And that education is partial, or weak, or cowardly, or treacherous, which blurs over the name of God, which ignores the Messiah, which has no word to speak for the truth, which says nothing of the sanctities of duty, and presses out of sight the grandest fact pertaining to us,—I mean the fact that existence and influence are both immortal. And any and every man,—no matter though he be an autocrat in literature,—who strikes at justice, and undermines the right, and blunts the sense of moral responsibility in men, and assails the everlasting verities of religion, is surely dooming his name to pity, or infamy, or oblivion. There are not a few such names now, which might have been growing more and more grateful to men but for this, that are kept in sight only by being embalmed with charitable apologies, are seldom heard except in company with protests,—and their certain fate is to rot; and there are others, spoken but rarely while the owners lived, that go sounding down the years, waking new voices to music as they speed on to futurity, because they reëcho the voice that broke on us in the sentences of the decalogue, that called weary hearts to repose, and that speaks evermore to our hope from the highest heaven.

6. I only add that true scholarship sustains a most important relation, and is expected to contribute a large and valuable influence to our public life. Education and government are closely allied, and the school and the state act freely upon each other. If it is true that our public life is the exponent of our private character, it is equally true that our personal life is largely schooled by our public institutions and public men. And the true scholar will have too broad views to overlook his obligations to society, and too high a regard for the general good, to allow himself a life of mere literary indulgence. The zeal of learning which is indifferent to the perils of the state is hardly to be coveted, and the enthusiastic pursuit of metaphysics, while vicious principles are gaining ground, and the public conscience is being debauched, is a very low sort of

scholarly virtue. It is poor praise which history awards the old mathematician of Syracuse, who sat absorbed in his theorems while the city was being sacked by military mercenaries, and allowed himself to be slain while drawing a diagram. And the scholar who can busy himself merely in writing sonnets to Arcadia, when a new territory is being thrown open to barbarism and tyranny, or expend all his energy in developing or defending a new theory of Greek accentuation, while corrupt party leaders are hurrying the people blindfold to the commission of some great crime against man, and to some fearful act of defiance to God's authority and protest, is recreant to his special duty and false to the honor and interests of learning. That is the place for him to wield his gathered power in behalf of sound principles, and that is the time to put in his strong and brave words for the defence of righteousness. To what end is his training, if he can do nothing in the great crisis of life; and what defence can he set up for his expensive attainments if he cannot or will not use them to save the honor of his country, or the manhood of his kindred? The too frequent attempts of the scholarship of this country to be neutral in the great contests of our civil life show either a deplorable ignorance, a pitiable pusillanimity, or a consummate selfishness; the alliance of that scholarship with the unjust schemes and reckless attempts to exhume old iniquities which even barbarism had put into the tomb, and commission them anew in the name of philanthropy and religion, denotes a perverted conscience and a petrified heart. It ought to learn better without the aid of special teaching or rebuking examples, but it has both to impress the lesson. Von Humboldt, though living in the shadow of thrones a thousand years old, will lend no sanction to any species of tyranny or feudalism; and John Milton will lift up his trumpet-voice for freedom, though all Europe seem deaf to his words, and all the profligate court of the second Charles grin at him in derision.

Other men may find some sort of an apology—whatever may be said respecting its worth,—for silence or acquiescence in our bad national faith, and our still worse national crimes. The politician, it may be, gets his influence by it, the office-

holder his place, the human leech his hold upon the pecuniary veins, the merchant his patronage, the judge his ermine, and the clergyman his wealthy parishioners and his popular pulpit; but the scholar is likely to get nothing but the conscious disgrace of servility, and the disease of heart which wastes all the vitality of his genius. He reads history in his quietude, and he knows that history is forever expounding and emphasizing the old statement, that only righteousness exalteth a nation. He studies principles calmly, without bias, and sees their everlasting authority, and apprehends the honor and the safety that come of their guidance. He searches for the truth, and he bends before her daily where she sits on the throne, keeping her queenly air, and dispensing her priceless rewards. He discovers that a hampered intellect is disgraced and fretted, like a subdued king marching at the tail of his conqueror's chariot, and that the realm of knowledge widens only under the eye of an unfettered and courageous explorer. And for a scholar to come out from such a sphere and such an experience, to play the sycophant or act the coward, to fawn upon the unrighteous strong and ignore the wrongs of the spoiled, to spin philosophical theories that may extenuate personal sins, and employ special pleading that shall gild over national pride and perfidy—that is to adopt a policy whose transparent foolishness is only equalled by the treachery with which he dishonors his calling. Give us a literature never disfigured by unmanly concessions in the name of patriotism, nor poisoned by false principles under the guise of philanthropy; and give us a national guard of scholars, who will charge upon all public iniquities however firmly entrenched, and never be bought over to wrong causes by the most tempting offers, and our tangled politics would soon grow plain, and the organized despotism that has strengthened itself till it has grown defiant, and opposed itself to so many assaults that an armistice or a doubtful peace has been deemed a favorable issue,—this despotism would soon be dislodged from its Sevastopol at Washington and retreat in dismay from its Magenta and Solferino in the territories and states.

The mission of American scholarship is one full of promise, if it will only be true to itself and its providential appointment.

Here, more than any where else in all the world, knowledge is power, and the strong mind is royal. He who has a great thought may speak it freely, and he who can prove himself a worthy and brave and skilful leader, shall not long want followers. Our common school system is fast putting the masses of the people into a position to appreciate thought and exercise their civil and social sovereignty under the guidance of intelligent principle. He who can sway these masses,—not by appeals addressed to their passions and prejudices, which are soon forgotten,—but by sound instruction addressed to the understanding, and by right principles appealing straight to the conscience, whose power long abides,—will be the captain of a mighty host, and the herald of great and beneficent results. American authorship is already commanding respect across the sea, our scholars are to help largely in building up our national character and fixing our national position, and our literature is to teach the listening continents. The programme of our significant life is being made out, we are soon to settle down to our steady and far-reaching work; our spirit is soon to be made manifest, and our reputation will be built up. There was never a nobler opportunity for scholarship than that offered it here and now; no grander work will ever be set before it, no stronger motives can ever appeal to it, no richer promise can encourage its fidelity, no more solemn warnings can combine to hold it back from a selfish indolence, a stereotyped etiquette, a timid subserviency, or a criminal career. The fulcrum which the old philosopher sought has been found;—let our scholarship grasp the lever and move the world upward,—far upward, —nearer to heaven.

Art. V.—ROMANISM IN CONTRAST WITH PROTESTANTISM.

In the discussion of this subject, we propose to present in contrast these two systems of religion, that it may be seen which of them is Bible Christianity, as both cannot be the religion of the Holy Scriptures.

The Roman Catholic church numbers in the United States about 3,000,000, mostly foreigners; and it claims to number 200,000,000 members in the world.

In contrasting these two systems, we will confine ourself to four points.

1. Their morals, and reforming power. The grand characteristic feature of Protestantism is its reformed life, its purity of morals, and its power to reform. It teaches that man must live a *new* life; must turn away from foolish and sinful ways; and that he must *aim* at holiness and purity of life in order to be a Christian, and be recognized as a church member.

Not so with Roman Catholicism. Their children are born into the church, baptised and confirmed as members, without any new birth, or reformation in morals. Roman Catholics may be most basely immoral and remain good church members, provided they observe the rites, and perform the ceremonies that the priests prescribe.

Drunkenness, profanity, quarrelling and theft are common in nearly all Catholic communities, and for these offences they are not unchurched, or even disciplined. A single fact will illustrate this point.

In 1849, England and Wales, with a population of *three times* as many as Ireland, had only 27,816 criminals, while Ireland had 41,989 criminals. Ireland, a Catholic country, had nearly twice as many criminals as England and Wales, Protestant countries, with *three times* the population.

In this country, there are *seven* Protestants to *one* Catholic, yet in our jails and prisons more than half of our criminals are Catholic church members! It was recently stated

that in New York city, of the 6000 criminals there, *three-fourths* of them are Roman Catholics.

No person can be acquainted with facts in our large cities, and not know that the Roman Catholic religion is almost entirely destitute of any reformatory power upon the lives of its subjects.

And in all heathen countries, where this religion has been propagated, it has entirely failed to reform the heathen it has converted to Romanism. It has only changed them from *Pagan* heathan to *Papal* heathen, and left them as ignorant and immoral as it found them.

This to us is the most damning feature of this system of superstition. We could endure its nonsense and mockery for worship, if it taught and insisted upon good morals, and produced reformed lives; but this is neither its fruit or its aim.

It possesses no power of reforming men's lives. *Bible* religion is a reformatory system; and any system of religion that does not *aim* and *tend* to reform is *anti*-Christian, whatever else it may profess.

Here, then, we see a wide gulf between Protestantism and the Roman Catholic system of religion. But we pass,

2. To contrast these two systems on the matter of education, and general intelligence. Wherever Protestantism goes, books, schools, and general systems of education immediately abound, as its natural fruits. Schools, books, and education we consider an important part of our mission in the world.

We consider education to be a hand-maid to religion; with us the more *generally* knowledge is extended, the greater the good to community.

Hence we insist on the education of the masses of every community; and hence, too, we urge our system of free schools as a part of our religious system, or at least as sanctioned by our religion.

But *how* is it with Catholicism? We all know that Rome hates the light, and that Romanism does not aim at the education of the people. To any system of general education, and to a free school system, the Roman church is deadly hostile.

As proof on this point, we will let her own agents and organs

speak. The "*Shepherd of the Valley*," a Catholic paper, says, "This teaching every one to read is bearing its fruit in our day, and a very unwholesome kind of fruit it appears to be."

Now *why* is this very "unwholesome fruit" to Popery? We answer, because her system flourishes best in ignorance. She "chooses darkness to light," her deeds being evil.

The "*Free Witness*," another of their papers, says, "The grog-shops, gambling-houses, and the brothels count their victims by thousands, and the common schools of America count *theirs* by *millions*."

Here our common school system is compared to grog-shops, gambling-houses, and brothels, and as *more* to be deprecated than these nuisances by the Romish church. As Protestants, our motto is universal intelligence,—education for the masses; but the policy of Rome is universal ignorance, or at least ignorance of the *masses*. Protestantism is a system of light, shining in dark places; but Catholicism is darkness itself, even shutting up the avenues of intelligence and knowledge. *Our* great work is to enlighten the world; but Rome's work is to blind and degrade all within its reach, except her leaders. Rome hates the light, as her system is only safe where general intelligence is suppressed. Hence in no Catholic country is there any thing like a common school system, at least as compared with such as exist in Protestant countries.

3. We come now to contrast these two systems in relation to religious and civil liberty. The design and the tendency of true Protestantism are to promote freedom of thought, freedom of speech, and freedom of action within appropriate limits. Freedom to study and learn God's will, and to worship our Maker according to the dictates of our own consciences, is the fundamental principle of our Protestantism.

But, far otherwise, is it with the Romish church. She has always assumed the right to dictate man's faith, and say what he may, and what he may not believe, and how he may not and how he shall worship. And this right of dictation she claims now as fully as at any past time.

The right of conscience she denies to her subjects; and her entire history has been written in the blood of her martyrs,

more than *fifteen millions* of whom she has put to death for no other offence than freedom of thought. *Fifteen millions* of God's people slaughtered by the church of Rome! Well, then, may it be said of this "abomination of the whole earth," "She was drunk with the blood of the saints."

Let us now look at Rome's position at this day on these points. In 1844—45, in Madeira, some 600 were converted to our Protestant faith under the labors of Dr. Kelly, and they were obliged to flee the country to save their lives, most of whom emigrated to our western valley.

A few years since, the Grand Duke of Tuscany imprisoned Guikkiordini, and several others for meeting together to read and explain the Bible, and for social worship. Also in 1850, in Florence, Francisco Madiai and his wife were imprisoned, under a sentence of five years incarceration in a dismal cell, because they were found reading and explaining the Holy Scriptures to their friends and neighbors.

Rome at this day does not allow the opening of a Protestant chapel in the "Eternal city," and our Protestant English worship there, has to be held in the private parlor of our American consul.

Now that it may be seen that the Roman Catholic church still occupies this hostile position to freedom and free principles, we will let her own authors of the present time speak. Says the "*Rambler*," a Catholic paper, "Religious liberty, in the sense of a liberty possessed by every one to choose his religion, is one of the most wicked delusions foisted upon this age by the father of all deceit. *No man has a right to choose his religion.*" This is Roman Catholicism in our day, and even in this professedly *free* country. In relation to the above sentiment, the "*Freeman's Journal*," B. P. Hughes' organ, says, "We willingly endorse every word of it."

Says the "*Shepherd of the Valley*," "The church is of necessity *intolerant*,—heresy she endures when and where she must, —but she hates it. If Catholics ever gain an immense numerical majority in this country, religious freedom will be at an end."

B. P. O'Connor of Pennsylvania says, "Religious toleration

is only endured till the opposite can be established with safety to the Catholic world."

The present Pope says, "The absurd and erroneous doctrines, or ravings, in defense of liberty of conscience, is a most pestilential error,—a pest, of all others, most to be dreaded in a state."

Says O. A. Brownson, "Our people (i. e., the Catholics,) must destroy the Constitution of the United States if the church decrees it." Brownson again says, "Protestantism of every form has not, and never can have, any rights where Catholicity is triumphant."

The "*Boston Pilot*" says, "No religion can exist without an inquisition for the protection of the faith." Now that you may understand what an inquisition is, we will state that the "*Italian Journal*" boasts that the "holy inquisition dismissed 34,658 souls of heretics to the flames of hell, between 1481 and 1820, and doomed 280,000 more to prisons."

From the above quotations we see that our right to read the Bible, to think, to speak, to choose, and to worship as we may see it our duty, we now enjoy only because Rome can not prevent it for want of power, and that should she ever gain the power in this country,—to use the language of one of their writers, "Religious liberty is at an end." *May God save us and our country from such a fearful doom!*

4. We come now to the last point of contrast in this discussion, which is in relation to the Bible, and its distribution. One of the greatest glories of the Protestant church is its efforts and its success in translating, printing and circulating copies of the Holy Scriptures, thus seeking to make the Bible the light of the world in reality. This is our work as Protestants.

Let us now see how it is with the Roman church. There is nothing that Rome seems to dread so much as the Bible. The common English version is not allowed a general circulation among Catholic families, and in most cases, they are not allowed to have it at all. This is so in all languages spoken. As proof of this we refer you to a recent decree of the present Pope that, "Whoever was guilty of bringing into Rome any copy of

the Bible in the Italian language, shall be sent to the galleys for four years." Nothing would be so dangerous in Rome as an Italian Bible, at liberty among the people.

We are forming Bible societies to multiply, translate, and circulate the Bible in all languages, and in all the world, while at the same time Popery is doing its utmost to curtail and circumscribe the word of God. In many places, Catholics refuse to let their children attend our common schools because the Bible is read in them. And in numerous instances where Bibles have been given them, the priests have gathered them up and burned them.

Look at an other fact. Catholics have been sending missionaries among the heathen for three hundred years, and they have not translated the scriptures into a single heathen language, while Protestants have been only about 60 years in the mission work, and they have translated the Bible into one hundred and fifty native languages. Our work is to give *all* nations the word of God in their own tongue, to be a "lamp to their feet and a light to their path."

But Rome's work seems to be to keep all ignorant of the Holy Scriptures. Now why this hatred of the Bible? We answer, because its teachings are at war with Rome's principles. The only safety of Popery is to keep Bible light from the minds of its people. Thus it seems that Roman Catholicism is nearly as far from being true Christianity as taught us in the New Testament, as is any system of heathenism. In fact, it is in many places as really idolatry as is Hindooism.

Looking at the ignorance, superstition, tyranny, and demoralizing influences of the Roman church, it is a most gratifying and glorious progress of light and freedom of thought, that we now see gaining ground in Italy and other Catholic countries.

There are now evident signs that the 1260 years of Rome's rule are nearly expired, and soon may we expect to see this tyrant power "consumed by the brightness of Christ's coming," in the glory and power of the gospel.

Art. VI.—OUR COUNTRY.

The home of childhood and youth is usually a place of interesting and most endearing associations, and of joys that are passing lovely. Hence strong attachments to it, and hence in after years, if residing in other localities, it is delightful to bring to view by fond recollection the place and the pleasures once so agreeably enjoyed. And somewhat on the principle involved in this, one has a strong love for his country. Its land has been given by God;—its literary and religious institutions have been productive of the greatest good;—and its government protected in the enjoyment of inalienable rights. One often sees faults in his country, in that its institutions are not perfect, or its laws not just, or not wisely executed; but then he says, "My country, with all thy faults, I love thee still."

In 1785, John Adams was received at the British Court as the first minister from this country. After a formal introduction to George III., the king in a sociable way told Mr. Adams there was an opinion that he was not so partial to France as some of his countrymen in the United States. Mr. Adams replied, "That opinion, sir, is not mistaken. I must avow to your majesty, I have no attachment but to my country." The king quickly replied, "An honest man will never have any other." The captive Jews in Babylon, in remembering the land of their birth and the cherished religious institutions they had enjoyed there, wept. And, allowing here a forcible illustration by citizens of our land away in distant portions of the earth, whatever sea they traverse, when they see a vessel bearing aloft that sacred sheet, "the stars and stripes," they hail it with joy, and inwardly at least say,

"Yes, my native land, I love thee."

OUR COUNTRY AS TO AGE.

Some nations have a laudable pride in their antiquity. Their institutions, government and laws are venerable with age. Their public works, castles, towers and monuments of art, have

been covered with moss for centuries, and are hoary with age. The British Isles have been settled for at least nineteen hundred years; and about eight hundred have passed since the Norman conquest, since which time, with slight interruptions by revolutions, there has been a constant line of sovereigns. The Chinese have records to show that their nation dates back to three hundred years before Christ; and there is a strong probability that it commenced long before that period. But our nation is yet in its infancy, and its institutions have existed but a few years. But three hundred and seventy years have gone by since Columbus discovered America; and but two hundred and forty-two since the Pilgrims settled at Plymouth. Some thirteen years previously a settlement had been commenced in Virginia. Before these events, our land was mostly a waste howling wilderness. The virgin soil was not cultivated. The mountains, rich in mineral productions, were not explored. The streams flowed, but they were not highways for commerce, nor was the immense water power used to put machinery into operation. The beasts roamed in the forests, and the Indians were nearly as wild as the beasts.

The settlements in what are now several of the States were colonies of Great Britain for about a century and a half. The war of the Revolution ended in their separation in 1783. It then required four or five years to devise a General Government and put it in operation. The Constitution, an instrument wisely calculated for the freedom and general good of the people, nicely formed with checks and balances of power, is worthy of the wisdom of the patriots and statesmen, who framed it, and of the people who, with much caution, accepted it. Washington, the first President, was inducted into office in April, 1789, only seventy-four years having since passed away. There have been but eighteen Presidential terms of four years, and the half of another term filled by the present incumbent. Not only are some now living who were on the stage when the Government went into operation, but a few survive who voted in the first Presidential election. It must be seen therefore that the term "Young America" is quite appropriate to us as a people.

INCREASE IN THE NUMBER OF STATES; ALSO OF THE PUBLIC DOMAIN AND THE PRESENT EXTENT.

The original number of States was thirteen. With the addition of Michigan in 1837, the number had just doubled. Eight have been admitted since, making thirty-four.

At the peace of 1783, the area was 820,680 square miles. By the Louisiana purchase there were added 889,579 square miles; by the purchase of Florida, 66,900; by the acquisition of Texas, 318,000; by the Oregon Treaty, 308,052; by the Mexican Treaty, 550,455; making in all, 2,963,666 square miles. It is much more than two thirds as large as the whole of Europe.

The longest line of distance that can be drawn in this country is from Cape Cod on the Atlantic, to the Pacific near the parallel of latitude 42 degrees, 2600 miles. The longest line of boundary is on the Atlantic ocean, which, including indentations, is 6861 miles. The next is on the Gulf of Mexico, 3467. On British America, it is 3303. On the Pacific Ocean, 2281. And on Mexico, 1456.

INCREASE OF POPULATION.

The number of inhabitants at the commencement of the war in 1775, was estimated at about three millions. The first census taken was in 1790, some seven years after the war of the Revolution had closed, and in the second year of Washington's administration. The population was then found to be 3,929,827 —almost four millions. In 1800, it was 5,305,941; in 1810, 7,239,814; in 1820, 9,638,191; in 1830, 12,866,020; in 1840, 17,069,453; in 1850, 23,263,488; and in 1860, 31,443,322. This last was the census of the states and territories. Adding 294,-431, being the population of Indian tribes; and whites and free colored population, and a few slaves in Indian territory west of Arkansas, not reckoned in the above, and for 1860 we have 31,747,514. The greatest rate per cent. of increase for any ten years was from 1800 to 1810, when it was 36:45. From 1850 to 1860 it was 35:59.

The following states had, by the late census, over a million of people: Georgia, Illinois, Indiana, Kentucky, Massachusetts,

Missouri, Tennessee and Virginia, in all eight in number. Pennsylvania and Ohio had over two millions, and New York more than three millions.

Thus far every State has made some gain in each ten years, though in some it has been but small. Vermont, in the last decade, gained at the rate of only one-third of one per cent. New Hampshire two and one-half per cent.

Thus we have the past and present. We naturally look forward and ask, what we shall have in the future? Reckoning future increase by the past, in the year 1900, less than forty years hence, the population will be over 100,000,000. What a teeming host! How great as to numerical strength! If possessed of intelligence, liberty and virtue, the only proper moral safeguards of a nation, this will be among the most influential, formidable and powerful on the face of the earth.

There is no question but that the public domain is sufficient in extent, and its resources every way ample for such a population as this, and, indeed, for vastly greater numbers. A bright and a most glorious future is before this nation, if it shall conduct itself so as to secure the approbation of Him who rules and reigns, not only in heaven, but among the nations of the earth.

THE NUMBER IN SLAVERY.

Involuntary servitude, servitude for no crime, and servitude without the sanction of Scripture, was introduced into settlements in Virginia in 1620, the same year that the Puritans settled at Plymouth. It made its way into most of the colonies. Some held slaves even in New England, though, as usual, the pure faith of Christianity made its rigors less severe than where, though there was a professed Christianity, barbarism was allowed to come in and displace its merciful power. At the first census in 1790, there were five New England States, and all had slaves but Massachusetts. They were, to be sure, but few, Vermont having 17, and New Hampshire 158. In 1800, Vermont had none, and New Hampshire but 8. After this, in effect, it was about all ended in New England, as it had been previously abolished by law. In process of a few years,

the Middle States, that had it entailed upon them, rid themselves of it, as the sage and patriotic founders of the government supposed all would under the influence of the self-evident truths of the Declaration of Independence. Several important Western States, settled and admitted into the Union after 1800, never had the stain of slavery and its dreadful curse on their soil.

In 1790, the number of slaves was 697,897; in 1800, 893,-041; in 1810, 1,191,364; in 1820, 1,533,128; in 1830, 2,009,-042; in 1840, 2,487,455; in 1850, 3,204,313; and in 1860, 3,953,587. The greatest rate of increase for any decade was for that ending in 1810, it being 33:40 per cent. For that ending in 1860, it was 23:38 per cent. It is estimated that in 1900, things going as they have, there will be eight or nine millions of slaves in our country. Held in execration by the tender, benevolent and humane feelings of the heart; condemned by the civilization, morality, and religion of the enlightened world; and denounced as the merchandise of mystical Babylon by the living God, it is dreadful to think of such an incubus on the body politic; such a viper in the bosom of the republic; and such a foul national crime in a people that professes the greatest freedom and virtue of any under heaven. Probably the sin will be removed before that period shall come. Otherwise, the complete downfall of the nation must be expected.

GENERAL FEATURES AND STATISTICS.

Our country has some of the finest and most picturesque natural scenery. It has chains of mountains among the longest; the most extensive forests, with some of the largest trees; the largest lakes, and the longest rivers. More than two-fifths of our domain are drained by the Mississippi and its tributaries. It has millions of acres of the richest soil of any part of the world, unless that of the river Nile in Egypt be an exception. It has valuable mines of gold, and various other minerals. Agricultural, manufacturing, and other industrial pursuits, engage the profitable attention of multitudes. Indian corn was a native plant of this country, and even now is found growing

wild near the Rocky Mountains. More than eight hundred millions of bushels of this valuable staple of life are produced in a year. The potato is a native vegetable of America, if not of the United States. So is tobacco, which, if not valuable to the world except in some cases as a medicine, is profitable, as it is used, to the commerce of the nations. Wheat is raised to the amount of more than one hundred and fifty millions of bushels a year; cotton more than five millions of bales; butter rising four hundred and sixty millions of pounds; hay nineteen millions of tons. And the income of orchards in apples and peaches, about nineteen millions of dollars. There are twenty-six millions of sheep, producing about sixty millions of pounds of wool.

Some great inventions, that will bless the world in all coming time, originated here. Mention may be made particularly of the guiding of the thunder-bolts of the storm clouds, safely to the ground, thus saving buildings, property and lives. Steam in moving vessels on all large rivers, and in a few days across the broad ocean. Harnessing electricity and sending messages over wires to distant parts in a few moments of time. And then Adams' Power Printing Press, and lastly, Hoe's Type Revolving Press, which have astonished the world at the facility with which periodicals and books are produced, speaking with a thousand tongues, and pouring a flood of light upon men.

The system of free schools, sustained by the common property and opened to the poor as well as the rich, originated here. It is difficult to tell what discovery in modern times exceeds this in intrinsic importance. Nearly one-fourth of the inhabitants in New England attend these institutions in the course of the year, where they are bidden welcome to the vital feast of knowledge. In the whole land, those being instructed in the various institutions, number millions. Able persons in the legal, medical, and Divine professions are produced, as well as authors. Our country has produced men who have had a good share in surveying the starry heavens, discovering new planets, catching a view of new comets, flying through unbounded space, and calculating their elements.

The country has churches in abundance, free and independent; and it has a pure faith. No law binds to a particular creed, nor to any at all, except the law of God, which enjoins fear, reverence and obedience to Him, and love to man. Worship is performed voluntarily, and the institutions of religion are maintained in the same way. Benevolence abounds. The poor are cared for and made comfortable; deaf mutes are educated;—so are the blind;—and missionaries go to evangelize savages in western wilds; and the degraded heathen in distant portions of the world. Efforts are being made to hasten the time when the angel, seen in prophetic vision, shall be flying in the midst of heaven, having the everlasting gospel to preach to every nation, kingdom and people.

Rollin, the able writer of ancient history, says, Monarchy is the natural form of government. Rollin was profound in erudition and his judgment rarely failed. If we admit that monarchy is the natural form, we may say that there are some modifications to the idea; and also that a Republican form is not without some important natural claims, and some demands from the natural wants and just rights of man. This, however, is not now the subject of discussion. But what is to be said is this: Greece and Rome were both for a time Republics. Both failed and gave place to kingly or imperial power. They failed in consequence of inherent defects, or because these nations were not sufficiently enlightened for a form so simple and just. It remained for our country to devise the most perfect model of a Republic and of self-government the world has ever seen; or can at this period have conception of. God given rights have been amply secured. Rulers are men chosen by the people. Laws are enacted by the consent of those for whose benefit they are made.

Our government has alarmed despots in other lands, while it has been the hope of those who suffered by the rule of tyrants. Had it not been for treachery to right and the fundamental principles of its organic Constitution in sustaining the worst slavery the blazing sun ever looked in upon, and legislating to extend it, prosperity and peace would have still attended. But

alas, for the degeneracy of the times when "the sum of all villanies," became by national laws a national crime.

THE PRESENT QUESTION.

But little more than hasty glances have been presented in the foregoing, relative to the extent and resources of our land, its excellent institutions, and the evidently implied design of Providence that here shall be a great, free, intelligent, virtuous and happy nation. The way is prepared to consider the question now at issue, and which for two years has moved the hearts of the whole people. The question is, shall the best government God ever gave a nation be preserved or destroyed? Shall freedom or slavery triumph? Shall the "inalienable rights" of all be secured, according to the avowed intention of the framers of the Government, or shall the curse of a man-stealing, man-selling, man-whipping and man-degrading system continue and be handed down to millions yet unborn? Shall our Christianity countenance this crime while in the old world a less intelligent Christianity removed the chains of those who in bondage pined? Is not our religion as good as the morals of Seneca and other heathen writers, which morals reproved the sins of the times? Will our religion tolerate slavery when even the rank infidelity that once existed in France was ashamed of it, and helped effectually in its over-throw in some of the Colonies of that kingdom?

Few national questions were ever before a people of such amazing importance and vast magnitude as the one now before us. Not many yet comprehend its greatness. It may be understood by the masses before the struggle is finished. Just now, let each look forward a little and examine as to what inheritance is to be bequeathed to posterity. Is it to be liberty, or bondage? Is it to be a pure Christianity, or barbarism? Look at the coming millions that are to people this land. See what cities are to arise on western streams and the Pacific coast where the axe has not yet struck a blow, nor the spade been used, and nothing but the noise of wild beasts and the yells of savages been heard.

The matter, however decided, is not to be ephemeral in its effects. It is not a question for this day nor this year only,

but for all coming time; and its results will have an influence on distant nations, and those that shall be on the stage in coming ages.

Liberty now weeps, the dove of peace is pensive, and its cooing complaints indicate its inward woe. The eagle of freedom has folded its wings and turned its piercing eye towards the eastern continent as if about to spread its wings and fly thither for an asylum from such cruel mockery and almost deadly stabs as it has received in a land called free. The olive branch of concord and brotherly love has withered, though it is not dead. And now there is a wish that present difficulties may be ended and quietness and peace be restored. Peace is desirable. War, when necessary in self-defence, is a terrible necessity. But peace at the sacrifice of humanity, justice and the eternal principles of right, will be of no avail. Not only must national honor be secured, but the freedom of all from unjust bondage. The procuring cause of our calamities must be removed. There has again and again been a compromise with crime, with "the horrible thing done in the land," still, the trouble has not been got over, but rather made worse. "Your covenant with death shall not stand; and your agreement with hell shall be dissannuled." "Cursed be he that doeth the work of the Lord deceitfully; and cursed be he that keepeth back his sword from blood." This last clause is applicable, when God designs the use of the sword in self-defence and in causing those to perish, who wickedly have taken it to strike down the citadel of liberty and to destroy those who have labored to maintain it, and who have rebuked sin.

A nation, that as such has sinned, must suffer for it; and in such a case many of the innocent suffer with the guilty. Thus it is in our land. There should be humility and penitence, that the judgments of Heaven may be removed. And peace on right terms may cost a greater sacrifice than has yet been made. Proclaim an armistice; come to a settlement; restore the Union as it was before; or reconstruct it and have New England, with its element of Puritanism, which testifies against sin, left out; or put in a provision that all who advocate the abolition of slavery be hung; or allow a Southern Confederacy. All

these have been suggested for a settlement. But it may as well be understood in the outset, that there will be no peace with such wickedness. None at all. There never is to the wicked; nor never can be to such wrong.

If the Administration is embarrassed by obstacles thrown in its way because of its Emancipation Policy, it may prolong the contest, but as God lives the final result shall be achieved, the release of those in servitude, whose groanings He has heard; and whom He is coming to deliver.

Scarcely ever any moral enterprise has encountered such virulent rage and desperately mad opposition as the anti-slavery cause. The friends of the enslaved have been mobbed; imprisoned; their property destroyed;—free presses thrown into the streets or rivers;—fine halls opened for free discussion, burned;—Rev. E. P. Lovejoy murdered;—attempts to break up meetings, if in them any allusion was made to slavery as a sin;—gags applied in Congress to stifle debate and the right of petition;—a war waged with Mexico to extend the area of oppression;—compromise measures, all except one small item, in favor of the South and slavery;—an infamous bill to hunt and catch flying fugitives from cruel bondage and return them to their masters;—nefarious attempts to force a pro-slavery Constitution on the liberty loving people of Kansas; and last, the present war, waged to sustain and perpetuate the system of buying, selling and working God's poor without requiting them for their hard toil. But every effort of this kind has been overruled to the furtherance of the enterprise they have labored to destroy. It requires no prophet's ken to foresee that the present uprising and virulent rage at the Emancipation Policy, which the Administration wisely engrafts into the war, will advance the glorious period when the chains of slavery shall be broken.

It is terrible to think of the loss of life in the present conflict, but so great are the results to be obtained, the triumph of civilization, humanity, freedom and religion itself in our land, that almost any amount of treasure,—a million of lives will not be too great a sacrifice. And those who have, without any good reason, caused the wicked rebellion, must settle the dread ac-

count of the loss of so many valuable lives with the Judge of all.

PRESENT DISCOURAGEMENTS MET.

For months past there has been a desponding, disheartening feeling prevailing among the most loyal all through the great North. It is unworthy of those, who are engaged in a good cause; and especially of those, who profess faith in the infinite God.

It has been found that very unworthy men have been among those high in office in the army of freedom. There were cowards and traitors in the time of the Revolutionary war; and among the chosen propagators of Christianity; and yet in neither case, nor in other similar ones did they prevent success.

Again in the conflict we have met with sad and very disastrous reverses. No more so than in the Revolution. No more so than Britain in its contest with Napoleon. In both cases it was disaster and defeat year after year; but there was perseverance, and at length the invaders and oppressors were humbled and vanquished. And not so bad fortune has attended us as did the Israelites when they found it necessary to chastise the tribe of Benjamin for its corruption and revolt. God authorized Israel to go against that tribe with an army, but Israel was repulsed with a loss of twenty-two thousand men. But were they discouraged? Not at all; it is said on the contrary "they encouraged themselves," and the next day they fought again. But again they were defeated with a loss of eighteen thousand. Wonder if there was a clamor for the removal of the generals? Probably not, for it is only related that they wept and fasted, and likely learning, as our people must, that their trust was too much in men and the munitions of war, and not enough in God, they renewed the battle again the next day, and victory was complete. Seeming defeats in a good cause are often found in the end, when all consequences are worked out, to be real triumphs. And defeats in our country's cause may have been necessary to make the downfall of slavery inevitable.

But once more, it is said that after two years of painful ef-

fort, with the loss of an hundred thousand lives, and the expenditure of a thousand millions of dollars, and the anguish, and tears, and sorrow-riven hearts all over the land, nothing has been gained. If nothing had been gained, a good cause and faith would save from despondency. But it is not true that nothing has been gained. Enough has been achieved to afford just ground for hope; and enough to cause all the true friends of right to "thank God and take courage."

At the commencement of the rebellion, slavery was in the District of Columbia. It has been abolished there. Some year and a half ago our best army was cooped up in the vicinity of the Federal capital, and the wisest could not see how it could leave its entrenchments in safety. Rebel forces stretched from Chesapeake Bay, up the Potomac and around to Winchester. A number of different times, Washington, it is believed, might have been taken and pillaged by the enemy, if it had known the weakness of its defences. Western Virginia was loyal, but in imminent danger of being overrun and held by rebels. They held Tennessee and at least half of Kentucky. Southern troops were in command of much of Missouri; and the noble river, Mississippi, was held by them from the mouth of the Ohio down to the Gulf. And on the whole coast of the Atlantic, south of Fortress Monroe, along the whole border of the Gulf, what foothold had loyalists, except Fort Pickens and the unimportant place, Hatteras?

How is it now? Have not the Unionists taken the strong places, Norfolk, Newbern, Port Royal, Pensacola, New Orleans, Memphis, Nashville and quite a number of other places of less note? And are they not held, with a few small exceptions? Has not the whole of Missouri been gained, and the barbarous bands of guerrillas broken up? Has not Kentucky, or that part then held by the foe, been gained? Has there not been an immense gain of Federal power in Tennessee, Virginia, North Carolina, South Carolina, Florida, Louisiana and even in Arkansas and Mississippi? The Mississippi river is now open, except in a small portion of it.

So much, and indeed far more at the time of this writing; and a prospect of greater gains before this shall reach our readers.

And now it is infidel to say the cause of the Union will not succeed. The President's Emancipation Proclamation, not named in the above, is the noblest act ever performed by a ruler of a free people, or perhaps by any other. It will cause his name to be emblazoned in history, and be "in everlasting remembrance," while those in power who have basely and cravenly bowed to the behests of the slave authorities, stultified their consciences and been treacherous to freedom, will be held in eternal execration.

The Union will succeed, unless the crying sin of the land, oppression, with which the free North has had a shameful and awfully sinful complicity, has been so aggravating in the sight of God, that we are given over to destruction. But it is confidently trusted that it is not so. There is penitence for the wrong, and there will be more.

And now, Truth has been crushed to earth, but it will rise again. Civilization is immortal, and so will have a resurrection. The night has already been long, but the day-star has arisen, and, behold, the morning cometh. The Lord is leading through a terrible wilderness, but the promised land will be reached. And then voices more than earthly will sound:

O'er land and o'er sea,
Jehovah hath triumphed, his people are free.

Art. VII.—ATTACK UPON THE PENTATEUCH BY A BISHOP.*

We live in a time of wars and rumors of wars. We live in a time when conflicting ideas have forced a continent to civil war. We live in a time filled with strange events in almost every department of human thought and exertion. Among the strange events of eventful times the recent rebellion in the church of England against the Bible and its standard interpretation is to be reckoned. A few years ago, an influential party in that church proposed virtually to go back to the traditions of the decaying Hierarch of Rome. And now, naturally enough comes the reaction which considered by itself would seem strangest of all. Another influential party virtually proposes to abandon the old standards for "the light of nature." "The Essays and Reviews" first revealed the extent of this tendency, and now the current carries away one of the bishops of that church.

Dr. Colenso, the missionary bishop to Natal, in Africa, went out to convert the natives to the Bible. He returns to Great Britain to convert the inhabitants of that island from the Bible. He has made what he professes is to him a painful discovery, that the Pentateuch is not "historical," and comes home to proclaim the great discovery. In the long preface of the book containing his attack upon the Pentateuch and the book of Joshua, he gives us some account of his mental experiences by which he came to his present position. This part of the book quite excites one's sympathies, and commands attention as for a candid

* The Pentateuch and the Book of Joshua critically examined. By the Right Rev. John William Colenso, D. D., Bishop of Natal. New York, D. Appleton & Co. 1863.

St. Paul's Epistle to the Romans: Newly translated and explained from a missionary point of view. By the Right Rev. J. W. Colenso, D. D., Bishop of Natal. New York, D. Appleton & Co. 1863.

The Spiritual Point of View; or the Glass Reversed. An answer to Bishop Colenso. By M. Mahan, D. D., St. Mark-in-the-Bowery Professor of Ecclesiastical History in the General Theological Seminary. New York, D. Appleton & Co. 1863.

mind brought to its wreck by an overwhelming and cruel fate. Had the bishop ended his book with the preface, he would have unsettled the faith of hundreds, while the whole book will only here and there disturb a few persons at a certain stage of faith.

Faith in this world is compelled to work out its own salvation with fear and trembling. We mean that there are certain real difficulties to be overcome by every mind that attains any considerable degree in an intelligent and firm Christian faith. Certain false views are generally at first assumed as essential to the Christian faith. In the progress of the soul in its knowledge of the Bible, those views must be given up, and faith adjusted to the new ideas. This process brings on painful mental struggles, sometimes struggles of doubtful issue, when it is considered how easy it is in this world for mind at such a stage to receive a wrong bias.

Most Christians, for instance, set out with a wrong view, or an inadequate view, of Inspiration. At least, it is very common to assume that the inspiration of the Bible is of that mechanical sort which might operate through a statue as well as through living, thinking, suffering man. But a little attention to the Bible soon forces the conviction upon the candid mind that the writers of it, write, and speak, and act, very much like men who are not inspired, in most of their communications of the divine will. At length the view breaks upon the mind that the whole man is used as the instrument of the inspiration; not simply man in passiveness, but man in activity; that Revalation has a side which is more intensely natural and human than we find in any other writings, as well as a side entirely divine. Indeed, the more completely we are influenced by the human view, the more overwhelmingly we are impressed with the presence of the Divine wisdom. Can any good thing come out of Nazareth? Come and see. Behold here a working carpenter, simple in all his habits and appearance, as any other carpenter in all the land. See his brothers and sisters are here with us, and they are just like their neighbors. Yet the plain working man, without any of the advantages of the schools, without foreign travel, without the assistance of one

learned associate, even for a secretary, manages to utter a wisdom infinitely beyond all the wisdom of this world. Plato, Socrates, and Cicero cannot bear to him the comparison which a prattling child bears to Isaac Newton. In short, the more attentively one considers Christ under the view of man, the more completely is he filled with the conviction of the Divine presence in his words and works. As with the Incarnate Word, so with the written word of God.

In its progress, faith has its own honest burdens to bear. It has to wrestle with more than flesh and blood. It staggers now and then under real difficulties. It is always victorious, however, in the end in all minds that retain their perfect integrity. But. at times, it is of the greatest service to feel a helping hand and the pulsations of a sympathizing heart. What relief may be felt if a friend but put forth a little finger to help us in carrying our burden. An ounce more, and we go to the ground under our heavy load; an ounce of help, and we throw off the burden and walk forward in the good way with light foot and erect form.

Dr. Colenso is a bishop to help souls forward. That is his profession. In his biographical sketch he shows us himself in his struggles. He assumes the tones of innocence, candor and integrity. But despite all, his fate is too much for him. We see him down in the dust with his heavy burdens crushing out the last remains of life. We pity him. We mourn over him. We feel almost to complain that God in his Book so overtaxes innocent, candid souls. There must be something wrong in the Book we are tempted to feel, that makes wrecks of such noble souls. So we feel at the end of the preface, save here and there he has seen great difficulties we cannot see, but we conclude that by his help we shall see them in a few pages more and perhaps like him be crushed by them. Now, on we go to look, and the giants and even the wind-mill upon which the valiant knight made his dash is scarcely discernable. Every difficulty is magnified, thousands are found where there are none; and our guide comes back in grief when he fails to find the difficulties he so faithfully seeks.

When this spirit is more and more shown, we lose our sym-

pathy. We see through the disguise by which we were cheated in the preface. We feel much as we have before now felt when the well-told story of a pretender has robbed some unfortunate one of what we had to bestow upon cases of genuine charity. It is the meanest kind of robbery, this robbing the poor by pretended cases of distress. So we feel toward the bishop who has drawn us away from those who are poor in faith to him who manifestly with *his* own volitions increases his distress. In short, we find that no openly avowed infidel ever more delighted in throwing stumbling-blocks in the way of faith. So much for the bishop's spirit. Of course, this does not dispose of the bishop's difficulties and arguments; but it makes us cautious as to how we receive on trust difficulties which we fail to see for ourselves. It causes us to withdraw from him the sympathy which the story excited. We propose to investigate this claim for charity before investing our funds for its relief.

This bishop still remains a bishop. So does the law of state impose upon the church in England, that it seems there is no help for it; he remains a bishop though he should become a heathen man and publican altogether. Of course his brethren asked him to resign, but of course he declines to resign. This is the condition of that sect which arrogantly and exclusively claims to be *the* church. Suppose half or two-thirds follow this new Gospel that Paul never preached, this Gospel of "the Essays and Reviews," and of this missionary bishop! Is it *the* church still? Is it now *the* church when human law is more potent in it than the law of Christ? May it not be that the present evil, which no doubt arises, in part at least, from the unholy union of church and state, will, by the providence of God, be made efficient in opening the eyes of men for the advancement of the cause of Dissenters?

But we proceed to consider some points in the bishop's book, "The Pentateuch and the Book of Joshua."

The author thus states his position, page 49.—"The result of my inquiry is this, that I have arrived at the conviction,—as painful to myself at first, as it may be to my reader, though painful now no longer under the clear shining of the Light of Truth—that the Pentateuch, as a whole, cannot possibly have

been written by Moses, or by any one acquainted personally with the facts which it professes to describe, and further, that the (so called) Mosaic narrative, by whomsoever written, and though imparting to us, as I fully believe it does, revelations of the Divine Will and Character, cannot be regarded as *historically true.*"

1. The book was not written by Moses or any one acquainted with the facts.

2. Yet the book imparts to us revelations of the Divine will.

3. The book is not *historically true*; it is a myth, a fiction.

These, if we understand the author, are the propositions he proposes to maintain. In the present work the bishop brings forward nothing with which he proposes to sustain his first proposition only incidentally in the treatment of the third. We, therefore, dismiss the first point altogether.

Of the second proposition, we have but little to say; yet, one may easily perceive, flanked as it is, right and left, that it is a virtual surrender of the Bible as an inspired book in any such sense as Christians usually attach to the term inspiration. We think, too, this bishop, defender of the faith that will not resign, so intends to be understood. On pages 53 and 54 he holds the following language: "The heart that is unclean and impure, will not fail to find excuse [in view of the bishop's doctrine] for indulging its lusts from the notion that somehow the very principle of a living faith in God is shaken, because belief in the Pentateuch is shaken. But it is not so. Our belief in the Living God remains as sure as ever, though not the Pentateuch only, but the whole Bible were removed. It is written on our hearts by God's own finger, as surely as by the hand of the apostles in the Bible, that 'God is and is a rewarder of them that diligently seek him.' It is written there also, as plainly as in the Bible, that 'God is not mocked,'—that 'whatsoever a man soweth, that shall he also reap'—and that 'he that soweth to the flesh shall of the flesh reap corruption.'"

In a certain sense every intelligent Christian is ready to admit all that is said in this quotation about the inward and outward revelation. But the point which the bishop is making, or at least needs to make from his position is this—that the in-

ward revelation will accomplish without the outward what the two together now accomplish. If the whole Bible is gone, we still have the ground of faith in the living God. Whoever doubted that as a theory? Indeed this is the very ground upon which Paul in Romans holds the heathen guilty, for turning away from God that might from his works be known, to worship idols. Yet as a fact, man, thus, without the outward revelation, turns away. Still our bishop says, no matter that the Bible is swept away.

On page 55, the author pretends to tremble lest his book is about to "offend one of these little ones," and proceeds to administer his episcopal consolation thus:

"And that truth in the present instance, as I have said, is this, that the Pentateuch, as a whole, was not written by Moses, and that with respect to some, at least, of the chief portions of the story, it cannot be regarded as historically true. It does not, therefore, cease to 'contain the true word of God' with 'all things necessary to salvation,' to be 'profitable for doctrine, for reproof, correction, instruction in righteousness.' It still remains an integral portion of that Book, which, whatever the intermixture of human elements—of error, infirmity, passion, and ignorance,—has yet, through God's providence, and special working of His Spirit, on the minds of its writers, been the means of revealing to us His True Name, the Name of the only Living and True God, and has all along been, and, as far as we know, never will cease to be, the mightiest instrument in the hand of the Divine Teacher, for awakening in our minds just conceptions of His character, and His gracious and merciful dealings with the children of men. Only we must not attempt to put into the Bible what we think *ought* to be there; we must not indulge that 'froward delusive faculty,' as Bishop Butler styles the 'imagination,' and lay it down for certain before-hand that God could only reveal himself to us by means of an *infallible* book. We must be content to take the Bible as it is, and draw from it those lessons which it really contains. Accordingly, that which I have done, or endeavored to do, in this book, is to make out from the Bible—at least from the first part of it—what account it gives of itself; and what it really is; what, if we love the truth, we must understand and believe it to be; what, if we will speak the truth, we must represent it to be."

Surely, there is a fair face on all this. But after it is shown that there is no need of revelation in the sense attached by common usage to that word, it is no great condescension to admit the Bible, the "mightiest instrument," and the special working of the Divine Spirit in it, despite error, infirmity, passion, and ignorance, not as what they are in themselves, but as palmed off as the infallible revelation of God. It is but little to admit that the Bible has more of God's revelation in it than there is in the Shasters.

As might be expected from an author setting out with such premises, we find, at the end of the volume, that we are to look everywhere for inspiration as well as in the Bible. Page 222: "But, then, too, they [our children] must be taught to recognize the voice of God's Spirit, in whatever way, by whatever ministry, He vouchsafes to speak to the children of men; and to realize the solid comfort of the thought, that,—not in the Bible only, but out of the Bible—not to us Christians only, but to our fellow men of all climes and countries, ages and religions,—the same Gracious Teacher is revealing, in different measures, according to his own pleasure, the hidden things of God."

Thus the author reaches the conclusion, virtually, that there is the same kind of inspirations in other books and in other religions as in the Bible and Christianity. In the above paragraph almost everything which is said is true, in a certain sense, but not in the sense intended. It is that sort of mixture of truth with error by which the latter is made to pass most currently. The more nearly the counterfeit resembles the genuine, the greater the power of deception.

The Bible itself, in its fulness of truth, alludes to what, for the sake of distinction, we may call material inspiration in human nature among the heathen. "When the Gentiles, which have not the law," that is, supernatural revelation, "do by nature the things contained in the law, these, having not the law, are a law unto themselves which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." According to this, we should expect among the

heathen themselves expressions of that Divine law which is written by the Divine finger upon their hearts. We should expect some actions which are conformed to that same Divine law. But as a matter, both of inference from this teaching of Paul, and as a matter of fact, the verbal expressions of the Divine law, and the actions conformed thereto among the heathen, are fragmentary. As a matter of fact, those without a supernatural revelation to continue to arouse the conscience to the law within, wander farther and farther from the inward law. The question is not, therefore, whether the Divine law is in the human heart? It is not whether that law here and there will find expressions in words. All believers are ready to take the affirmative of such questions, as well as pantheists. But the question is this: Is there a supernatural revelation, which does not thus spring naturally from the human heart—a revelation complete as a system and given direct from God, as above nature, to man?

Our author virtually assumes the negative, and so goes everywhere hunting for revelation. In short, he removes every characteristic signification from inspiration and revelation which Christians are accustomed to attach to those terms. He attempts, by the use of general and plausible terms, to put out of sight the distinction which the apostle Peter so sharply defines in relation to the point under consideration. "Knowing," says Peter, "*this first*, that no prophecy of the Scripture is of any private interpretation." A glance at the Greek shows that the point which Peter here makes is just that distinguishing between the natural and the supernatural in communicating thoughts. No communication of the Bible in its place, relations, surroundings and bearings, is there, by the thought of the human writer alone, however human it may appear from one stand-point; "*for the prophecy came not in the old time by the will of man; but holy men of God spake* as they were moved (or impelled) by the Holy Ghost." It is precisely this distinction which Peter makes between the natural and the supernatural which the bishop either consciously or unconsciously strives to blot out of his own mind and the mind of his readers.

Naturally enough, after making this point good in his own estimation, he proceeds to quote from Sactantius and the Sikh Gooroos, as if to make us happy over the thought, that, instead of one Moses, we have any number of them, if we are sufficiently acquainted with heathen authors.

The man who would lead us to this pitiable result can easily dispose of the argument for the inspiration of the Scriptures found in the fact that our Lord Jesus Christ endorses the Old Testament, including Moses. Jesus was weak and ignorant voluntarily; he grew in wisdom; it is doubtful, therefore, at what period of the Saviour's earthly life he became *supernaturally* endowed, so as to give us accurate information about the Bible. So runs his argument. Is it not strange that a man of learning and good natural parts can reduce himself to such stupidity. Just as if the Saviour did not endorse the Scriptures after his resurrection and after his ascension. Just as if the Saviour was sent from heaven to earth on a particular mission, and then was so beset with his human weakness and ignorance, that he could not, either before death or after death, do the work for which he was sent. How pitiable! How respectable, in comparison with this nonsense, is the bold blasphemer, intellectually considered, who cuts the knot at once, and calls Christ the chief of impostors, as he surely was, if the Bible is not inspired in any higher sense than were Sactantius and the Sikh Gooroos. So much for our bishop's doctrine upon the subject of inspiration.

We pass to the third point, that the Pentateuch is not historically true. If we attentively consider this portion of the Scriptures, "we shall find them," says our author, "to contain a series of manifest contradictions and inconsistencies, which leave us, it would seem, no alternative but to conclude that main portions of the story of the Exodus, though based, probably, on some real historical foundation, yet are certainly not to be regarded as historically true." Page 53.

Open the Bible now to Genesis 46: 12, and find the first mount of error on which the bishop plants his first battery as he opens the attack upon the old citadel of the Bible.

"And the sons of Judah; Er, and Onan, and Shelah, and

Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul."

The argument runs thus: By this verse and others, it is assumed that the Bible intends to convey the meaning that Hezron and Hamul were born in the land of Canaan before Jacob went down into Egypt. But this is impossible, it is asserted, that Judah should have these grandchildren before going down to Egypt, seeing that Joseph was at that time only thirty-nine years old, and Judah was only three or four years older than Joseph. See Genesis 38th chapter. Therefore, the Pentateuch is not historically true.

Our author assumes, for it cannot be proved beyond a reasonable doubt, that the writer means to say that Hezron and Hamul were born before the migration to Egypt. Er and Onan died, we are told, in the land of Canaan. Hence, in counting up the list of Jacob's family record, our bishop leaves them out. Now how does he know but that the Pentateuch, according to some oriental custom, counts in the dead as well as the living in the family record, and that Hezron and Hamul were substituted for the departed in that record, though they were born after the migration. Is it not reasonable to believe that by this hypothesis, or some other, the difficulty is not inexplicable, without charging the Pentateuch with wilful falsehood? For it is important to remark in reply, that the author of the Pentateuch, upon the bishop's assumption, lacks not only inspiration, but truthfulness and common sense as well. A man does not need inspiration, *per se*, to tell the truth in such a case as this; he only needs ordinary capacities combined with common honesty.

This last remark we would emphasize, for it is applicable we believe, in every case which the bishop cites for the overturning of the Pentateuch. In every case, we believe, where he charges the author with mistake, upon the bishop's assumption, the author of the Bible can be charged with lying, with intentional falsehood, or else extraordinary blundering in a writer of fiction. The author of the Pentateuch either supposed himself to be writing facts in the main, or fiction. If the former, he must have known, that in the points which the bish-

op criticises, he tried to palm off lies for facts. If, on the other hand, he thought he was writing fiction, he knew, if the bishop's interpretation is to be received, that he was composing a fiction contrary to all the probabilities in nature, or else he lacked common sense. All the bishop's criticisms break down, or else compel us to one or another, or all of these improbable hypotheses. The bishop's interpretations are, therefore, improbable, and that, too, irrespective of the question concerning the inspiration of the Bible.

But let us return to consider a moment the hypothesis, that by some custom of the family, the dead were counted with the living in the family record. In this same story, as the bishop reverently calls it, we have, Gen. 42: 13, these remarkable words from the lips of the brethren of Joseph in speaking of their family history. "And they said, *Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.*" Here the supposed dead one is spoken of in the family record as if he were alive: "*We be twelve brethren, the sons of one man.*" The speaker then goes on to particularize, telling where the two absent ones are. How do we know the same thing is not done in Gen. 46: 26, further on in the story? Indeed, Er and Onan are first spoken of without distinction, as if one of the family had said, "we be seventy," and, subsequently, had gone on to explain that these died in Canaan. The first two, born after going into Egypt, or two according to some other principle of selection, Hezron and Hamul are substituted probably for the departed. We know it was a family in which the principle of substitution was often resorted to in making out their genealogical tables. To this day it is pleasing to us to hear the dead counted with the living. A mother, upon being asked as to the number of her children, replies, "Six: four on earth and two in heaven." This reply is not regarded as fiction, but in a higher degree truthful, or, at least, a higher kind of truth, than would have been the answer, "Four." But suppose that some one, hearing the answer of this mother, say, upon the occasion of her moving from the country into Boston, and not catching the word "heaven," should after-

wards cite her to a church trial for *lying* about the number of her children. How gladly would all excuse the mother upon hearing her explanation, "two in heaven." If we had the explanation, no doubt our bishop would appear more ridiculous than the accuser of the heavenly minded mother in our supposed case.

In a point of this sort of difficulty, in a book so old, written in a distant land, among a people of both faith and imagination, among a people so different from ourselves as to modes of thought and expression, it is much more reasonable to suppose there is some part of the expression which we do not understand, than to suppose that an author, who usually shows that he has common sense and common honesty, lack he never so much the inspiration claimed for him, should tell a bold lie that even a child can discover, or make a ridiculous blunder in his fiction, at which every man of sense would of right laugh. Indeed, if there were no things hard to be understood in a book claiming such great antiquity, we should be compelled by our common sense to reject it at once as a forgery. Too many instances have come under our observation of alleged contradictions in the Bible, which have afterwards been explained, for us at once to charge the apparent blunders to designed falsehood or ridiculous blundering. Take one grave difficulty, just now cleared up by the excavations made in the old ruins on the banks of Euphrates, as an illustration. From the book of Daniel we learn that Belshazzar was the last of the Chaldean monarchs in Babylon. Berosus, a secular historian of those times, states as positively that Narbonidus was the last. The haters of the Bible were not slow to infer that Berosus is truthful and Daniel untrustworthy. Mr. Taylor a few years ago exhumed from the ruins of an old city which is now called Mùgeyer an inscribed cylinder which, upon interpretation, explains this old difficulty. It appears from this old record that Bel-shar-ezer was the eldest son of Narbonidus, and that he was admitted to a share of the government. Thus, when Cyrus took the father Narbonidus prisoner, as he did at Borsippa before the fall of Babylon, the son Bel-shar-ezer, that is, the Bel-

shazzar of the Scriptures, became regent of Babylon, and, to all intents and purposes, king of the Chaldees.*

Another thing to be mentioned, to show that some peculiarity of expression may obscure the meaning of this passage, is the fact that this family paid such peculiar attention to the number *seven*, which seems with that people to be held in some way significant of God in covenant relation with man. The theory is not without more or less apparent support in the Bible that the number three was used in some way to indicate Deity; perhaps a foreshadowing of the Trinity. The number four seems, in like manner, to be representative of the world, as the four beasts, the four winds, the four corners of the earth. The adding together of these numbers three and four gives us seven, significant, as we have said, of the covenant relation, the perfect number, the number of completeness. It may be this has allusion to the sanctification of the Sabbath. We suggest, too, that by multiplication of these numbers, we get the number which seems to be significant of organized society on the basis of the covenant, a sort of symbol for theocracy, as in the twelve tribes, the twelve apostles, the city having twelve foundations. But not to pursue this course further, we have abundant evidence that the writers seemed, as we would say of other writers, to strain a point to make out seven, or some multiple thereof. In the New Testament, in the genealogy of Christ, we have an instance: "So all the generations from Abraham to David are fourteen generations;" that is, twice seven, "and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." It will be found by the close student no easy task to make out these three fourteens, or rather three pairs of sevens, and he must not be surprised if some unimportant links are not named for the sake of making out these holy numbers.

In the history under consideration in Genesis, in the very part which the bishop attacks, we see the influence of this number *seven*. Jacob's sons' wives are counted out for the purpose

* See Travels in Chaldea and Susiana, pp. 132, 133.

of having the great seven or ten times seven." Gen. 46: 26, 27—"All the souls that came with Jacob into Egypt which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six; and the sons of Joseph, which were borne him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt were three score and ten souls."

Now notice that Jacob himself must be counted into this seventy. No matter what an objector may say about coming "out of the loins of Jacob," or going down "with Jacob into Egypt," the fact is plain on the face of the writing. Jacob must be counted in. Would it be wise on such a point to prove that the author intentionally wished to mislead the reader as to his meaning? Could it possibly have misled one of the family in the times it was written or while the mode of expression was retained in connection with the stand-point which shaped the form of expression? We have not the slightest doubt but there was a similar stand-point shaping the form of expression, in the twelfth verse of the same chapter, so that it to a contemporary involved none of the contradictions and absurdities which the bishop we mistrust with a will causes to stagger him.

From the view we have brought before the reader's mind, who doubts that if the living sons' wives had been, say five, and the number of the rest been sixty-five, they too would have been counted in for the purpose of making just seventy. Is it a bold suggestion that in the family might have been several grand-daughters and great-grand daughters of Jacob, yet if there were why are they not named? Or if now and then one is named, are we to suppose all are named? The influence of the number seven, we take it, may have been sufficient to exclude any not needed to make up the number seventy; those who are mentioned are named no doubt because of some peculiar importance in the family history.

With the principle of substitution in view and with the other peculiarities of the family, which we have noticed, we submit it is a more reasonable hypothesis that the missionary bishop is mistaken than that the writer of the Pentateuch wilfully misrepresented or committed an egregious blunder that a tenth rate

writer of fiction would avoid. To shield the Sacred Book from the charge of the bishop, it is only necessary to have some hypothesis which is more reasonable than his interpretations. We have alluded to one, but there are many more.

We add to our former remarks upon the selection of Hezron and Hamul as substitutes yet one more observation. These grand-sons are spoken of in the number seventy as coming from "the loins" of Jacob. It is manifest that all the grand-sons of Jacob might be put under the same category as well as these two. Why are not the others so spoken of by the author of the Pentateuch, who wrote at least several generations after the events which he describes? Plainly there was some good reason for giving them this position. The bishop assumes it was because they were born before the migration to Egypt. We submit that the hypothesis that they were born in Egypt before the death of Jacob is just as satisfactory. The peculiarity of their descent may be another reason.

We have dwelt at great length upon this point of attack, because it is a specimen of nearly all the rest, and though in itself weaker than one or two others, the bishop seems inclined to make much of it, and herein, as we have before hinted, he shows that he follows, *con amore,* his occupation of fault-finder. It seems to be his delight to magnify the mole hill to the proportions of a mountain. Herein he betrays the sad fact that his infidelity is more of the will than it is of the intellect, and thus he forfeits our sympathy and pity. Many of his objections do not rise to the dignity of that which seems to be so much delighted in by infidels as to where Cain found his wife. Moses was commanded to gather the children of Israel together at the door of the tabernacle, and the bishop goes on gravely to prove that two millions of people could not be got into a place so small. It is quite likely the writer of the Pentateuch knew that as well as the bishop, and it is quite likely he knew that his contemporaries would not interpret him as the bishop does. Again the Bible says, "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them." The bishop demonstrates

beyond a shadow of a doubt that Joshua could not make so many people hear at one time, especially when the "little ones" were crying. The Bible informs us Solomon built the temple. Had there been nothing said about the workmen, no doubt the bishop would and could have proved that Solomon did not live long enough to do so much work, even provided he worked every day, including the Sabbaths. Like unto this is his argument that the priests could not do so much work as the law assigned to them, especially when they must carry the "head, legs, inwards," &c., of the victims slain in sacrifice, at least *three-quarters of a mile.* He wonders where the arms came from for so many thousands, and one expects he is about to show that it is entirely unreasonable to suppose that people could in so short a time manufacture half a million of Enfield rifles and cast several hundred thirteen inch Dahlgrens. Many similar things the bishop shows are impossible, but by his interpretation he charges Moses of gravely asserting them. This we submit is entirely out of character on the part of Moses, and by the bishop's interptetations he shows beyond all question, that so far from having Divine inspiration, the author of the Pentateuch lacked common sense.

It is said in argument it is dangerous to one's cause to prove too much. If ever a poor mortal fell into that calamity, it is surely our missionary bishop. His objections to the passover are of the same character of those mentioned as to the work of the priests. He also proves beyond a shadow of a doubt that great herds of cattle and flocks of sheep, inasmuch as they did not eat manna, could not possibly live in the Desert of Sinai *as it now is.* Mr. Mahan, his reviewer, happily suggests that the skins of the herds and flocks might have furnished the materials for the tents which so stagger the bishop when he reads in Moses "every man to his tent." Where could such a multitude of people get good skin tents, the bishop inquires. But enough of this. It is absolutely amazing to see what flimsy objections the bishop gravely brings forward, and he seems to be scarcely aware of the difference between such points and those which really present grave difficulties to the candid mind.

We pass to notice, for a few moments, some of the difficul-

ties which have always been in the minds of the friends of the Bible more or less grave. These, for the most part, if not altogether, come under the head of numbers; as the number of men spoken of in armies, the number slain, the number of inhabitants that came out of Egypt. It cannot be denied that these present grave difficulties. But this is a difficulty not peculiar to the Bible. It is greater in secular historians of Bible times than in the Bible itself, for instance, the five millions who marched to Greece under command of Xerxes. It is difficult to understand how an army of half a million could have marched where the five millions are said to have marched. It may well be believed that future study will throw some light on this difficult topic. The immense armies which have suddenly sprung up in our own country tend to make us less incredulous as to the great numbers of the ancient armies, especially when it is remembered that the primitive habits would permit a much larger proportion of the inhabitants to go to war than the habits of our times. Other things being equal, it is doubtless true that a warm climate can send to the field a much larger army than a cold climate. But after all the known mitigations of these old difficulties, the human mind doubtless stands in need of new light. Much may be attributed to unintentional inaccuracy from want of a better acquaintance with the science of numbers. The ancients may have numbered, as Joseph did in Egypt in receiving grain to the royal store-houses, for a while, and then left off to number and gave indefinite designations, as myriads.

But it does not seem to us this last remark can be applied to the numbering of the children of Israel upon their going out of captivity. The manner in which the numbering of the different tribes is given seems rather to satisfy us that an actual and accurate census was taken. It shows us incidentally that the proceeding was most likely conducted by one acquainted with all the learning of the Egyptians. Yet this still remains true, as in all military numbering, that the companies and regiments might not have been full. But the wonderful increase of the Israelites during their bondage has always presented difficulties to reflecting minds, and as before hinted it is the part of a

bishop to put these difficulties in as favorable light as reason will bear, but so far from this he shows his determination unnecessarily to increase the difficulties, even to an extent that renders his own position ridiculous.

He is determined to make the time the shortest possible and the rate of increase the smallest that he dares. His spirit will appear from the following extract:

"If we take the historical datum [furnished by the statistics of England] and assume that the Hebrew population increased, like that of England, at the rate of twenty-eight per cent., in ten years, then, reckoning the males as about half of the entire population (in Genesis 46 chapter,) it would have only increased in two hundred and fifteen years to 4,375 instead of 1,000,000. So, too, Dan's one son would have required five hundred and fifty-eight years to multiply to 104,-500, the total number of Danite males existing at the time of the Exodus, according to Num. 2 : 26, which we obtain by adding to the warriors there numbered the due proportion of old men and boys."

He tells the reader nothing of the fact that a crowded population does not increase as fast as a sparse; he says nothing of the earlier marriages of warm climates; he admits nothing of the possibility of wives from other nations; nothing of plurality of wives; nothing of the retainers which might have gathered around Jacob as around Abraham; nothing of the possibility of many females not numbered, and so in a hundred other particulars. He is determined to make out the author a wilful deceiver, or an ignoramus. He says nothing favorable of a single mitigating circumstance.

Since he refers to England's rate of increase, it was but fair for him to tell the reader that it varies with the price of grain. He might at least have mentioned that the number of marriages in England bears a mathematical increase ratio to the price of wheat, that is to say, if wheat in any given year was but half its usual price, the number of marriages would be by the usual statistical law of that country twice as many as usual. He might, if he had the right spirit, tell the reader that the rate of increase among the poor, ignorant and enslaved, is much greater than among the educated, rich and free.

Another form in which our author presents his objection on this point is as follows:

"The twelve sons of Jacob, then, as appears from the above, had between them fifty-three sons, that is on the average, four and a half each. Let us suppose that they increased in this way from generation to generation. Then in the first generation, that of Kohath, there would be fifty-four males * *—in the *second*, that of Amram, two hundred and forty-three—in the *third*, that of Moses and Aaron, one thousand and ninety-four—and in the *fourth*, that of Joshua and Eleazer, four thousand nine hundred and twenty-three; that is to say, instead of six hundred thousand warriors in the prime of life, there could not have been five thousand."

According to the bishop's showing, these four generations stretched over two hundred and fifteen years, and yet he is actually silly enough to compute only four generations in the way of the increase of population, that is over fifty years, nearly fifty-five years to a generation; yet, as amazing as it may seem to the reader, the same bishop has not the least difficulty in making out that Benjamin had ten sons when he was only twenty-two years old. More than this, he admits that Benjamin probably had several wives, yet he will not admit any influence of polygamy upon the increase of population after they had gone into Egypt. At this rate Benjamin had a hundred grand-children twenty-two years after the migration, and in a little over a hundred years his posterity alone would at the same rate have numbered one million. But with more than fifty progenitors and two hundred and fifteen years, the author cannot see it probable that there would be five thousand warriors. He does not intimate that it was possible that Jacob's grand-children increased in number after the migration, and yet what improbability is there in the supposition? The increase of this population till it numbered about two millions, as any one may easily satisfy himself by a few figures furnished by families of his own acquaintance, implies no impossibility, nor indeed a miracle, only large allowances for longevity with the known practice of polygamy in that family.

Besides, it is not unreasonable to suppose that many persons,

who had become somewhat acquainted with the Divine promises made to Jacob, gathered to him from Canaan after the migration, if they did not go with him into Egypt. The tribe under Abraham as chief had become, as we are informed, over three hundred. Now is it unreasonable to suppose that the tribe in Egypt increased by proselytism, by marriage alliances and by the adhesion of servants? A fair allowance for these influences certainly comes within the sphere of a reasonable hypothesis, and that is all the defender of the Bible is under obligation to make out.

The influences of a southern and healthy climate, and cheap provisions are also to be weighed, as also the simple and primitive habits of the tribe. Early marriages, too, were not only liable to take place from the favorable conditions resulting from cheap living, but also from the public sentiment of the tribe, owing to the traditions and promises which were kept alive in the tribe. This influence also prompted marriage alliances for wives from other people. There was no feeling like that which prevails in some cities of Europe, that it is hardly respectable that there should be more than two children in each of the families belonging to the elite class.

All these things may be considered as purely natural influences which are in the extreme favorable to the rapid increase of population. But Dr. Colenso has no objection to admitting miracles upon proper testimony. We know that according to the story, as the author calls it, there had been a special covenant between Jehovah and Abraham, in which one of the oft repeated specifications to Abraham was a posterity wonderful for its numbers. This implies special protection under the Providence of God. The implication of the promise of rapid increase of population was that it should be at least in part attributable to the supernatural protection and guidance. Not necessarily the supernatural in the miraculous form, but so co-operating with nature, and inwrought therewith, as to appear under the form of a system like nature, but none the less supernatural from wearing the guise of nature, seems to have been the purport of the promise to Abraham. And the facts seem to have occurred under this form. The birth of Isaac indicated the out-

coming of the supernatural in miraculous form as the token and pledge that the same supernatural power should accompany the race even when the miraculous form of it should disappear. The rëappearance of the supernatural power in miraculous form with the professed object of making good the promises of the covenant, at the time of the deliverance, is a still further proof that the unperceived supernatural power had been cöoperative in the protection and prosperity of that race.

Thus we have all the favorable conditions furnished by nature for the rapid increase of the population with the pledge of supernatural power and providence to cöoperate to the same end. In view of such a case it certainly reveals a wrong spirit for the bishop to speak of twenty-three per cent. and four generations, barely in the specific sense, for the result apparently desired by him, of less than five thousand warriors. He certainly fails again by proving too much.

Let us draw up the case on this wise: The author admits one of the sons of Jacob had, when only twenty-two years old, ten sons. We know that Jacob, though married at an advanced age of life, left a posterity of about seventy persons. Duly consider the two facts, one concerning the young, the other concerning the old. Consider the favorable conditions by nature for a rapid increase of population, consider the probabilities of increase of population by the adhesion of servants as in the case of Abraham, and other oriental chiefs; also, by polygamy and by marriages with foreign wives. Consider also, the efficacy of the Divine promise specifically pledging the wonderful increase of the posterity of him who had the promises. With all these facts in view, let us suppose that twenty fathers, out of more than fifty, have not ten sons at twenty-two years of age, but ten descendants, children and grand-children, at the age of forty-five. To keep this ratio good, allow all the rest of the family and all increase of population from external sources. The two hundred and fifteen years lack but ten years of five generations. Thus take the number twenty out of the seventy, and annex a cypher for each generation of forty-five years, and you reach two million. We submit that under the circumstances our hypothesis is more reasonable than the bish-

op's about four sons and a half on an average, twenty-three per cent., and less than five thousand soldiers.

The females were married under oriental customs at an early age, and in the warm climate of Egypt, under the circumstances, it is not extravagant to say from fourteen to twenty on an average: The males from eighteen to twenty-four. At the average age of forty-five it is not unreasonable to suppose that there were in many cases more grand-children than children. Thus with the bishop's four and a half sons we may count five and a half grand-sons, and have nothing exaggerated in the supposition of ten descendants all told to a little over a third of the married pairs, saying nothing of polygamy. In southern latitudes it is not a strange occurrence that a woman of forty-five years of age has great-grand-children. The bishop's attention to these facts would help him to see that in his long generations of fifty-five years may be two and even three shorter generations. In his four long generations, it would be easy to count as many as nine generations of the shorter kind, and this would remove one of his great difficulties.

The two cases upon which we have dwelt are specimen cases, the one of the trifling sort, the other more grave. So far as we remember, none of the objections are new in themselves. They are only new in the sense that they come from a dignitary within the church, but with the spirit of an outside infidel. Had an out-sider written this book, it would have commanded very little attention, and perhaps would in the end have done more mischief from not awakening investigation and calling forth replies. We have seen only Mr. Mahan's reply. In the way of light armor it is admirable. Mr. Mahan has thoroughly dealt with the spirit of his erring brother, but none too severely. It is impossible for us in a short article to do more than consider specimen objections where twenty or more are made, and barely to hint at one or two possible replies out of many.

Dr. Colenso's book on Romans, we believe was written before he was full fledged in his pantheism. At all events, if we may judge of his book from the examination of his comments upon the first two chapters of the epistle, it is a book of very considerable merit. We have not found some of the most es-

sential points of those two chapters put in so clear a light by other commentaries.

The bishop's book will soon have its day. Pantheism has much abler advocates than he. There are enough enemies to the Bible that can manage an attack upon it with much more skill and effect than he. All the importance of his book is to be attributed, not to its own merits or demerits, but simply to the fact that he attacks from within and not from without. But, even with this advantage for mischief, his book is by no means formidable.

Art. VIII.—CONTEMPORARY LITERATURE.

The Holy Bible, containing the Old and New Testaments. Translated and arranged, with Notes, by Leicester Ambrose Sawyer. Vol. III. The Hebrew Poets. Boston: Walker, Wise & Co. 1862. 12mo., pp. 348.

Reconstruction of Biblical Theories; or, Biblical Science Improved in its History, Chronology, and Interpretation, and relieved from Traditionary Errors and unwarrantable Hypotheses. By Leicester Ambrose Sawyer, Translator of the Scriptures, &c. Boston: Walker, Wise & Co. 1862. 12mo., pp. 195.

The world admires steady persistence and genuine pluck, in all spheres, and by any class of workers. It is a quality of character which is sure to be sooner or later recognized and felt. The real ability of the worker may be less or more, the sphere of effort broad or narrow, the objects which are sought may be utilitarian or transcendental, still, the resolute, unyielding worker, who will not stop to listen to ridicule, and who wearies out opposition by his steady pressure and singleness of purpose, will win a sort of victory at last, and be crowned amid the commendation of men.

Mr. Sawyer, besides many other qualities which distinguish him, has a large amount of this true pluck. His early experiences as a translator were such as might well discourage a man of excessive sensibility and defective mettle. Glorified by the prospectus of his publishers in their announcement of his first volume, who were looking to their own profits rather than to the interests of the truth or the reputation of the author, he might have coupled high-mindedness with fear; and when the critics, some of whom were honest and competent, while still more were both prejudiced and intent on crushing him,—opened their batteries upon his book, setting him down as ignorant, superficial, slovenly, iconoclastic, unappreciative and dogmatical, he might have been readily pardoned for retiring from the field and giving up the philo-

logical contest. But so he would not do. He read the criticisms, threw aside what were too general or sweeping or worthless to deserve attention, read the remainder with both pain and candor, weighed the objections and complaints, reviewed his own positions and conclusions, revised his work, reviewed some of his reviewers, and remonstrated against the false methods of others, issued a new edition in company with a second volume, whose merits were greater and whose faults were fewer than those of the first, deepened his own study, fortified his positions, and energized his style, and then threw himself into the field as an independent pioneer in the new method of translation. As a result, we have his third volume of translations, and this volume of "Biblical Science improved." He has not wholly escaped the usual results of earnest controversy and resolute self-defence. His tone gains in boldness, his retorts are sharper, both his translation and arguments have something of the air of defiance, he alternates between defence and aggression, he comes more and more to protest against and then to ridicule the old principles and methods of interpreting Scripture, while both his statements and his theories diverge abruptly from the old beliefs, and sometimes startle by their boldness and seeming audacity.

Of the two volumes whose titles are given above, our limited space will allow no proper notice. They suggest what could only be fittingly said after a critical and detailed examination, and within the compass of a lengthy article. In the translations of the Hebrew poems, that is, those portions of the poems embraced in the books of Psalms, Proverbs, Job, Canticles, Lamentations, Ecclesiastes,—for this is the order of arrangement,—the same general characteristics appear as in the previous volumes. The variations from our common version are perhaps more wide, more numerous, and more striking than those appearing in the preceding volumes. The poetic measure is not indicated, there is often both a lack and a loss of smoothness, and now and then the rendering adds to the obscurity instead of removing it. But the translation exhibits the results of much careful and independent study, a straight-forwardness in purpose, a wondrous freedom from the bias of preformed theories, a directness and vigor of style which are exceedingly interesting; and, in not a few instances, the shadowy thought flashes out into clearness, and the old stalwart Hebrew mind stands out in more majestic proportions in spite of the oriental costume and the false philosophy which there is no attempt to hide. The volume is richly worth study; and when it does not satisfy it may awaken thought and bring profit. Nearly sixty pages of notes at the end of the volume, in a sort of Appendix, are devoted to the work of aiding in the proper use and interpretation of these poems, by offering suggestions respecting their antiquity, origin, occasions, objects, authority, and the methods to be adopted in their study.

But it is the treatise on "Biblical Theories" that will most probably arrest attention and be most prominently and permanently associated with Mr. Sawyer and his labors. It sets forth, both directly and incidentally, his views of the Bible, as the volume wherein men are to find their religious faith defined and justified. The authorship of the Scriptures, the kind and degree of inspiration attaching to them, their trustworthiness as history, their design, mean-

ing and uses,—all these points come up in some way for attention. On all these topics Mr. Sawyer has some definite things to say. He is a bold and confident critic, and an original and independent, not to say an audacious, interpreter. He cuts right and left with vigorous stroke and defiant bearing. He regards the ordinary views of interpreters as defective at the root. He makes the first part of Genesis traditional and philosophical allegory, and he finds the same element appearing largely in the entire Pentateuch. The accounts of the creation, the temptation and fall, the stories of Cain and Abel, of the Deluge, &c., are as far removed as possible from literal history; "the ascription of the Pentateuch to Moses is a Jewish fiction;" "the first part of the Bible, from Genesis to the end of second Kings, is a single work of the time of Ezra, and perhaps from his pen;" Eve was the guide and leader of Adam to higher knowledge and life, not his seducer to evil,—signifying that woman through marriage elevates human life; this higher knowledge and life come through a supply of good and proper food which Eve prepared, denoting that a higher civilization is the offspring of a right diet; Eve's dialogue with the serpent implies that she tried the new found food by giving it to some pet animal before offering it to Adam to satisfy herself of its wholesomeness,—this fruit is probably the various cereal grains which denote an advance to agriculture; Adam going out of the garden and forbidden to return, represents the race leaving the low and indolent life in the forest, under the loving guidance of God,—not driven by retributive discipline,—into the more noble and industrious modes of life suggested by emigration and agriculture. The traditions recorded in the Bible are the same in signification with much of what appears in Grecian and Roman mythology; in most cases the allegories have a common origin; the Biblical version is usually higher and better because the Hebrew civilization had higher moral elements, though sometimes Herodotus surpasses Ezra, Homer outruns David, and Athens distances Jerusalem, etc., etc., etc.

In view of all which we only say that we think Mr. Sawyer's pluck is unquestionable, his honesty undoubted, his self-reliance very great, his learning very respectable, his boldness very marked, and his books very entertaining and suggestive; but that his skill in constructing theories surpasses his wisdom in interpreting the Bible, and that he is a much better philological pugilist than a theological leader.

History of Frederick the Second, called Frederick the Great. By Thomas Carlyle. In four volumes. Vol. III. New York: Harper & Brothers. 1862. 12mo., pp. 596.

This volume of the great work of Carlyle covers four years in the life of the Prussian monarch, dating from his formal accession to the throne. It brings out the principles upon which his rule was conducted, and exhibits both the administrative talent and the military skill of the monarch. It implies, perhaps, a broader and more careful study on the part of the author than the previous volumes, and calls for the same thing in the reader; while it is in itself less popular and attractive to the superficial. The author's characteristics appear as decidedly as ever. The issue of the remaining volume will af-

ford opportunity for estimating the work as a whole, and of reviewing it in form.

THE STUDENT'S FRANCE. A History of France from the Earliest Times to the Establishment of the second Empire in 1852. Illustrated by Engravings on Wood. New York: Harper & Brothers. 12mo., pp. 730.

Those who have seen the Histories of Rome, Greece, and the epitomes of Hume and Gibbon, heretofore issued by the same House, will readily apprehend the design and the general method of the present volume. There has been no history of France that was wholly satisfactory. Most of our histories of France have been written from an English stand-point, and have embodied and reflected English prejudices and criticisms. The present work was written by an Englishman long resident in France, thoroughly conversant with French life, and not without appreciation of the French character; and the work appears to be carefully, conscientiously and skilfully done. It is not easy to see how the task could have been better accomplished, within the same compass.

THE POEMS OF OLIVER WENDELL HOLMES. Boston: Ticknor & Fields. (Blue and Gold.) pp. 410.

This little volume contains the poems which were issued some years since, and also those which appeared a year ago under the title of Songs in Many Keys. A full-length engraved likeness of the Professor fronts the title-page, making him appear more like a merry boy of eighteen than a man who has had a literary and scientific fame for more than a score of years. Criticism upon the contents of the volume would be a waste of words.

RAVENSHOE. By Henry Kingsley, Author of "Geoffry Hamlin." Fifth Edition. Boston: Ticknor & Fields. 1862. 12mo., pp. 430.

The English writers of fiction have characteristics in common which distinguish them from their fellow workers on this side of the Atlantic, as well as qualities which exhibit their own individuality. Dickens is the master, and, —either with or without intention,—very largely the model after whom the great body of recent English novelists copy. Besides, English life has so many features peculiar to itself, and separating it from American life, that the transatlantic features can in no wise be hidden.

Henry Kingsley has no such creative genius, no such depth of insight, and no such power in portraiture as the author of Hypatia; his characteristics are more akin to those of Reade, though lacking both his audacity and his fire. Ravenshoe is a work of merit, and sets forth the complications, anxieties and evils of the laws of entailment and primogeniture. It introduces us to a great number and a great variety of personages, characters, combinations, incidents and experiences, which together set forth the less open workings of interest and honor in English life. But his characters are not always clearly drawn, his actors are continually turning up in unexpected places and ways, and the line of principle and rectitude does not always run clearly through his story,—suggesting the question whether it lies prominently under his own

eye. And yet the work is full of entertainment, and the interest of the reader,—in spite of impatience over episodes, delays, and sometimes stupid by-pieces,—grows deeper even to the end.

EDWIN BROTHERLOFT. By Theodore Winthrop. Author of "Cecil Dreeme" and "John Brent." Boston: Ticknor & Fields. 1862. 12mo., pp. 369.

Another book by Winthrop, and it is said to be the last! It exhibits the same throbbing vitality as its predecessors, the same intense conviction, the same scorn of meanness and brutish passion, the same rapturous admiration of chivalric heroism and spiritual beauty; the same unequalled strugglings, too, of his spirit to find his sphere and fill it, and the same morbid defiance of the world which he had hardly undertaken to master, and with which he had hardly learned to sympathize. He lays the scene of his story among the historic places of the Revolutionary war, and paints for us a few salient features of the period, and a few faces among the actors in that drama of patriotism and passion. Edwin Brotherloft, the chivalric gentleman; Mrs. B., the splendid woman in the drawing-room, the ambitious plotter in her boudoir, and the queen of the furies in her hours of passion; Lucy, the very incarnation of female loveliness; Major Skerrett, the noble and merry-hearted friend; Voltaire, the negro, with his magniloquent words, his intense devotion, and his Yankee shrewdness;—all these are characters worthy the creative skill of artists who have no longer a name and a place to win. And yet the work seems to us really inferior to those which went before it. Its faults are more glaring,—the dash, the intensity, the almost fury of expression which allows no idea of power in calm repose; while the peculiar merits of his literary work are less prominent. Still, it shows a very high order of talent, and holds the reader to the page like a spell.

THE NEW GYMNASTICS, for Men, Women and Children. With a translation of Prof. Kloss's Dumb-bell Instructor, and Prof. Schreber's Pangymnastikon. By Dio Lewis, M. D., Proprietor of the Essex Street Gymnasium, Boston. With Three Hundred Illustrations. Boston: Ticknor & Fields. 1862. 12mo., pp. 274.

Dr. Lewis has made himself well known by his efforts to promote physical education, among the young especially, by means of a regular and systematic gymnasia. His object is so important, and his success has been so marked wherever he has been allowed a fair opportunity to unfold and test and apply his system, that he may be said to have silenced all active opposition and won a theoretic victory. What he now seeks is to conquer practical indifference, and bring the community into the attitude of direct and positive coöperation. Hence the issue of this book. It is direct, simple, and practical, and adequate to its object. By the aid of the illustrations any one may undertake the work of physical culture and prosecute it with success,—expending, meantime, only a small sum of money, and using only a small portion of time needed for other purposes. Strong arms, full chests, vigorous circulation, flexible and tenacious muscles, a straight spinal column, a good appetite, and a healthy digestion, are the kinds of profit which the volume aims to secure, and which,

without presumption, it openly promises to those who study the system and apply the directions which it unfolds and presents.

THE GOLDEN HOUR. By Moncure D. Conway, Author of the "Rejected Stone." Boston: Ticknor & Fields. 1862. 12mo., pp. 160.

There is no more vigorous writer who is stirred to the use of his pen by the great contest in this country, than the author of this volume. He has had a training for the work. Born and reared amid slavery, sharing the prejudices in favor of the social and industrial life which it underlies, till his observations at the North conquered his false philosophy by its stubborn facts,—living for years at Washington, where the workings of the political elements in our national life compelled his study and deepened his devotion to liberty,—driven away from the Capital for his faithful pulpit utterances in behalf of humanity and justice,—living near the border during the last eighteen months where timid counsels and half-way measures were flourishing,—he lifts up his voice like a prophet, and seeks to inspire the people with faith in freedom and an abhorrence for all timidity in spirit and all vacillation in purpose. The "Rejected Stone" was JUSTICE TO THE SLAVE; the "Golden Hour" is the present; and the only deed which can use the opportunity which it brings is the proclamation of UNIVERSAL LIBERTY. The logic of the work is throbbing and fiery; he writes his appeals as though their origin were agony and the ink were blood; his indignation is like Vesuvius at the height of a midnight eruption; his sarcasm cuts like Nitric acid; and when he summons the government and the nation to its high service, it is as though a regiment of trumpeters were blowing a blast which heralded a charge to the battle of the Lord and Gideon. Points sometimes seem to us too strongly put, criticisms are severe enough now and then to be unjust, false policy is exaggerated, and too strong an assurance is now and then expressed that a bold blow for freedom will send the rebellion staggering speedily to its overthrow. But we find no fault with the work. Just as it is, it is needed; and its very exaggerations are so many additions to its power. It is a continuation of the former work, and is needed for circulation as a tract for the times. The government is slow and timid; there is hardly any danger that it will be pushed too rapidly toward freedom; and we welcome even such spasmodic and effective impulses as this into the service of the country and of Christian civilization.

THE GRAVER THOUGHTS OF A COUNTRY PARSON. By the Author of "Recreations," &c. Boston: Ticknor & Fields. 1863. 12mo., pp. 307.

Mr. Boyd keeps busy with his pen, and the publishers keep busy with his manuscript. Few recent writers have risen so rapidly as he into a quiet popularity, and secured so large a circle of really sympathetic and friendly admirers. The interest felt in his books has been at once transferred, with increasing strength, to the man himself. He is no impersonal *literateur*, but he becomes at once the valued friend of almost every reader. Each one longs to see him, and feels that he would hardly need an introduction, and that all reserve would at once disappear on approaching the door of the parsonage.

The same general qualities appear in his style, whether he is dealing with

sacred or secular themes. He exhibits no questionable license in his sprightliest essays, and puts no cant into his most serious sermons. He is a writer to be read in hours of leisure and mental quietude. The faults in his style are obvious to the most superficial, but the severest critic will enjoy his volumes in spite of, and almost because of, them. He is remarkably diffuse, and his thought sometimes halts till one is nearly tired of waiting for a movement. These sermons are thoroughly removed from everything sensational, spasmodic, startling, or paradoxical. They never condense a large amount of matter, and cannot impair the mental digestion of ordinary minds. There is seriousness, but it is rational; fervor, but it never loses its calmness; he is earnest, but ever subdued; effective, but always by means of a steady and continued pressure of some plain and practical thought home upon his audience. His sermons are much better adapted to quiet, scholarly Edinburgh, than to eager, bustling New York. Taken all in all, his essays seem to us to stand higher in their sphere than do his sermons in theirs. And yet there is both a charm and a value in this new volume which we could not consent to miss, and one can hardly rise from the perusal of any one of these discourses without feeling that he has been lifted into a holier atmosphere, where the passions are quieted, and the moral eye opens with new clearness upon the great truths of the spiritual world.

The work is issued in the same admirable style with the author's preceding volumes, which is saying quite enough in the way of praise of its mechanical excellences.

BROADCAST. By Nehemiah Adams, D. D. Boston: Ticknor & Fields. 1863. 12mo., pp. 210.

The brief preface to this volume thus tells its origin and design:

"The author of these pages has been in the habit of putting down, in the briefest form, such of his own reflections as might serve him for hints in preaching. Having answered this purpose, the thought occurred of making selections from them, and turning them into the present shape and use."

We regard the habit referred to as one of great value; we have often found in such detached fragments great suggestive power, as, for example, Beecher's "Life Thoughts;" we presume these jottings signified much to the author, and were often expanded into instructive and valuable sermons; there is now and then what we recognize as a real ingot in this collection; but, as a whole, it seems to us as nearly a worthless book of its kind as any man of note has sent abroad. Three-fourths of what is herein contained wholly fails to rise above common-place study-talk, and there is scarcely anything really deserving to be quoted, or which will fasten itself upon the memory. If the author must write, a proper and patriotic regard for economy should have prompted him to wait till paper had become cheaper and plentier.

THE

FREEWILL BAPTIST QUARTERLY.

No. XLIII.—JULY, 1863.

Article I.—EFFECTIVE SPEECH.*

Remembering that remark of Hume that "he who would teach eloquence, must do it chiefly by *examples*," one finds himself shrinking naturally enough from that sort of inquisitorial scrutiny to which the discussion of such a theme must necessarily expose the performance of him who has the audacity to undertake it.

As it requires a mathematician to discourse of mathematics, a philosopher of philosophy, a poet of poetry, so he who talks of eloquence, *should* be able to do it in an eloquent way,—fitly illustrating his subject by his own lucid and effective presentation of it. But if this cannot be, then he must comfort himself as well as he can by taking notice that that word "*examples*" is in the plural; plainly suggesting that when the teacher of eloquence cannot exemplify his subject in his own performance, he may still do it by a humble reference to the performances of others—enjoying in himself only that small modicum of happiness which our fancy has sometimes attributed to the substantial and reliable guide-post, that points others to a distant city, the paved streets of which it may never hope to walk.

* The rhetorical structure of this article is explained by the fact of its being originally prepared as an address before a Literary Society connected with one of our institutions of learning.

I have wondered that when Shakespeare put into the mouth of Hamlet that almost inspired utterance: "What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a God!" I have wondered that, in this sublime though fragmentary outline of man's exalted being, there had been no more particular mention of that other of the crowning gifts of God to man—the gift of speech—the Divine expression of breathing thoughts in burning words. But he has made his hero illustrate that, and perhaps he deemed that sufficient—leaving it somewhat as the Washington letter writer who undertook some years since the description of the person of Henry Clay—after going through with his other striking features, he added: "As for his mouth, that can speak for itself."

The cultivation of eloquence has always been, and will always continue to be, in every civilized society—and the more so as civilization advances—a chief end and aim of education. We are very far, therefore, from subscribing to that remark of the ingenious and acute author of Lacon, in which he says: "Oratory is the huffing and blustering spoiled child of a semi-barbarous age. The press is the foe of rhetoric, but the friend of reason; and the art of declamation has been sinking in value from the moment that speakers were foolish enough to publish; and hearers wise enough to read." *Mere* declamation—a fictitious oratory all mere gibberish, balderdash, rodomontade, wish-wash,—that bombastic, inflated, frothy style, which is sometimes known as *hifalutin*, and which consists of "great swelling words of vanity"—that style of oratory is destined to pass away before the light of general intelligence, as the moving fog that gathers from the fen passes away before the sun.

But a high-sounding grandiloquence, or a pompous magniloquence, is at an infinite remove from true eloquence. The mire which gathers upon a coach-wheel, is no essential part of the vehicle. Whoever comes with that fustian stuff, brings the incense of Baal to the altar of Jehovah, and no heavenly fire shall ignite the unhallowed offering, albeit it may consume instead the sacrilegious offerer.

There is many a conceited Elihu, who comes with his wordy palaver, to whom the Divine voice speaks with an indignant repulsion: "Who is this that darkeneth counsel by words without knowledge?" Such eloquence has had its day, no doubt; has it yet in the regions of the shadow of death; or where there come only a few straggling rays, from some beclouded new moon. But when men find out that they have been cheated by a base counterfeit, or imposed upon by worthless trash from wild-cat banks, they will still appreciate the genuine metal with the true stamp upon it; and find that they need *that* none the less than before for a circulating medium.

And so long as human society exists, words of truth and soberness and true eloquence must constitute the circulating medium between man and man. The art of printing will not supersede the art of speaking; books, in moving the world, will never be a substitute for living men, with subduing tones, flashing eye, and earnest action. If it be weakness to be affected by the personal presence of a living speaker, it is nevertheless just such a weakness as God has wrapped up in human nature, as one of its constituent and characteristic elements; and the human race will never outlive it. And when the reign of stupid nonsense, and brainless jargon, and incoherent rhapsody, and unmeaning verbiage, and empty platitudes, and dull, long-winded, rambling rant (I am illustrating my subject now) has come to an end, then will begin the reign of ideas—of noble thoughts expressed in fitting words, by the mouth of true, living, earnest men. Eloquence will not die—"*vita brevis, sed ars est longa*"—and the art of speaking will endure as long as any other.

The form in which I have announced my subject sufficiently implies that all speaking is not effective speaking. As Cowper has said of conversation, so it might sometimes be said of the public talking of Parliament, Congress, the forum, the platform, the stump, or even the pulpit, perhaps.

> "Collect at evening what the day brought forth;
> Compress the sum into its solid worth;
> And if it weigh the importance of a fly,
> The scales are false, or Algebra a lie."

In the Merchant of Venice, Bassanio says of his friend Gratiano: "Gratiano speaks an infinite deal of nothing—more than any man in all Venice. His reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them; and when you have them, they are not worth the search."

Dr. Griffin, once President of Andover Theological Seminary, and afterwards of Williams College, used to say to his students in theology, by way of enforcing a lucid enunciation of thought, and using thereto as few words as possible—that it was like hatchelling flax; when the hatchel got filled up with tow, it produced little effect. "Take out the tow," gentlemen, "Sift out every word that you can possibly spare—every one that does not come fraught with meaning. Let your ideas stand out like the sharp teeth of a hatchel—then your preaching will be effective."

Dr. Lyman Beecher used a different though equally homely and characteristic illustration: "Let your ideas stand out like *rabbits' ears*, so that everybody can lay hold upon them. *Let them stand out*—don't bury them up in an avalanche of words.

Effective speech demands condensation. Wrap up as much meaning as possible in the compass of a few telling words, and you will deal effective blows. Men make bullets of lead, and cannon balls of iron—metals which are chosen because they are heavy and solid, and with this *multum in parvo* every shot does good execution. But for an artillery company to fire from a 200-pounder a *feather bed*, would only be a grand fizzle, ending in "fuss and feathers." The difference between cannon balls and feather beds is only the difference between condensation and the want of it. Feathers are better than bullets for some uses, *but not to fight with.*

The little hard, knotty, knurled Anglo-Saxon monosyllables, with their immense specific gravity, have oftentimes told more in effective speech, than the round, sonorous, mouth-filling polysyllables of Latin and Greek paternity. [Not that I would depreciate what we have derived from these noble tongues. We could not possibly do without these rich acquisi-

tions. But without loving these less, we may love the others more.]

There is greater sublimity as well as increased power in condensed speech. The Bible furnishes many examples. All critics from Longinus downward have marked the nervous energy and sublime simplicity of the historic narrative, with which the first chapter of revelation opens. He has told us how much more sublime the simple statement—"God said, let there be light, and there was light"—than all the adornments and epithets which frothy syllables of circuitous indirectness could give. Let us try it; and in the improved style of magniloquence we might have it thus: "And the Lord God Almighty, who is from everlasting to everlasting, issued high and glorious proclamation, as becometh the fiat of omnipotence —Let the deep and impenetrable obscuration that envelopeth this mundane sphere, be dispersed abroad, and let a radiant and resplendent luminosity float in its stead through the expanded ærial regions; and at the voice of the Divine behest, the tenebrious and caliginous adumbrations gave place to the dazzling coruscations of a relucent and effulgent transplendency!" Indeed! what was that that took place? Some imagine that to be a strong style, as though the attachment of ten pounds of adapose matter to every muscle did not encumber and debilitate him who has to carry it. This "*fatty disease*" of style becomes with some young men chronic and fatal. My paraphrase—scarcely worse than some I have seen and heard, contains seventy-eight words, and one hundred and forty-seven syllables—our translators have used ten words—all monosyllables—Moses in the Hebrew only six words. Eight syllables in the English would translate the Hebrew: "God said, let light be; and light was." And there stands before you Almighty power, without a rag of tinsel to take away from the sublime impression!

In speaking there always is, or always should be, *some end proposed.* Eloquence is *speaking out*—adapting the discourse to the end sought—"saying all that is necessary, and nothing but what is necessary." Some—young speakers especially—though the fault is not confined to them—seem to imagine that

they are successful in oratory in proportion as they are skilful in dilution—spreading a very little material exceedingly thin over a large surface; as if the material for execution in battle were sheet lead instead of balls. It is related that a young man who was excessively loquacious, was sent to Socrates to learn oratory. On being presented, the young fellow talked so incessantly, that even the patience of Socrates was severely taxed. When the bargain came to be struck, Socrates asked him double price. "Why charge me double?" said the young gentleman. "Because," replied the sage, "I must teach *you two* sciences—the one, how to talk, the other, *how to hold your tongue.*"

Effective speech depends upon knowing, first, what to say; and, secondly, *when to quit saying it.* Words are meant to be the medium of thought—when the thought is expressed, let the words cease.

> "Yet 'tis remarkable that they
> Talk most that have the least to say."

But this *diarrhœa* of words is a diseased action, resulting *from* weakness, and resulting *in* still greater weakness. But with some writers, and speakers, we fear, it is chronic, if not constitutional. A vigorous treatment with tonics and astringents is what such a debilitated style most needs. The rule is simple: When you have something to say, say it: when you are through, *stop!* Men will listen patiently even *for a long time* to a speaker who *really* has something to say, and who says it in a pointed way; but to

> "Explain upon a thing till all men doubt it,
> And write about it, goddess, and about it,"

only wrings from him who hears, such *encomiums* as one of Shakespeare's characters (you remember) pronounces thus:

> "O, he's as tedious
> As is a tired horse, a railing wife;
> Worse than a smoking house; I had rather live
> With cheese and garlic, in a windmill, far,
> Than feed on cakes, and have him talk to me
> In any summer house in Christendom."

"Words without thoughts never to Heaven go," exclaimed the king in Hamlet, when he strove in vain to pray; and it is just as true of men as of God, that words *merely* meet no response; only such as are loaded with thoughts. All else is firing blank cartridges.

"Words," says Hobbes, "are the counter of wise men; but the money of fools:"—a most suggestive comparison. A banker may have a counter, and be very poor; so let no speaker imagine that he is rich, because he has "words—only words." "Literature hath her quacks," says Lacon, "no less than medicine, and they are divided into two classes; those who have erudition without genius, and those who have volubility without depth; we shall get second-hand sense from the one, and *original nonsense* from the other." College faculties generally, I fear, encounter much of this *originality!*

Besides, plain, earnest words, not only do the most execution when spoken first, but they are the best remembered afterwards. For example: In one of John Randolph's splendid speeches in the Senate of the United States, (and he sometimes made such,) he paused, and fixing his eyes on the presiding officer, exclaimed: "Mr. President, I have discovered the philosopher's stone—it consists in these four plain English monosyllables, 'PAY AS YOU GO!'" These words have been by far the best remembered and the most quoted of any which that splendid speech contained. THE SPEECHES AND THE BOOKS THAT CANNOT WELL BE SHORTENED, ARE THOSE THAT ARE DESTINED TO LIVE.

Akin to condensation is *brevity.* Sometimes a speech of six days, such as that of Burke in his impeachment of Warren Hastings, may be not only endurable, but tremendously powerful and increasing in interest and intensity from beginning to end. But ordinarily, and especially in these times of lightning expresses and magnetic telegraphs, a speech of even four hours demands for its apology and even for its patient endurance, a most remarkable occasion and most transcendent abilities. And it is probable, after all, that Sheridan's speech of five hours in the case of Hastings, was more effective with the mass than Burke's of twenty-five. One who listened to it, and who

was in the beginning prejudiced in favor of the accused, said to a friend at the end of the first hour: "All this is mere declamation." When the second hour was finished, "This is a most wonderful oration." At the close of the third, "Mr. Hastings has acted very unjustifiably." At the fourth, "Mr. Hastings is an atrocious criminal." At the close, "Of all monsters of iniquity, Warren Hastings is the most enormous." With most audiences the effect of a long speech is like that produced upon Cleomenes, king of Sparta, when the ambassadors of Lauces came to him with a very long and elegant oration, inviting him to assist them against Polycrates. He replied at the end: "The former and middle parts of your address were too long, and I have forgotten them. As to the latter part, being unconnected in my memory, with what preceded it, I do not see the propriety of it, and therefore your request is not granted." A part had been forgotten—the rest had no connection, and the whole failed!—a very common result of a long-winded speech. But (to apologize for the Laucians) it will be remembered that the Spartans were remarkable for their conciseness and brevity. *Laconic* is in our language their enduring monument.

That is effective eloquence which accomplishes its purpose. An Athenian who lacked fluency of speech, but who was an able and brave man, when one of his countrymen had in a brilliant oration promised great things, rose and said: "All that he has *said*, I will *do!*" The longer speech has perished—this stands on record. Who shall say that it was not the more effective of the two? We are told that when Cicero spoke, his hearers went away admiring and exclaiming: "What a splendid orator! What a magnificent oration!" But when the far mightier Demosthenes thundered over Greece, the hearers, in their intensified devotion to the cause which he advocated, forgot the man, and shouted only in their fiery indignation: "Let us fight Philip!" That was a failure—this was splendid success. The orator who carries his point, and leads his hearers to grasp his subject, while he is himself forgotten—forgotten by others, because he was first self-forgetful,—BEARS THE PALM!

Dr. Franklin tells us that he went to hear Whitfield preach a

charity sermon, fully resolved to give nothing. After a while a thunder-clap fell upon him, and magnetized the copper—he concluded to give that. Another flash and another thunder-burst, and the silver clung to the magnet. Before the fire-works had closed, there came another and still another, peal on peal, until copper, silver, gold and all, leapt with electric speed into the contribution box as it passed around. Whitfield's orphan asylum was built, and Dr. Franklin helped to do it. I know of no other incident which gives me so strong an impression of Whitfield's eloquence, as its effect on the cool, practical, calculating, economic Franklin.

What farther I have to say will be upon *the conditions of successful oratory;* which I propose to consider with reference to the *speaker*—the *hearers*—the *circumstances*—the *matter*—and the *manner* of discourse. Briefly of each:

1. THE SPEAKER. "*Ex nihil nihil fit.*" You cannot get out of a man what is not in him. "A lady's purse," says the proverb, "cannot be made out of a swine's ear, nor a whistle"—you know the rest! Or if I give you a more classical one it shall be from the Latin: "*Ex quovis ligno mercurius non fit.*" And as Paul was called Mercury because he was the chief speaker, the proverb will fit well. The elements of oratory must be in the man, else they cannot be evolved. To extract the square root of —1 would be just as easy.

I do not mean by this that because a man does not succeed at once in his attempts at eloquence, he should despair of ever succeeding. Sheridan's first speech in Parliament did not quite satisfy his friends, and the Reporter Woodfall tells us that after its delivery the speaker came to him in the gallery and asked him, with much anxiety, what he thought of this first attempt? [That was itself evidence of a failure. A speaker never succeeds eminently without "*feeling in his bones*" that he has awakened a true response from those who have heard.] Woodfall replied: "I am sorry to say that I don't think this is your line—you had better have stuck to your former pursuits" (writing dramas). Sheridan rested his head on his hand for some minutes, and then exclaimed with vehemence: "IT IS IN ME, AND IT SHALL COME OUT OF ME!" It did come out, for it

was only seven years after this that Burke, having spent ten years in investigating the British atrocities in India, commenced the impeachment of Warren Hastings, and assigned to Sheridan an important part, as I have already explained, in which he acquitted himself so eminently, that Mr. Pitt remarked of the speech, that *an abler was probably never delivered.* Henry Clay blundered and stumbled, and came near to an utter failure in one of his early attempts at public speaking. And Daniel Webster says that he could never muster courage enough in his academical course to go through with a common declamation. Demosthenes was hissed from the stage in his first attempt. But it is just as true—"*Orator nascitur non fit,*" as it is—"*Poeta nascitur non fit.*" That is, there is just enough of truth in the proposition to make it true, and yet make it amount to a falsehood. The true doctrine would demand one monosyllable: "*Orator nascitur, et fit.*"

So far as pertains to the speaker, there are several particulars meriting attention:

(1.) Effective eloquence depends upon a certain energy of will, constituting what might be termed positiveness of character. I do not mean arrogance, nor conceit, nor assumption—all of these are derogatory always. Let a man come on with a flourish of trumpets, and, asserting his superiority over you, threaten to take you by storm; and at once human nature, that never likes to be taunted with its inferiority, places itself on the defensive,—porcupine-like, rolls itself up, with its spines radiating outward, and determines not to be captured. Let a speaker announce to you that he is going to move you to action, and he afterwards finds that it is harder to do it.

"If you have tears to shed, prepare to shed them now!"—and you don't do it. After such an unhappy challenge in the beginning of Anthony's speech over the dead body of Cæsar, it required a most touching and masterly oration to make it good. Nobody but Shakespeare could have written a speech for him, that would have brought forth tears after such a premonitory introduction; and the world has always wondered that he should have allowed Anthony to commence so unfortunately. But when he says, a little farther on:

> "I came not friends to steal away your hearts;
> I am no orator as Brutus is:
> But as you know me all, a plain blunt man.
> * * * * * *
> For I have neither wit, nor words, nor worth,
> Action nor utterance, nor the power of speech,
> To stir men's blood; I only speak right on;"

Then he carries you by storm: Yet not without that determined purpose, that self-reliant individuality of character to which I refer.

Eloquence is a sort of majesty—a species of kingly power; and men acknowledge the mastery of no one who has not in his nature *a strong element of self-assertion.* A born king is acknowledged; but none other. A strong man* went to the grave a while ago, whose chief element of power over men as a popular orator, was his imperial positiveness of character. The very authority, and even audacity, with which he asserted a thing, made half the world believe it true.

(2.) Closely allied to this is another essential constituent element of an impressive speaker, *strength of feeling.* "*Si me vis flere, primum tibi dolendum est,*" wrote the Roman poet many centuries ago. This is sometimes translated: "If you wish me to weep, you must first weep yourself." But it will be observed that it is stronger than that: "If you wish me to *weep,* you must first *wail* yourself." If you wish me to feel *a little,* you must first feel *deeply* yourself.

It may safely be asserted that no orator ever lived who was deficient in this respect. A stoic might possibly be a philosopher—after a fashion, and within narrow limits—but he could never be an orator. His philosophy even must never traverse the department of the sensibility—unless he have such a department in his own nature. The volcanic fire which moves others, must be kindled in the soul of him who speaks. There are various ways of getting it out—sometimes in a calm, suppressed way—sometimes with more vehemence of manner. But that which kindles others is the fire which burns in the hid-

* Stephen A. Douglas.

den depths of the orator's own being. "Logic set on fire," is somebody's definition of eloquence. I know not where—and care not—IT IS INSPIRED! Whitfield's emotional nature burst out in volcanic tides—his arms and eyes and whole body gave expression to what his words could not utter. Edwards read his tremendous revival sermons—for example, that terrific fulmination: "Sinners in the hands of an angry God"—without a gesture; holding his manuscript as he held his psalm-book, in the one hand, while he turned the leaves over with the other. A careless looker on might have described him as passionless; but in truth he was most intensely impassioned—not blazing out at the top, but hot, red hot, within—melted like the bowels of the earth to its very centre. Choate was intensely demonstrative; no orator in the country, unless it be Gough, had equal action to express his feelings. Webster seldom made a gesture; but his massive frame seemed charged oftentimes to its fullest capacity with the electric fire, begotten of his deep emotional nature; and sometimes trembled as a continent trembles when an earthquake shakes it—*the fire was there—only deeper.* Let no one undertake to be any other than himself. Webster would have been ridiculous to imitate Choate. Choate would have been a shorn Samson to have delivered his stirring speeches with Websterian attitude.

I recall the words of Dr. Beecher, the elder, delivered first some twenty-five years ago, but which I could not forget: "Let the head be furnished, and the tongue endowed with stores of language; and let there be a subject, and an object, and a *soul on fire* in high and arduous effort to accomplish an end, and when the time comes demanding eloquence, it will be there; and men will not need to practice before a looking-glass; but the soul will take possession of the body, and inspire intonation and look and gesture, and nature will be justified of her children."

"*A soul on fire,*" it must be—and let the fire work according to its nature and the combustible material that gathers about it.

A storm-cloud may shoot out its lightnings like minute guns; or it may gather, in its majesty, slowly forging its thunderbolts into one Titanic mass, and issue that with concentrated and

overwhelming force; or it may silently diffuse its electric fires over a million acres—just as may be its nature. But the electricity must be in it—else it is no storm-cloud; and so the feeling which more than anything else makes eloquence, constituting its vitality, and its effective power, may manifest itself as it chooses or chances—but the feeling must be there, or it is no eloquence.

Coleridge described Fox, one of the most gifted of English orators, and "the most thoroughly English of them all," by saying that "his feeling was all intellect, and his intellect all feeling"—a most graphic description, by a most competent and discriminating critic.

Place in array all the orators—the truly effective orators of all history, and you will find that though they have differed from each other in philosophical discrimination—in extent of learning—in vividness of imagination—in coolness of temperament—in readiness and force of utterance—in almost every physical and mental and moral endowment, they have all alike been characterized by strength and depth—not to say ardor and excitability of *feeling*. *No man ever said anything eloquently, till he felt it.*

This is one of the secrets of their superhuman efforts—or superhuman feats without effort, we might rather say—which have made the annals of extemporaneous speaking so brilliant. Webster never made such another speech as his reply to Hayne. He never could have made that speech except under the excitement of strongly aroused feeling. I doubt if the man ever knew himself before; and I wonder not that his generous hand gave to the lady who wrote it out a thousand dollar necklace as a testimonial of his gratitude. She had caused that speech to be to him for all time "as chains about his neck, and an ornament of grace to his head." He was of a heavy temperament. It took much to arouse him. He had been assailed; his state maligned—he had a champion like Goliath of Gath—the boast of the Philistines;—he had slept remarkably well; he came into the Senate refreshed—intending as he told his friend Gales, to speak thirty minutes; he was advised to do more. He began—his brain worked admirably—*his head was furnished*—his

den depths of the orator's own being. "Logic set on fire," is somebody's definition of eloquence. I know not where—and care not—IT IS INSPIRED! Whitfield's emotional nature burst out in volcanic tides—his arms and eyes and whole body gave expression to what his words could not utter. Edwards read his tremendous revival sermons—for example, that terrific fulmination: "Sinners in the hands of an angry God"—without a gesture; holding his manuscript as he held his psalm-book, in the one hand, while he turned the leaves over with the other. A careless looker on might have described him as passionless; but in truth he was most intensely impassioned—not blazing out at the top, but hot, red hot, within—melted like the bowels of the earth to its very centre. Choate was intensely demonstrative; no orator in the country, unless it be Gough, had equal action to express his feelings. Webster seldom made a gesture; but his massive frame seemed charged oftentimes to its fullest capacity with the electric fire, begotten of his deep emotional nature; and sometimes trembled as a continent trembles when an earthquake shakes it—*the fire was there—only deeper.* Let no one undertake to be any other than himself. Webster would have been ridiculous to imitate Choate. Choate would have been a shorn Samson to have delivered his stirring speeches with Websterian attitude.

I recall the words of Dr. Beecher, the elder, delivered first some twenty-five years ago, but which I could not forget: "Let the head be furnished, and the tongue endowed with stores of language; and let there be a subject, and an object, and a *soul on fire* in high and arduous effort to accomplish an end, and when the time comes demanding eloquence, it will be there; and men will not need to practice before a looking-glass; but the soul will take possession of the body, and inspire intonation and look and gesture, and nature will be justified of her children."

"*A soul on fire,*" it must be—and let the fire work according to its nature and the combustible material that gathers about it.

A storm-cloud may shoot out its lightnings like minute guns; or it may gather, in its majesty, slowly forging its thunderbolts into one Titanic mass, and issue that with concentrated and

overwhelming force; or it may silently diffuse its electric fires over a million acres—just as may be its nature. But the electricity must be in it—else it is no storm-cloud; and so the feeling which more than anything else makes eloquence, constituting its vitality, and its effective power, may manifest itself as it chooses or chances—but the feeling must be there, or it is no eloquence.

Coleridge described Fox, one of the most gifted of English orators, and "the most thoroughly English of them all," by saying that "his feeling was all intellect, and his intellect all feeling"—a most graphic description, by a most competent and discriminating critic.

Place in array all the orators—the truly effective orators of all history, and you will find that though they have differed from each other in philosophical discrimination—in extent of learning—in vividness of imagination—in coolness of temperament—in readiness and force of utterance—in almost every physical and mental and moral endowment, they have all alike been characterized by strength and depth—not to say ardor and excitability of *feeling*. *No man ever said anything eloquently, till he felt it.*

This is one of the secrets of their superhuman efforts—or superhuman feats without effort, we might rather say—which have made the annals of extemporaneous speaking so brilliant. Webster never made such another speech as his reply to Hayne. He never could have made that speech except under the excitement of strongly aroused feeling. I doubt if the man ever knew himself before; and I wonder not that his generous hand gave to the lady who wrote it out a thousand dollar necklace as a testimonial of his gratitude. She had caused that speech to be to him for all time "as chains about his neck, and an ornament of grace to his head." He was of a heavy temperament. It took much to arouse him. He had been assailed; his state maligned—he had a champion like Goliath of Gath—the boast of the Philistines;—he had slept remarkably well; he came into the Senate refreshed—intending as he told his friend Gales, to speak thirty minutes; he was advised to do more. He began—his brain worked admirably—*his head was furnished*—his

tongue endowed with stores of language (though that was the least of all his endowments)—he had a subject, and an object, and his soul was for once *on fire* in high and arduous effort to accomplish an end;—*the time had come*, demanding eloquence, AND IT WAS THERE! The occasion was great, and he was equal to it. Of that speech alone he might have said without vanity, "*Exegi monumentum ære perminus.*"*

The speeches which have most immortalized Cicero are those against Cataline—the most nearly extempore of any he ever uttered probably. But he was aroused. Luther's three hour's talk before the diet of Worms he never surpassed. But all that there was in him was poured forth "as hail-stones and coals of fire. He shot out lightnings also, and discomfited them."

Most of the greatest speeches which have ever been made have perished—except in the memory of those who heard them. They were called forth under strong emotion, and there were no reporters to register them. Mr. Fox once inquired in reference to a certain speech which was printed, "Did it read well"? Being answered in the affirmative he added—"Then it was a bad one!" We are far from subscribing to this; although there is much of truth in it, namely, that there is generally a wide difference between the written style and the spoken style. But to my taste, none read so well as the reported ones—none are so forcible, so effective, so stirring, *so readable.* So with reported sermons. No written sermons were ever so much read or so effective as Finney's, Spurgeon's, and Beecher's reported discourses—all of them extempore when delivered. Finney's Revival lectures were never equalled by any of the sermons which he has written. They are much more like him than those which he has written out with his own hand. The impressive emphasis—the abrupt transitions—the sudden flashes—in a word, the thunder and lightning are all there. Whitfield's written sermons are not Whitfield. He lacked a Reporter. All that we know of him as a preacher is from tradition. Robert Hall and Christmas Evans have in like manner

* I have erected a monument more enduring than brass.

passed away. Men who wrote their sermons—like Jeremy Taylor, and Chalmers, and Davies, and Edwards, remain with us. But oh! that we had these other sons of thunder printed and painted! But it takes an appreciative hearer to do the painting! Mr. Finney has said, that no man ever reported him but Joshua Leavitt. Posterity will do the Reporter deserved honor for leaving behind him those two volumes—Lectures on Revivals, and Lectures to Christians. A congregation of living men, with earnest eyes, and riveted ears, and electric sympathy are necessary to inspire the highest order of effective eloquence. Only this can possibly bring out all that there is in a man who was made to be an orator.

(3.) But the speaker needs not only will and sensibility; but every noble personal quality which he may possess contributes to give to his speech the highest effectiveness. Known integrity, for example, like that of Lord Chatham, whom four thousand pounds a year could not buy. High toned moral character like that of Burke—based upon the Bible—and which crops out in all his mightiest efforts, because it constituted the substantial substratum of the man. Take a single sentence to illustrate from the impeachment of Hastings:—"My lords, there is one thing, and one thing only, that defies imitation—that which existed before the world itself. I mean justice: that justice which, emanating from the Divinity, has a place in the breast of every one of us; given us for our guide with regard to ourselves, and with regard to others; and which will stand after this globe is burned to ashes—our advocate or our accuser before the great Judge, when he comes to call upon us for the tenor of a well-spent life. * * * My lords, if you must fall, may you so fall! But if you stand, and stand I trust you will—may you stand as unimpeached in honor as in power! May you stand, not as the substitute for virtue; but as a sacred temple for the perpetual residence of inviolable JUSTICE!" Such a man's words are "in the demonstration of the spirit, and with power!"

But perhaps among all the traits that give effect to a speaker's words, there is none mightier than *true courage.* Luther before the Diet, Knox in the presence of the bloody Queen and

her dissolute Court, and Patrick Henry in the House of Burgesses, are familiar examples. Curran before the Court when personal violence was threatened, and a pistol was fired,—shouting with burning eye—"You may assassinate me, but you shall not intimidate me," and Erskine before the prejudiced Court of Lord Buller, where the justice said to him—"Sit down, sir; remember your duty, or I shall be obliged to proceed in another manner!" replying, "*Your Lordship may proceed in what manner you see fit; I know my duty as well as your Lordship knows yours; I shall not alter my conduct!*"—these examples in which the moral courage of the pleaders gained them complete triumph, are scarcely less familiar.

Men admire the heroic; and moral heroism—courage in speaking the truth—daring in the midst of peril, gives irresistble impetus to the words spoken.

Thus far of the speaker.

2. But effective eloquence must have reference to those who hear, as well as to him who speaks. Skilful oratory is *adaptive.* Whitfield preaching to the Court, and to the Colliers, would, from the same text, preach quite a different sermon. Words and illustrations that would be wisely adapted to the one, would be very ill-suited to the other. "Proper words in proper places," says Swift, "make the true definition of a style." "In addressing the multitude," says Lacon, "we must remember the advice that Cromwell gave to his soldiers—'fire low.' If our eloquence be directed above the heads of our hearers, we shall do no execution. By pointing our arguments *low*, we stand a chance of hitting their *hearts* as well as their heads. Would we warm them by our eloquence, we must come home to their wants, and their wishes: to their hopes and their fears: to their families and their firesides."

Eloquence which would have moved Athens, would not reach Boston. Modes of expression and illustration and appeal with which Peter the Hermit stirred up all Europe in the Middle Ages, would rebound ineffective upon the head of the poor simpleton who should undertake to use them now. "Words fitly spoken" are those which Solomon so beautifully commends—as being "like apples of gold in baskets of silver."

A musical rythm in oratory which "brought down the house" when Demosthenes made a stump speech at Athens, would only awaken ridicule now. "*Cuique suum*", is the legal maxim:—to every age and people and audience that which is appropriate for it. "That Rhetoric," says Selden in his Table Talk, "is the best, which is the most impressive and the most catching." A blunt old captain in the battle of Cadiz, harangued his men thus—"What a shame it will be to you, Englishmen, who feed upon good beef, and drink strong beer, to let these rascally Spaniards beat you, that eat nothing but oranges and lemons!" He showed himself a good orator. The beef and the beer thus appealed to, were thoroughly aroused, and the oranges and lemons were badly whipped. That speaking is skilful which accomplishes its object. The manner of going to work must depend upon the material upon which the speaker is called to operate. A sympathy between him and his hearers, must form the electric wire along which the lightning must pass if there is to be any communication. Let this be wanting, and the charging of the battery will be useless.

A telegraphic operator in New York with a dozen wires centering at his table;—one connecting with Boston—another with Washington—one with Buffalo, another with Cincinnati—knows full well that he will fail to reach the Boston man by playing upon the St. Louis key. *He strikes the cord that sends the message home.* Many a speaker fails because he has not learned equal wisdom; and wonders why the Albany man makes no response, when he is sending his dispatches only to Chicago. ☞*He is a wise speaker who talks to his audience,*☜ be they who they may. *And if he doesn't,* they will not be there again to hear. A speech is for those that hear it; except when a man in Congress talks for Buncombe, or like him in John Randolph's time, to posterity.

Men do not make speeches for the sake of making them;—or if they do, *they always fail to be eloquent.* "There must be an OBJECT." Dr. Johnson was once asked by a lady what new work he was employed about. "I am writing nothing just at present." "Well, but, doctor, if I could write like you, I would be always writing, merely for the pleasure of it." "Pray, mad-

am," retorted the Doctor,—"Do you seriously think Leander swam across the Hellespont, merely because he was fond of swimming?"

A man speaks to carry a point; and Henry Clay was a wise lawyer, when he said, that in addressing a jury, he did so to secure judgment for his client. And as in a jury of only twelve persons there were those of various habits of mind, various notions, susceptibilities and prejudices, he had to vary his style of argument and appeal to suit their various peculiarities; and that he never sat down, till he saw written in the face of every one of them a favorable verdict.

Men are *not* cabbage heads as the French barrister found, quite to his discomfiture. They are living, thinking, feeling, remembering, imagining, hoping, fearing, willing, acting beings. They are to be influenced—convinced—persuaded—carried captive. It is a great achievement. It must be done by laying hold on some of the strong constituent elements of their human nature. Their memories and feelings, hopes and fears, joys and sorrows, desires and aversions, must be appealed to. And *you must take them as they are.* Your arguments and illustrations must come *home* to them. Classical allusions and poetical quotations would do for Paul at Athens; but for Christ among the fishermen of Galilee—or talking to the simple hearted shepherds and soil-tillers—casting a net into the sea, seed-sowing, reaping, vine-dressing, the beauty of the lily, and even the motherly care of a hen for her chickens, were more appropriate illustrations. He was a wise preacher—not above his calling—never below it. Jesus of Nazareth was as *learned* as Rev. Mr. Pompous, or Drs. Grandiose or Hifalutin of our day: but he knew enough always to speak to his audience. "He that winneth souls is wise,"—and every true orator shows his wisdom in carrying captive the hearts of men. Let no illustration ever be belittling—or demeaning; but dignifying and exalting. One end of it, however, must come down to earth, wreathing itself softly about the hearts of men, yet grappling them firmly, that the other reaching to Heaven, may draw them mightily upward.

3. Effectiveness of speech is conditioned upon the circum-

stances in which it is uttered. Though the eloquence must be in the man, yet it depends on the occasion to bring it out. Occasions themselves are sometimes eloquent—more impressively so than any *words* which man can utter.

The best speeches that were ever made, are not *declaimable.* Patrick Henry's is one of them. I have often heard it attempted, but never successfully; and never without feeling how preposterous the undertaking. The circumstances must be reproduced—the kindling wrath of the royalists must actually explode in the startling cry of "*treason,*" "*treason,*" before the closing sentences of that unequalled outburst could ever be *repeated.*

The speech of the first Pitt (Lord Chatham)—"the atrocious crime of being a young man," &c—of the second Pitt in reply to Fox upon concluding peace with America—Warren's speech at the Old South Church just before the battle of Bunker Hill, in which he fell—Webster's contest with Hayne—and his oration at laying the corner-stone, and again the top-stone, of Bunker Hill Monument—of Silas Wright in a Senatorial contest with Webster—of John Quincy Adams when threatened with a resolution of censure by the House of Representatives—are only memorable instances of the effect of great occasions.

The circumstances which bring out the resources of a great orator are various. Curran attributed his success to his poverty, and a distinguished English barrister some years since explained the success of the eminent lawyers then at the bar, by saying—"Most of them succeeded by beginning life without a shilling!" (Good encouragement for most of us!) Such was the success of Erskine as a pleader. It was his first case—and he was the junior counsel. His client was charged with libel. The senior counsel had made his plea, and it was far in the night—no expectation was entertained that the new-fledged attorney (though advanced in years, for he began his practice late in life) would speak at all. The court adjourned to hear the closing speech on the part of the complaint next day. The court opened—much was at stake. Lord Mansfield was on the bench—the Court Room was filled. Erskine was known to the Chief Justice, but beside that to few, even of the lawyers. The opposing counsel was rising to his feet, when Erskine addressed

the Court—"My Lord, I am likewise counsel for the author of this supposed libel, and when a British subject is brought before a court of justice only for having ventured to attack abuses which owe their long continuance to the danger of attacking them, I cannot give up my share of the honor of repelling and exposing so odious a prosecution." And so he went on, amid a pin-fall silence, lucidly arraying his case, and making his strong defence. In the course of it occurred that memorable passage —a word will explain it—Lord Sandwich had secretly urged on the prosecutors; but for fear of having his own wrongs sifted out and exposed, did not appear as a party to the record. As Erskine fired up, he said—"Indeed, Lord Sandwich has"—The Chief Justice called him to order, reminding him that Lord Sandwich was not before the Court—"I know it," responded the advocate, borne away by the strong tide which had swept him along—"I know he is not formally before the Court, but for that very reason I WILL BRING HIM BEFORE THE COURT!" And he did, and held him there. The plea was a brilliant success —seldom equalled in the opening career of any lawyer. Lord Campbell pronounced it the most wonderful effort in the annals of the English bar. The briefless attorney who entered the court without a shilling, left it rich. Thirty retaining fees were put into his hands before he reached the door! In a short period his practice was worth over fifty thousand dollars a year. Some one asked him years afterwards, how he dared to face Lord Mansfield so boldly in a point where he was clearly out of order; when he beautifully replied—"I thought of my children, plucking me by the robe, and saying, *now father, is the time to get us bread!*"

No better illustration than this need be given of these words of Webster—himself so great a master of the highest eloquence —words, oft quoted, I know, but my address would scarce be complete without them, and you will never tire of hearing them:

"True eloquence, indeed, does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way,

but they cannot compass it. It must exist in the man, in the subject and in the occasion. * * *

The clear conception, outrunning the deduction of logic, the high purpose, the firm resolve, the dauntless spirit speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this, this is eloquence; or rather, it is something greater and higher than all eloquence—it is action—noble, sublime, godlike action."

4. As a fourth condition of effective eloquence, I speak of the matter. If men's hearts are to be moved, there must be something to move them. And he who would attain to great success, must have something worthy of the success at which he aims. Now and then a meteor flashes athwart the sky, fixing the gaze and admiration of all terrestrials, and then going out in utter darkness. A sky-rocket shoots up with a brilliant and dazzling effect, but comes down as quick; and all that you see is a little blackened mass, or a thimble full of ashes. He who would have a commanding eloquence, and enduring power of speech among men, must have something to say which is worth the hearing. Quintillian was not far from the truth when he said: "An orator must know everything." The whole range of science, of art, of history, of philosophy, of literature, may be traversed, and laid under contribution to serve his purpose. There are no acquisitions which he can make, that will not some time or other avail him for purposes of argument, illustration, or appeal. The profoundest erudition, the widest range of knowledge, and the most liberal culture, may contribute to his success. "The head must be furnished, and the tongue endowed with stores of language." Says Lord Bacon: "Reading maketh a full man, conversation a ready man, and writing an exact man." The fulness must come before the readiness. The aspirant for oratorical eminence, who sneers at classical learning, or treats with contempt the dry and abstruse abstractions of metaphysics or mathematics even, will one day find his mistake. Whoever dreams of waking up some morning, after a Rip Van Winkle sleep, and finding himself all at once a distinguished orator, may dream on. The sheaves of Joseph's brethren may some day bow down to his, but it will

only be when, after long years of hardship, trial, and various discipline and sad experience, the hand of Providence has led him to the throne of the Pharaohs. Whoever would lay a foundation on which to build an enduring edifice, must dig deep, else his frail structure will have a transient and precarious standing. A little wind and rain and flood-tide, and it will be swept away.

Natural genius may do much to supply the place of hard toil, and of incessant and long-continued application. But whoever prides himself on such a possession, shows thereby his want of it. True genius is modest, and unassuming, and generally, too, *hard-working!*

Demosthenes, who copied Thucydides eight times with his own hand, that he might study vigor and condensation of thought and style, and shaved his head, and kept his cave, and talked with pebbles in his mouth, to overcome an imperfection of speech, is only a single illustration of that patient application which lays the broadest foundation for oratorical eminence. Take a few other examples: Lord Chatham, who wrote out again and again translations of Demosthenes, and other ancient classics, and who patiently went twice through the folio Dictionary of Bailey (the best English Dictionary of his time) examining each word attentively, dwelling on its peculiar modes of construction, and who travelled widely that he might enrich his mind with the history and literature of other lands—Burke, who had the widest and most varied learning of his times, of whom Dr. Johnson said: "No man of sense could meet Burke by accident under a gate-way, to avoid a shower, without being convinced that he was the first man in England. William Pitt the younger, who was Prime Minister at twenty-four, and who ten years before read Greek and Latin fluently, and of whom his teacher says that there was not a Latin or Greek author of any distinction the whole of whose works he had not translated in a most thorough and discriminating manner, before he was twenty—who had gone through the whole range of mathematics, even to Newton's Principia; studied the abstrusest metaphysics; committed to memory large portions of Shakespeare and the other English classics—Robert Hall, the

first pulpit orator of his age, who studied Locke on the Understanding, Edwards on the Will, and Butler's Analogy before he was twelve, and to whom the whole range of science and literature was open—JOHN QUINCY ADAMS, of whom it was said that he was the most learned man who was ever at the head of any nation—DANIEL WEBSTER, of whom a Congressman, belonging to the opposite party, for four years associated with him, said to me: "Webster knows every thing"—BROUGHAM, reputed the most powerful living orator of England, who, with all his varied learning in science, law, literature, and theology, is one of the wonders of any age—But why should I speak of more? For time would fail me to tell of Macaulay, and Chalmers, and Channing, and Edwards; of Sumner, and Emerson, and Phillips—all of whom have through much study and great learning attained to mighty eloquence; subduing kingdoms; working righteousness; swaying nations, and putting to flight the armies of the aliens.

Such are the men in the first regiment in the world's array of mighty orators. A man may be a respectable pettifogger or a tolerable stump-speaker, who has slept over the first volume of Blackstone; looked into the second; read a little of Greenleaf on Evidence, and some abridged treatise on Practice and Pleadings; but there is for him no great promotion ahead. There are many ranks above to which he will never attain. If he wants a *Master's Degree*, he must do more.

Lastly, I speak of manner as a condition of success. I will be brief. Let this be natural—EXACTLY EACH ONE'S OWN. One has much action; another little; yet both may be equally effective. Take hints from all, but be a servile imitator of none. Make no effort to say or do things just as somebody else does. David will appear best and fight best in his own dress and armor—not in Saul's. Many a good speech has been spoiled *by straining after something*. Say what you believe and feel in deepest sincerity, and your manner *will fit you*. When the soul (your own soul) takes possession of the body, it will inspire intonation and look and gesture, and nature will be justified of her children." *Nature* will—affectation will *not;* all her children will be a reproach to her.

One speaker is a son of Thunder; Giddings and Wade of Ohio are most eloquent when Jupiter's blacksmith—old Vulcan—hands them out his hottest bolts. Others are sons of consolation, coming like the evening zephyr—I remember one such in my boyhood—he sleeps with the dead to-night:

> "When he spoke, what tender words he used;
> So softly that like flakes of feathered snow,
> They melted as they fell."

Another I shall not forget—his voice was like the trump of Gabriel—I think only of the judgment day when I remember him. And as he appears to me, I see the Angel of the Apocalypse, standing with one foot on the land, and one foot on the sea, proclaiming that time shall be no more. Each was a master in his way, at least I thought so then. And so from the *same* lips there fall drops of honey and globules of melted iron, as occasion, and circumstances, and fitness, may demand. Read the 14th of John and the 23d of Matthew, and see. Yet each is perfect. The Great Teacher had nothing of that sickly affectation of softness which some assume always to wear. To his faithful and sorrowing disciples he could say, "Let not your heart be troubled," and you see the oil poured out upon the storm, and a great calm comes. But to the miserable, sanctimonious, whining, sneaking, snivelling pietist, he could say: "Woe, woe unto you Scribes and Pharisees! hypocrites!" and you hear the Lord thundering in the heavens—and the highest giveth forth his voice—"hailstones and coals of fire," and you see them falling upon the long-robed dissemblers who devoured widows' houses, and for a pretence made long prayers—scorching them and singing them, until they have shrivelled up to their own appropriate dimensions.

Some orators are painters—you see what they describe, it is all on the canvass, and one dash of the brush has put it there. These word-painters are mighty geniuses in their way, always natural, fresh as the dawning day, and fragrant as the flowers. Henry Ward Beecher is one of them. We thank God for such a man, who handles so skilfully the wand of eloquence, and always, too, to lift men up to freedom and to God.

But such men are not to be imitated—nor least of all envied. We will gaze at their paintings, and bear away in our hearts the reflection of their beauty; and still be humbly willing to utter faithfully our own plain, straight-forward, home-spun words as well as we may; leaving them to paint the heavens with gorgeous sunset clouds, as only those who are masters can. The swan may be beautiful, although it cannot soar like the eagle. And Icarus, the son of Dædalus, with his wings of wax, must not soar too near the heat, lest his pinions be melted off, and he who had mounted too high, make a sudden and inglorious descent into the sea. It is given to but few to drive the chariot of the sun, and Phaethon must not aspire to that.

Every style in which thought and feeling naturally clothe themselves, has its beauty. How unlike the calm, smooth, silvery tide floating you to the boundless sea, which you find in Channing; and the broken, abrupt, jagged style of Theodore Parker:—yet masters both. The one is a sail-boat ride *with* the stream, smooth, but slow; the other a ride on the contractor's train over an unfinished railroad, rougher, but faster. The former might lull you to sleep, or into sweet dreams, at least; the latter would certainly keep you awake, to see where you were going, and to look out for a place to alight, if the locomotive should fly the track.

Some deal in chain-shot, like Lord Chatham. Some, like Brougham, gather materials from the four heavens, fuse them into one solid mass, hard and knotty, and then, whirling it round and round, (as some one has described his Lordship,) with a giant's arm, to give it an accumulated momentum, hurl it with the force of Milton's devils, at the object of their aim.

As to style and manner, the advice of Polonius to his son Laertes, may apply, in a figurative sense, to every orator:

> "Neither a borrower, nor a lender be,
> To thine own self be true,
> And it must follow as night the day,
> Thou canst not then be false to any man."

But it is time that I was done. To be mighty in speech is a worthy ambition; it is, in truth, to be mighty in mind and in heart:

"Come, I will tell thee of a joy which the parasites of pleasure have not known,
Though earth and air and sea have gorged all the appetites of men,
Behold, what fire is in his eye, what fervor on his cheek!
That glorious burst of winged words!—how bound they from his tongue;
The grasp of concentrated intellect, wielding the omnipotence of truth;
The grandeur of his speech, in his majesty of mind!
Champion of the right, patriot, or priest, or pleader of the innocent cause,
How wide the spreading of thy peace, how deep the draught of thy pleasure!
Verily, O man, with truth for thy theme, eloquence shall throne thee with archangels!"

So says Tupper: beautifully, but not more truly than in those other two lines, which it were quite as needful to remember:

"Speech is the golden harvest that followeth the flowering of thought;
Yet ofttimes it runneth it to husk, and the grains be withered and scanty."

Art. II.—THE PROPHETICAL DAYS OF DANIEL.

The prophecies of Daniel, and the Revelation of John, have been, for the most part, in time past, sealed books. Their treasures of wisdom, like the mines of the earth, have been kept in store for an age having the wisdom to discover, and the skill to apply them to its own practical purposes. They were given in such language as to require a fulfilment, in part, at least, before they could be fully understood. So far as that fulfilment has been accomplished, there seems to be a general agreement as to the significance of each figure or symbol; and it would seem that enough has now been fulfilled to enable the earnest seeker after truth to find the principles of interpretation, by whose application the whole may be explained. Although the efforts of former interpreters have, to a great extent, been somewhat discouraging, yet the reasons for their failures are sufficiently clear to enable those who follow, to shun their errors; while the events which have transpired during the present century, and the signs of the times, cast sufficient light upon what was before obscure, to enable us to give a tolerably correct interpretation to the most important event of prophecy.

The prophetical days are, perhaps, the most obscure and instructive portions of these books. Indeed, almost the whole difficulty attending the interpretation of them has arisen from not knowing to what events in history to apply them, and from a desire to make them justify and support some previously formed conclusion. For the present it may be sufficient to consider the "days" of Daniel, leaving those of Revelation for some future time.

The whole subject is outlined in Nebuchadnezzar's dream, and in the interpretation thereof, given by Daniel in the second chapter of the book bearing his name. In this vision the leading historical events, from the beginning until the end of time, were represented under the image of a man; having a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet part of iron and part of clay; and lastly, a stone

cut out of a mountain without hands, smiting the image on his feet, breaking it in pieces, grinding it to powder and consuming it. The kingdom of which Nebuchadnezzar was the head was symbolized by the golden head of the image.

The Medo-Persian power, which, under Cyrus, overthrew the Babylonian kingdom, and became the second universal empire, was fitly represented by the breast and arms of silver;—the two arms joined together in the breast of the man, representing the union of the Medes with Persians in one kingdom. The belly and thighs of brass in like manner typify the Greco-Macedonian power, which, under Alexander, overthrew the Persians. After the death of Alexander, his kingdom was divided into four separate dynasties, but as only two of them came in contact with God's people,—the Egyptian and the Syrian,—it was sufficiently accurate to represent the fact by the two legs of iron. The feet and toes, partly of iron and partly of clay, correspond to the empire of the Romans, which was the controlling power when Christ,—the stone cut out of the mountain without hands,—made his appearance in the flesh.

"SEVEN TIMES."

The first occurrence of what has been called the prophetical numbers of Daniel, is in the fourth chapter, twenty-fifth verse. Keeping the same general outline in view, which was given in the preceding chapter, Nebuchadnezzar, who before was the head of gold and the representative of the Babylonian kingdom, is in this vision a large and flourishing tree, cut down and doomed to lay prostrate until "seven times" shall pass over it. The prophet applies it in the following language: "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. This was literally fulfilled in the person of the king, as is duly recorded in this same chapter. But the *usus loquendi* requires us to consider the abasement and restoration as but typical of the overthrow of his kingdom and its future restoration. The

seven times signify seven years, of three hundred and sixty days in each year, according to Jewish reckoning. If, now, each day stands for a year, as all interpreters allow, the time for the abasement of the Babylonian kingdom is two thousand five hundred and twenty years. As it was overthrown by Cyrus five hundred and thirty-eight years before Christ, the period for its abasement will terminate in the year nineteen hundred and eighty-two; or in about one hundred and nineteen years from the present time. It is not unreasonable to suppose that the gospel may have been so generally promulgated, and the improvements of modern civilization so generally introduced, as to cause a resuscitation of that empire at about that time.

A TIME AND TIMES AND A DIVIDING OF TIME.

The next occurrence of prophetical numbers is in the seventh chapter, twenty-fifth verse. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands, until a time and times and a dividing of time." That is, for three years and a half, or twelve hundred and sixty years. The following questions have been raised as to these numbers: First, To what historical event do they apply? Second, What point of time shall we fix upon from which to date our calculations? Third, Does Daniel teach that the judgment will immediately follow their completion?

In order to arrive at a correct understanding of the subject involved, it will be necessary to review the most salient points of the entire chapter. The same general outline of history is observed here, as in the second chapter. Instead, however, of an image composed of different metals, the symbols used are wild beasts. The first was like a lion, having eagle's wings. which fitly symbolizes the Babylonian kingdom, which fell upon its prey with the swiftness of an eagle, and the power of a lion. The next beast was like unto a bear, having three ribs in his mouth. The voracious character of the Persians is fitly represented by this figure; and if we are curious to find something in history to correspond to the three ribs, it may be

enough to observe that Persia subdued the kingdoms of Lydia Babylon and Egypt. The third beast was like a leopard, having four heads and four wings. Corresponding to this symbol, the kingdom of Alexander arises, pursues its prey with exceeding swiftness, devours it with great greediness, and is soon after divided into four distinct dynasties. The fourth beast finds no representative in the animal kingdom; and the empire symbolized by it no parallel in history. It is thus described: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts before it; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7: 7, 8. The interpretation given of this vision by Daniel renders it quite certain that it applies to the Roman kingdom; which was represented by the feet of the great image before referred to. The ten horns correspond to the ten toes of the image; but the little horn, having eyes, brings another feature into the general picture. The Roman empire was overthrown in the year four hundred and seventy-six, by Odoacer the barbarian; it then became divided into a number of small kingdoms. During this divided state, the popes of Rome assumed the right to become temporal rulers, became possessed of three of them, viz.: the Exarchote of Ravenna, the kingdom of the Lombards, and the state of Rome. All history confirms this statement, and the tiara or triple crown, still worn by the popes of Rome, is a farther attestation of the same, while the whole history of popery is but a standing commentary on this part of the prophecy of Daniel. This, then, may be considered as a sufficient answer to the first question proposed.

The second inquiry deserves a careful consideration. When did Popery arise? or, what is the same thing: What date shall we select as the starting point from which to compute the twelve hundred and sixty years? Various epochs have been

selected as the starting point of popery. As early as the year two hundred and fifty-seven, Stephen, bishop of Rome, began to excommunicate all who would not acquiesce in his decisions. Some, assuming this as the true point from which to reckon the days of the "little horn," terminate them in fifteen hundred and seventeen, at the time when Luther nailed his theses upon the door posts of Wittemberg,—about the time when Rome was sacked by the troops of Charles V., of Spain, and the Pope made prisoner. Others, regarding this date as too early, select a later one, and fix the year five hundred and thirty-three as the starting point. There is but little to commend this epoch, except that twelve hundred and sixty years after it, the Catholic religion was suppressed throughout the empire of France, the age of reason duly inaugurated, and shortly after Rome was taken and the Pope made prisoner again. This by others is not deemed sufficiently correct, inasmuch as it does not correspond to the facts of history; hence another period has been selected. About the year five hundred and eighty-three, Pope John assumed the title of "Universal Bishop;" twelve hundred and sixty years after brings us down to eighteen hundred and forty-eight, when Rome was again taken, and the Pope obliged to escape in disguise, to save his life. The year six hundred and six is assumed by others as the true time, for about this time Phocas, the tyrant of Constantinople, is said to have allowed the bishop of Rome to rank above the bishop of Constantinople; and twelve hundred and sixty years from this time reaches the year eighteen hundred and sixty-six, a time in which many look for the overthrow of this power, and, as they confidently expect, the general judgment to follow immediately after this event,—thus, only about three years more are allowed for this earth to continue in its present form.

But all these interpreters have made the same mistake,—that of confounding the spiritual with the temporal power of the Pope. In prophetical language, the symbol "horn" always means temporal power, and the only question we need to raise is: When did the Pope of Rome assume temporal dominion? In answer to this, almost all historians agree that it was in the year seven hundred and fifty-five, which year being taken as

the true epoch, the papal power will terminate about the year two thousand and fifteen.

A careful consideration of the number of the Catholics now in the world; the influence which they exert over rulers of the different nations of earth; the many calamities which this power has survived, will suggest that the time is none too long for the accomplishment of so desirable a result.

The third question proposed is: Does Daniel teach that the world will be destroyed at the end of the specified days? What he says upon the subject is recorded in the following quotation: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spoke; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7: 9—11. A hasty perusal of these verses might lead, and doubtless has led, many to suppose that the general judgment was meant. But Daniel asks for an explanation, which is given in the 26th verse: "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." From this it would seem that the general judgment was not intended, but simply a judgment of the power represented by the "little horn." It is according to the usage of prophetical writings to enshroud temporal judgments with such a paraphernalia of language. See Is. 13th, 14th and 17th chapters, and throughout all prophetical writings.

The description given here is not such as can apply to the general judgment; inasmuch as nothing is said of the resurrection of the dead, or of the separation of the righteous from the wicked, nor of the destruction of the earth; the most that is spoken of is the transfer of the authority from the beast to other hands, and the burning of the beast.

Here, also, the Ancient of days is the Judge, whereas at the

general judgment Christ shall be Judge. Here the Son of Man comes unto the Ancient of days and receives of him "dominion, and glory, and a kingdom;" whereas, at the judgment, Christ shall deliver up unto the Father all rule and authority, that God may be all and in all. 1 Cor. 15:24. The most that can be said concerning the matter is, that it is reasonable to suppose, and the laws of interpretation constrain us to believe, that at the end of the usurpations of the papal power, there will be a general spread of the gospel in papal countries, which is here symbolized by the figure of the Son of Man coming to the Ancient of days to receive the kingdoms and nations; doubtless referring to those which had been under that power. And the statement that this power was to be consumed unto the end, implies that it should be overthrown by some gradual process, such as the preaching of the gospel.

TWO THOUSAND THREE HUNDRED DAYS.

The next occurrence of prophetical days is in the eighth chapter, fourteenth verse, in which place the number is two thousand three hundred days. By a process similar to that pursued above, we may be able to arrive at some definite conclusion as to the historical fact, to which these days apply, when they begin, and when they shall end. The prophet seems to keep in mind the vision of the image, also the visions of the wild beasts of the previous chapter; but he has another object in view, and another dynasty, to bring before the minds of his readers. He introduces his histories, for so they seem to us now, by representing the Medo-Persian kingdom, under the symbol of a very powerful ram having two horns, the one larger than the other. This well symbolizes that power; for although Media seems to have arisen before Persia, yet, as Cyrus was a Persian, he gave a great deal more prominence to that nation, which Daniel calls the more powerful horn.

A he-goat comes from the west upon the face of the whole earth, without seeming to touch the ground, and runs furiously against the ram, and breaks off his horns and destroys him. This he-goat has one notable horn between his eyes, which represents Alexander the Great. The same power which in the

image constituted the belly and thighs of brass; and under the former series of beasts was symbolized as a leopard with four heads. Presently the prophet observes that the one horn is broken off, and for it there come up four others, but not so powerful as the first; corresponding to this, history records the fact that, after the death of Alexander, his generals waged fierce wars for the possession of the kingdom, and finally divided it into four kingdoms: "Cassander reigning over Macedonia and Greece; Lysimachus over Thrace and Bithynia; Ptolemy over Egypt; and Selucius over Syria."

"Out of one of these horns (kingdoms) came forth a little horn, which waxed exceeding great, towards the south and towards the east, and towards the pleasant land: And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host," * * "and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. * * Then I heard one saint speaking, and another saint said unto that certain saint, which spoke, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 9—14. A great many conjectures have been made as to what is meant by the little horn which arose out of one of these four horns. Bishop Newton, whom Dr. Clark and others follow, refers it to the Roman power. In answer to this, suffice it to say that the Roman power did not arise out of either of the four kingdoms into which Alexander's kingdom was divided.

Others identify this "little horn" with that which was considered above. But that horn arose out of the Roman empire after it was divided into ten different kingdoms; this arises at the last end of one of the four kingdoms. Albert Barnes refers it to Antiochus Epiphanes, who, being defeated in his attempt to subjugate Egypt, returned and vented his wrath upon Jerusalem, destroying many people, suspending the worship of God, profaning the temple, and causing great distress among the

Jews. But the reasoning by which he attempts to sustain this position, does not remove the difficulties out of the way, and it involves us in other difficulties as great as those it attempts to remove:

1. Greater wisdom, power, and success are required to fulfil all parts of this prophecy than Antiochus ever possessed or enjoyed.

2. To adopt this interpretation, we are obliged to depart from the *usus loquendi* in two respects; first, by limiting the signification of the symbol, "horn," to one individual, whereas, it usually denotes a dynasty or system of power; and second, by confining the time to literal days, instead of allowing a year for each day, as in other prophecies.

3. The time, two thousand three hundred days, or about six years and a third, does not correspond to the time which Josephus declares the sanctuary to have been polluted. The time specified by him being only three years and a half.

4. In verse 26, Daniel is commanded "to shut up the vision, for it shall be for many days." Many days, where a succession of empires, reaching back almost to the flood, and stretching forward many centuries, could not with any degree of propriety be restricted to a short passage in the life of a wicked king.

Dr. Cumming refers these days to the Turko-Mahommedan power, which arose in the eleventh century under Tagrul Bey, swept over the East, and finally established the Turkish empire, with its capital at Constantinople, but with a singular perverseness, characteristic of his interpretations, he dates the beginning of his days at the time when the Persian power was at its zenith, and ends them in eighteen hundred and twenty; at which time there were some considerable internal difficulties with the provinces, which constituted a part of that empire.

After so many attempts and failures at the exegesis of this passage of Scripture, it might seem wise for all subsequent writers to obviate the dangers to which their predecessors have been exposed, by refraining from any farther attempt at an explanation of the matter. But those who have gone before have tried to reach the harbor by every inlet except one, and

hence it follows that the remaining one is the true one, viz.: the Mahommedan power. There is a striking analogy between the "little horn" in this chapter, and the one in the preceding; and there is a corresponding likeness in their dominion;—both spring from the ruins of a previously destroyed temporal power, both magnify themselves against God; both become exceedingly great from small beginnings, both are hierarchies, or such as blend the religious and the temporal powers together, and both figure extensively in the book of Revelation, the one as the beast, and the other as the false prophet.

A careful examination of the subject involved, and a faithful comparison of the history of Mohammed and his successors, with the outline drawn by the prophet, cannot fail to show that this power fills out that outline in every particular. This little horn "pushed towards the south, towards the east, and towards the pleasant land." Mohammed began his conquests in the northern part of Arabia, which had formed a part of one of the kingdoms into which the empire of Alexander had been divided; he first turned his attention towards Mecca and the southern portions of Arabia, and was successful in subduing the whole peninsula, forming an empire about four times as large as France. This was his "push towards the south." After this his successor turned his arms towards the east, and conquered Babylon and Damascus; and eventually all Persia, to the walls of China, and the peninsula of Hindoostan. Soon after the fall of Babylon and Damascus, he turned his arms towards Jerusalem, besieged and captured it, and all Judea and Syria, to the very walls of Constantinople, fell into his hands. Thus the prophet, standing upon the banks of the river Ulai and gazing towards the "pleasant land," would see this power first moving south, then east, and finally, sweeping over his own native land; he would behold again the abomination, which maketh desolate, in the sack and pillage of Jerusalem, in the erection of the Mohammedan mosque on the very foundation of the temple of Solomon. All that he says of his waxing great even to the host of heaven, and of his casting some of the stars of heaven to the ground, and of his taking away the daily sacrifice, is amply fulfilled in the arrogant pretensions of Mohammed, in

assuming to be superior to Jesus Christ, in the overthrow of Christianity in all countries where his forces prevailed, in the conversion of all churches into houses for the advocacy of this false religion, and in the substitution of the vile name of the Arabian impostor for the holy name of Jesus, in all their supplications to God.

Again, says Daniel, "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up." Whoever carefully examines the history of the east from the death of Alexander the Great to the rise of Mohammed, will be convinced that the trasgressors had come to the full; one bright spot only appears, during all these long ages, that one marked out by the light of the gospel: but even this was almost obscured by the substitution of the worship of the Virgin Mary, the twelve Apostles, and a host of saints, for the Saviour; and the endless jargon of the priests for the pure faith of the primitive Christians. The character ascribed to the founder of this dynasty, "a king of fierce countenance and understanding dark sentences," corresponds exactly to the description given of Mohammed. He early led a roving life, following the caravans of the deserts; he delighted, even in his boyhood, in listening to the weird tales told by his comrades, eagerly grasped the historical facts connected with the places visited, studied the religions of the different people with whom he came in contact; and, at length, having come in possession of a considerable fortune by a lucky marriage, retired from active life, spent a great portion of his time in profound meditation, in a cave not far distant from his residence. As a result of his wide research and profound meditations, the world has received the Koran;—a book which claims the faith of more millions of human beings, than, perhaps, any other book ever published.

When David speaks of the "daily sacrifice" being taken away, and the place of the sanctuary being cast down, he cannot refer to what was done by Nebuchadnezzar, nor by Antiochus, nor yet to what was accomplished by the Romans, but simply to what was done by the "little horn" under consideration.

Having determined the power referred to by the "little horn,"

which arose out of one of the four, and which sprung up after the great one was broken off, there can be but little difficulty in fixing the dates. The first year of the Mohammedan era, corresponds to the six hundred twenty-second of our own. By adding the two thousand three hundred years to this, we find the terminus of that power to be in the year two thousand nine hundred and twenty-two; or in about a thousand years.

There are other prophetical numbers, as in the ninth and twelfth chapters. But the former, containing the seventy weeks, has been so often discussed as to require no farther consideration; and those in the latter stand so isolated as not to admit of any definite interpretation.

The "time, times and a half," correspond to the age of the Papal power. The thousand two hundred and ninety days from the taking away of the daily sacrifice is involved in much obscurity. The daily sacrifice has been taken away by Nebuchadnezzar, Antiochus, and the Romans; but twelve hundred and ninety years added to either of these events does not seem to bring us to any event of any great importance. The worship of God was suppressed throughout Palestine by the Saracens in the seventh century; and Constantinople was captured and the eastern empire destroyed in the fifteenth century; it may be that some great event will transpire, in twelve hundred and ninety years from either or both of these events. Daniel intimates that these numbers are not to be understood until the time of the end of all these wonders.

By the assistance of these numbers, together with the light which passing events cast upon the subjects discussed, we are enabled to form a general outline of the work of the church for several centuries to come. The present century will hereafter be characterized in church history for its missionary labors, principally among the African and Indian nations. During the twentieth century the gospel will be spread over the countries once under the sway of the Babylonian princes, a portion of which now constitutes modern Persia. The opening of the twenty-first will witness the decline of popery, and a general revival of primitive piety throughout Catholic countries. From this time to the beginning of the thirtieth there are no certain

landmarks; but there is a mighty work to be done in China; much to be perfected in India and Africa, and it may be some great reaction will occur, until the church rallies all her forces for the overthrow of Mohamedanism. As those countries, which now comprise the Turkish empire, were the first to receive and depart from the gospel, it is fitting that they should be the last to come into the fold of Christian kingdoms. Thus has the church of Christ, a world yet lying in wickedness, to regenerate through her agency, and more than a thousand years in which to accomplish it. The task is great, and the time short, but God has appointed the task, assigned the time, employed the agents, and the work shall be accomplished; and then follows the long expected MILLENNIUM.

ART. III.—THE WEEKLY OFFERING.

The Christian duty of consecrating property to the cause of God, and of the liberal and wise distribution of it according to the numerous and often apparently conflicting claims of that cause, is one of the very highest practical importance. The duties and privileges springing from our stewardship over property as Christians, have been as yet but poorly impressed upon the church. Upon this general subject, however, we do not, at least at present, design to enter. We simply assume that the Christian reader holds it among his most sacred duties and counts it among his highest privileges, to devote his property according to his ability to the support of the Gospel at home, and to send it abroad, to raise up and sustain institutions of learning, and to contribute to the relief of the poor and unfortunate of mankind. From the bare fact that one is a genuine Christian, we have a right to assume that he accepts the words of the Bible upon this subject not less than upon any other subject; that he loves those precious words of Christ, the only Master, "It is more blessed to give than to receive;" and that

the study of the eighth and ninth chapters of second Corinthians is peculiarly pleasant,—those chapters in which Paul enforces the duty and privilege of beneficent bestowments on the ground of the Divine promise, "He which soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully," and, upon the still more potent consideration, the divine example of the unspeakable gift of God's dear son for human redemption.

We propose, rather, to make some suggestions showing that where the right disposition exists, it is possible for it to manifest itself in doing something quite appreciable in the great cause of Christian beneficence. Want of means is not the chief hinderance. Especially do we propose to explain that system which has been extensively adopted in Great Britain and Ireland, known as the Weekly Offering. It is some eight or ten years now since this system was adopted. It does not lose its efficiency with its novelty. By recent communications from Rev. John Ross, of Huckney, London, who seems to have been raised up by the Holy Spirit to promote systematic beneficence, we are able to say to the reader, that the system alluded to continues to gain constantly in those old countries.

The reader will pardon a word of personal experience here. In the year 1860 the writer saw this system in operation in many churches which he visited in England. So favorably was he impressed by the uniform testimony to its excellence and by its reported results, that upon his return to his old charge in this country, he explained the system to his church and advised the experiment of adopting it. But, being about to enter a new field of labor, he did not urge the experiment so as to secure its adoption at the time. He entered upon his new field of labor on the first Sabbath of October, 1861. On the third Sabbath of that month his new flock brought their weekly offerings the first time, so far as the writer is aware, that it was ever done according to this system upon this continent. The system continues to gain in the confidence of his people by its beneficent results. Its success was so much more than the writer anticipated, that attention was called to the subject in the Morning Star, and the same method has already been adopted by a goodly

number of churches in this country, and the writer believes with uniform success. At all events, the writer is frequently applied to by the pastors of our churches for information upon the details of the system, and it is partly to meet that demand that he prepares these pages.

The Weekly Offering system was suggested by 1 Cor. 16: 1, 2. "*Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*" Here is explained to us the mode adopted by the apostle Paul to raise money in the churches for the poor saints at Jerusalem. It seems practicable in itself as to the pecuniary ends sought. It seems to appeal to the Christian heart in the way best adapted to quicken his spiritual life in the holy act of consecrating his property to the service of the Lord who loves the cheerful giver. The Sabbath is holy time in a peculiar sense. It reminds us of the Saviour's resurrection for our justification. Every person is encouraged, if not commanded, to do his part, which he is to determine by the prosperity of the past week. If no immediate and pressing claim is at hand, it still remains his sacred duty to set apart, as an offering to God, a portion of property never to be taken back for secular uses. These offerings are to be stored week by week to constitute a sacred fund from which to draw according to the exigencies of God's cause.

The name, Weekly Offering, in recent time, arose from the simple incident of carrying a portion of this sacred fund to the sanctuary on Lord's day to meet the expenses of public worship. Mr. Ross, who has given his attention to the subject, says this system prevailed in the early Christian churches to the close of the second century, it declined in the third, and in the fourth, first by a change to Monthly Offerings, it disappeared almost entirely from the church. It is remarked, that without proper care, the term Weekly Offering, may divert attention from the essential element of the system, the weekly storing. This would be to exalt a mere incident into importance upon the penalty of taking the life of the system itself. One object

of the apostle was to avoid the unwholsome excitements of making hasty collections. He would have a sacred and conscious principle take the place of mere impulse. Weekly giving will soon fail without the weekly storing.

Besides, it is not contemplated that all the weekly storings are to be given week by week. It is only a portion out of this sacred fund, the worshipper is to take to the sanctuary week by week, to meet the expenses of worship. There are other claims upon his beneficent bestowments. It is by weekly storings each Christian can have at hand a sacred fund from which to draw in behalf of all the claims which come to his attention. This fund is to be provided for weekly as much as any other weekly expense, that, for instance, of his table. The bread of eternal life is not to be an object of solicitude inferior to the daily bread which is invoked from the Father of mercies. In this way each can distribute with least perplexity to himself the largest possible sum, and, besides, he may hereby have the largest spiritual incomes, and, moreover, all the time he is bestowing, he is acting upon a principle very potent to systematize and regulate his pecuniary affairs, the better to conduct his business in safety to prosperity.

The weekly offering of a portion of the sacred fund to sustain the worship of the sanctuary is a natural and beautiful outgrowth of the Bible practice of weekly storing. According to this system, each worshipper takes an offering in his hand when he goes up to worship on the Lord's day. He does not appear empty-handed before the Lord. The aggregate of these offerings is found to be sufficient to meet the weekly expenses of the sanctuary. The ministry is thus sustained by the weekly freewill offerings of grateful hearts. *Eighty persons, thus bringing on an average twenty-five cents each, furnish the annual sum of* $1040.

The weekly offering is chiefly employed for the support of public worship. Sometimes the proceeds are devoted entirely to the salary of the pastor; sometimes by it all the current expenses are met, including the interest on debts. The latter item is, however, usually provided for in some other way; but, the simplest way and best way, perhaps, especially when the

congregation is large, is to put all the different kind of expenses into one sum, and raise enough for the weekly offering to cover it. This system is sometimes used in connection with pew-rents, and sometimes without them. Its easy adaptation to all these cases will be easily seen upon a more minute description of it. Also, its application to the raising of mission funds, will then require but a word or two.

This system proceeds upon the basis of a subscription at so much *a week.* So runs the subscription, whatever the practicable obstacles in the way of weekly payments, which are, of course, preferable whenever they are practicable. The ruling of the subscription book we will hereafter explain.

The money is put by each subscriber into a small self-sealing envelop, which he carries to the sanctuary upon the Sabbath when he goes up to worship, and which he deposits in a receptacle or box provided for the purpose and placed just inside the audience room, usually at the right hand, upon entering. There should be a box at each entrance into the audience room. It should not be placed so high as to be out of the reach of children, who should be instructed to bring their offerings as well as adults. The boxes need not be more than four or five inches wide and from six to ten long. There should be an aperture through the top just large enough to receive the envelops with ease. The box should be deep enough to receive all the envelops without difficulty, say from five to seven inches in ordinary cases. The most convenient way is to furnish the box with a drawer, into which the envelops fall. The box should be securely fastened, and the drawer should of course be furnished with lock and key. After the last service at which subscribers are expected to bring their offerings, these envelops can be opened and each subscriber credited according to his payment. In giving these credits, the committee, trustees, or deacons, having the matter in charge, are guided by numbers upon the envelops, which are usually furnished by the committee in packages of thirteen, that is, one for each Sabbath in the quarter. The first subscriber is "No 1," the second "No 2." In the accompanying table the writer has copied from the subscription book of his own church for the first quarter of the

present year down to the eleventh subscriber. The whole number, we may say in passing, is 115, one or two of whom promise not more than three or five cents each.

	Subscribers' Names.	Am'nt subscribed weekly.	January.				February.				March.					Amount Quarterly.
			4	11	18	25	1	8	15	22	1	8	15	22	29	
1	L. J. S.	50	50	50	50	50	50	50	50	50	50	50	50	50	50	$6 50
2	Mrs. S.	25	25	25	25	25	25	25	25	25	25	25	25	25	25	3 25
3	G. N.	1 00	1 00	1 00	1 00		2 00	1 00	1 00	1 00	1 00		2 00		2 00	13 00
4	J. M. T.	50		1 00		1 00		1 00		1 00		1 00		50	50	6 50
5	T. S.	50	1 00		1 00			1 00		1 00	1 00	1 00		1 00	1 00	8 00
6	I. A N.									5 00						5 00
7	J. H. P.	50		1 00			1 50	50		50	50	50	50	50	50	6 50
8	L. A. R.	25		1 00					1 00							2 00
9	J. D.	25		25		25			75				50			1 75
10	T. B.	50		50		1 00	50	50	50		50		1 00			4 50
11	S. A. R.	50		2 50	2 00		2 00			2 00	1 00					9 50
12	Con.			45			1 25	31	22	15	10	26			10	2 84
	Total weekly subscription	4 75	2 75	8 45	4 75	3 00	8 00	5 06	4 72	11 40	4 85	3 51	5 25	2 75	4 85	$69,34
																Total Quarterly Receipts

Our remarks upon this table will suffice for most of the points we need to notice.

It will be seen that before the names of subscribers are the figures 1, 2, 3, 4. L. J. S. is preceded by the figure 1. All the envelops handed to him are therefore marked thus, "No. 1." The second subscriber's envelops, for a like reason, are marked "No. 2," and so of the rest to the end of the list, according to their respective places in the list.

In No. 12, it will be noticed, "Con." is written for contribution. Some persons insist upon not letting the left hand know what the right hand doeth in the duty of supporting the ministry. They, therefore, insist upon dropping what they "*feel* to give" without envelops or subscription. But that class of persons must not have the credit of contributing $2,84 shown for the quarter in the table. It is more likely that at least three-quarters of that sum was contributed by strangers. It will be found convenient in keeping the accounts to assign a number to this class of contributions, for no individual account can be kept. Some persons have attempted to raise the money for their expenses by the weekly offering, without subscriptions. We believe that mode proves a failure universally. The correct principle seems to be this: That to meet definite weekly

expenses, there should be an equally definite and reliable basis.

The figures, 4, 11, 18, &c., under the names of the months, denote the days of the month upon which the Sabbaths fall. The months may be conveniently distinguished by a double line in ruling, like that which separates the subscriber's name from the amount subscribed.

If the reader will now give his attention to the figures 1 and 2, he will notice that L. J. S. and Mrs. S., his wife, paid, each, their weekly subscription, every week, rain or shine. L. J. S. is a hard working mechanic. He finds it much easier to pay out of his moderate wages a half dollar weekly than to pay $6,50 at the end of the quarter, yes, easier than to pay $5,00 at the end of the quarter. On any other plan of subscribing, he would not think it possible to pay more than $5,00 a quarter, a difference of $6,00 a year less than his present subscription. His wife, we will suppose, saves a trifle over *four cents a day* in marketing and shopping, and is thus able to pay twenty-five cents a week into the treasury of the Lord. It will thus be perceived, that daily she is conscious of devoting something to the Lord. Who shall say that influence is not equal in sustaining spiritual life to the influence of daily prayer? What a power the church would be in this world if each Christian were conscious in the same measure of so sanctifying an influence! Notice that $9,75, a quarter of the two subscriptions, is at the rate of $39,00 in the year. With such a spirit, and in such a system, what place is there in all our land that needs be destitute of preaching? With such conditions, how many pastors might be spared the pain of living at a "poor dying rate?" The writer is most happy to say that it is his pleasure to minister to more than one such family, and he believes that the weekly offering system has a natural tendency to lead families to this praise-worthy consecration of their means, and, if of their means, of their lives.

But we must pass more rapidly. G. N., No. 3, it will be seen, failed, for some reason, to pay his subscription on the last Sabbath of January; but he makes it up the next Sabbath.

See, however, he then had to pay two dollars instead of one to keep his score even. Perhaps he had been ill the Sabbath before, and then the double offering accorded with the gratitude of his heart for being able once more to go up to the house of God. If he had been absent unnecessarily, (which, however, is not supposable in this case,) the double offering might, in some measure, make him more conscious of his neglect. The reader does not see Mrs. G. N. at No. 4, though it is lower down in the list than here shows. We think it a matter of importance for the different members of the families to present their respective offerings as we have already hinted when speaking of children.

J. M. T., No. 4, is manifestly punctual, and towards the close of the quarter, you see that "change is easier." T. S., No. 5, overpays, and, moreover, he is probably better acquainted with the preacher's urgency for money, than some, as he pays before it is due, rather than after. He seems to be one of the few thoughtful men who thinks he can better be deficient one dollar than the minister can a dozen. If such a man expects to be absent a Sabbath, he pays beforehand, rather than to have the treasury suffer by his absence.

I. A. N., No. 6, presents a new case. He makes no subscription, but consents to take the envelops, promising to pay *something*. You see he paid $5,00 on the 22d of February. The weekly offering is often found to do well with these cases, exceedingly well. You see it saves the work of making out bills, almost entirely, and, likewise, the work of collecting. How many weary hours of disagreeable labor it saves some persons in this way! How much easier for each person thus to carry his dues to the church than to impose the thankless task upon two or three to collect them, whether quarterly, monthly, or yearly!

J. H. P., No. 7, is a punctual payer of his subscription, and you perceive in his payments something of the state of the currency. He is a very hard working blacksmith, and he once made a remark about the weekly offering worth repeating. He observed, that he had been accustomed, before the introduction

of this system, to pay $10 a year, and that he *felt* that more in the way of a burden than he does his fifty cents a week, or $26. a year.

Judging from the record before the reader, he would be likely to infer that the next three subscribers are not very punctual in payment, but we know they generally are, and, perhaps, they advanced something on the preceding quarter, which is paid off by the present apparent deficit. The next subscriber you perceive quite overpays this quarter; either by way of getting in advance of his subscription, or making up his deficit in the accounts of the preceding quarter. Why not, now and then overpay? Is there no such thing as a thank offering for unexpected prosperity.

Here is a good place to mention, that in England, the custom is when the next to the last Sabbath of the quarter is reached, to have the pastor read a notice from the pulpit to the effect that " next Sabbath closes the quarter and that it is desirable that each subscriber make his payment balance his subscription, before entering upon the new quarter." The writer can say that he knows such a notice has a charming effect. He has tried the notice and he has tried silence, and the difference is much more marked than he supposed it would be.

We will further observe at this point, experience in England has shown that it proves serviceable there to send to each delinquent subscriber, after the quarter closes, a printed notice with the blanks filled stating the amount of the deficit and further suggesting if for any providential reason the subscriber is unable to keep up his subscription, the committee is ready to cancel the past, and would be happy to receive any lower subscription adapted to the change in the subscriber's circumstances. This is meant in kindness and so taken, and not unfrequently prevents the bad appearance upon the books, and the worse effect upon character, which result from permitting the old subscription to run on unpaid.

You see the eleven subscribers promise a weekly sum of $4,75. By adding together the weekly amounts paid, found at the foot of the columns, you find for the quarter the sum of $69,34. Adding together individual quarterly amounts, found

in the extreme right hand column, you have the same, $69,34, and thus prove the correctness of your accounts. If you divide this $69,34 by thirteen, you have in the quotient the weekly amount paid upon average, and in this case it is a trifle larger than the amount promised. This is probably better than the rest of the subscription, but we presume that in many cases the amounts not subscribed, which come in, will quite make up for the deficits on the part of subscribers.

It is proper to mention that the derangement in our currency has worked adversely to the weekly offering, especially in preventing regularity of payments, but an inspection of the table will show how the subscribers managed in those times when it was so difficult to "make change."

The reader will readily distinguish between our remarks made upon knowledge of facts beyond what appears in the table, and those suggested by the table itself. In the table all the subscribers promise either a dollar, a half, or a quarter of a dollar, each. The thirteenth subscriber in our list, however, promised only six cents a week, but paid considerably more. It often turns out that those subscribing humbly, pay more than they promise. If any of our readers undertake this plan of subscription, or any other, we hope you will be fortunate enough to get none the "Do-Nothings" on your list, that is, we wish you better fortune than has fallen to ourselves.

In case pews are let, it is still a great gain to have the money deposited quarterly, or monthly, if it is not weekly, in the boxes in envelops marked by numbers, as we have shown. Suppose pews are $20 each a year, persons taking them will usually consent to deposit half a dollar a week, or $26 a year. It often provés that those, who propose to pay by the month or the quarter, soon form the better habit of weekly payments, as they become convinced that is the better way. Men of abundant means had better set this good example for their less fortunate neighbors. If any church prefer it, of course, the envelops can be gathered by passing collection boxes in the usual way of taking collection around to the pews. In this case you can dispense with the stationary boxes. We know some practice this

way in this country, but most congregations prefer the quiet way of stationary boxes.

This system is best applied to missionary collections by having the weekly subscriptions payable monthly. Suppose, to illustrate, the subscription be one cent per week, then at the end of the month four cents, and sometimes five cents, will be due. If your monthly missionary meeting be a distinct service, say in the evening, in the same room of the usual Sabbath service, the same boxes can be used to receive the monthly dues in envelops, numbered as in the case of the other subscription. If the monthly missionary meetings are held in the vestry, you can either have boxes or collect the envelops in ordinary collection boxes or plates. If all our pastors would heartily enter upon the work, it is perfectly feasible to collect in this way, in our denomination of 60,000 communicants, $30,000 for missionary purposes. This is a trifle less than a cent per week per member. Such supplies are reliable from year to year. All other modes will prove, in comparison with this, pitiable failures. Very few Christians, if any, are so poor, especially in this country, that they cannot without embarrassment "lay by them in store" for missions, *one cent* a Sabbath. But there must be system in subscriptions and collections, and that can be secured if the pastors will it, and not otherwise.

The mode in which the writer introduced this system into his congregation is briefly as follows: On the Sabbath he preached upon the general duty of supporting the gospel, enforced as best he could the benefit and blessing of "*paying as you go,*" the benefit and blessing of a system by which each one may contribute his share, however much or little, irrespective of the price of pews; explained the Weekly Offering in detail; and invited the congregation to come together on Monday evening following to consider the subject, either to adopt or reject the plan. On the Monday evening additional explanations were given in answer to inquiries. The system was unanimously adopted; about every one present made subscriptions; a committee to solicit subscriptions was appointed.

In England they have small envelops with "Weekly Offering" printed upon them. Hitherto the common drug envelop

has been used in this country, the expense for it being about one dollar a thousand. At present we presume they cost a trifle more. A cabinet maker will furnish the boxes, and they had better be lettered "Weekly Offering." Two sheets of large paper (which one can rule for himself to suit the purpose,) will suffice to keep the accounts for a year, even for a large congregation. If the accounts are thus kept it is well to have these sheets placed within covers, even if they are only of common pasteboard. Some take the pains to have paper ruled and bound like ordinary blank books. A valuable record is thus preserved.

Rev. O. T. Moulton, pastor of the Freewill Baptist church in Saco, Maine, who was one of the first to adopt this system, has procured large printed cards for the purpose of framing, to suspend at convenient places about the entrance of the sanctuary. These cards, printed in characters so large that he that runneth may read, briefly explain this system in the following terms:

"THE WEEKLY OFFERING. The worship of God in this house is sustained according to 1 Corinthians 16 : 2. '*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.*'

HOW ALL CAN AID IN THE GOOD WORK.

1. Call on the sexton for a package of envelops which you will find are numbered, and subscribe a specific amount weekly.

2. Enclose in one of these envelops, each week, the amount subscribed weekly, seal it, and, on the Sabbath, deposit it in the WEEKLY OFFERING BOX, at the door of the audience room.

3. If from any cause, you fail to pay weekly, (or if you prefer to include the whole subscription at longer intervals,) enclose the whole amount due, in a single envelop and deposit as above.

N. B. The Number, Name, and Amount subscribed by each person are passed to the WEEKLY OFFERING RECORD, where the date and amount of each person are faithfully credited.

GENERAL RULES.

1. 'Every one' is solicited to contribute *something.*
2. Every one is asked to give 'as God hath prospered him.'
3. Your offerings bring with a right good will,
   Which makes the banquet sweeter still.—2 Cor. 9 : 6, 7."

These cards essentially aid in the introduction of this plan. Our brother will forward them, prepaid, by mail to those who apply for them at the simple expense of the paper and printing, only ten cents for a single card and five cents for each additional card sent at the same time.

Many of our pastors, even in churches abundantly able, are not adequately supported. They are not able to procure the books which are absolutely necessary for their own intellectual improvement, which is so necessary to enable them to present the requisite variety and strength of thought for the growth of their churches in spiritual things. This state of things results more from want of system than from want of disposition to do better. Many of the pastors themselves are, no doubt, in fault for not presenting sufficiently the duty of consecrating property to the Lord, and in not devising ways of collecting for missions and other causes what their people under the pastor's influence are willing to give. In this way even the spontaneous Christian liberality, so far from being developed into a settled principle, is stinted, and, finally, amidst increasing cares and wordliness, it disappears. The want of consecrating property truly and heartily to the Lord is to-day the bane of the church. Souls by millions perish through this crying sin. Pastors and people are hastening to a fearful account.

One of the chief hinderances in the way of the pastor when he attempts to bring his people to the duty of sustaining missions, and other causes away from home, is the fact that his own people are usually in arrears on the pastor's salary and other home demands. His very best men fear for the cause at home if any thing is attempted for the cause abroad. Thus every benevolent effort is checked from time to time till from increasing penuriousness the dreaded evils actually fall upon the church.

In the weaker churches, especially such as demand and receive aid from the Home Mission Society, there is often the same lack of system in raising funds for home purposes, and in some cases they lift their hands in holy horror, if they are asked to impart as well as to receive. There is a danger that such churches fall into mendicancy, which in the common citizen is usually the worst crime. In church matters, it operates to

stint the contributions of the churches best able to give, if the feeble churches fail to help themselves to the utmost, and quite as much, if they fail to share the burden of sustaining the denominational causes.

Another great evil resulting from the causes alluded to is the fact that usually our truly benevolent friends are greatly overburdened and frequently fail or weary under their burdens. This of course results chiefly from the negligence of those who do nothing because they can do but little. If these fragments might be gathered up, the treasury of the Lord might be full, at least not empty.

We most earnestly commend to the attention of all pastors the system which we have so imperfectly delineated. We believe, upon reflection, you can present this system as sanctioned by the Scriptures from which you may draw innumerable arguments and illustrations to commend it to the attention of your people. From experience and observation we heartily believe, that in this way, you may most efficiently aid your people "to pay as they go." Their hearts are thus made light, and even filled with joy, when they find they can so easily to themselves throw off what they have hitherto dreaded as an intolerable burden. As a result your people will become more liberal both in salary and donations for the support of the Gospel at home. They will the more readily and heartily, as well as liberally, coóperate with you in sustaining the denominational causes. Those who have hitherto excused themselves from doing anything on the ground of poverty, will pay respectable sums; they will grow in enterprise and worldly thrift as well as in grace. They may even shame into respectability some of those pests of religious society, *rich, stingy professors of religion*, and thus at home save souls as much in danger of hell-fire as the souls of the ignorant, degraded heathen. By salvation at home we have the wherewithal to send salvation abroad.

Art. IV.—THE SARACENS.*

The Saracens have contributed a strange chapter to the world's history. Contemporaries of the Egyptians, the Babylonians, and the Jews, they yet remained in obscrurity till not only these had passed away, but the kingdoms of Persia, Macedon, and Rome had each in turn grasped the sceptre of the world, borne it proudly for a time, and then let it fall from its withered hands. Independent from the very first, the arms of Sesostris and Cyrus, Pompey and Trajan, were vainly turned against them. And yet, with all their power to resist invasion, and with all that passion for robbery and conquest whose ancient fruits we find in their attack on Job's possessions (Job 1: 18), unlike their neighbors, they waited century after century before they ventured forth in a career of foreign war. Not till the darkness and stagnation of the middle ages had settled down upon the world, did they leave the covert of their native deserts. But when they did appear, their coming was like the fiery glare of a meteor in the midnight sky. Men gazed and wondered, paralyzed with fear and powerless for defence, even when the lurid blaze threatened their own dwellings. Such a career of conquest the world has never seen. In the short space of eighty years, the Saracens had overrun a wider extent of territory than the Romans had done in eight hundred.

Stranger still than the rapidity of their conquests is the motive power which made them possible at all. Neither ambition, avarice, nor revenge, but religion, was the main spring of their terrific energy and wonderful achievements. Its magnetic influence bound together their scattered and independent tribes, and from its lips they received the watchword that gave them endurance on the march and courage on the battle-field.

Viewed in either light, their history is not unworthy of our

* The facts presented in the following essay are gathered from various sources, the chief of which are Crichton's History of Arabia, Ockley's History of the Saracens, and Gibbon's Decline and Fall. To the first named we are especially indebted.

attention; though it is more especially in the latter that its discussion seems now most fitting. A brief account of their native country, early history and national characteristics, will be a useful preliminary to the main points in our sketch.

Arabia is well known as a peninsula in Southwestern Asia, one thousand four hundred and eighty miles in length and eight hundred in middle breadth, with an area larger by a hundred thousand square miles than all that part of Europe which lies west of the Vistula. Its chief divisions are Hejaz, extending along the Red Sea nearly its whole length; Yemen, occupying the angle formed by the Red Sea and the Strait of Babel Mandeb; Hadramaut, stretching nearly across the southern part of the peninsula, and bordering on the Indian Ocean; and Nejed, which comprises most of the interior. On the coast, the soil is in many places fertile, and considerable attention is paid to agriculture. The interior is little else than a vast desert of loose shifting sands, intersected by sharp and naked mountains, and exposed to the fierce blaze of a tropical sun and to the desolating winds which sometimes cover up with sand whole caravans and even whole armies. It is utterly destitute of water and vegetation, save where an occasional oasis cheers the eye and furnishes a resting place for travellers. Altogether, it is a dreary, uninviting region, though the picture has been often overdrawn. Wide apart as they are, the oases form an aggregate not generally appreciated. Smiling cornfields, pleasant villages, and a thrifty and contented population, mark thousands of spots "to which the eternal boundary of the desert blinds all but the keenest observers."

The Saracens* have a two fold origin. The elder branch is

* The word Saracens is of doubtful etymology. It is probably derived from *sara*, a desert, and denotes the dwellers in the desert. It was used by Pliny as the name of an Arab tribe, whose description agrees perfectly with the Bedouins. "It was afterwards," says the New American Cyclopædia, "applied to all the Arabs who embraced the religion and spread the conquests of Mohammed; and by the Christian writers and the crusaders of the middle ages it was extended to all the Mohammedans of various races who invaded Europe, and against whom they fought in the East." We shall use it, however, in what we consider its true sense, as synonymous with "Arabs,"

the tribe of Khattan, a name identified by genealogists with the Joktan of the Bible. "The second is the tribe of Adnan, sprung from Ishmael, an invader and intruder on the birthright of the other." Having no reliable historic records before Mohammed, our researches into their early history present us little that deserves attention. Traditions are abundant, and some of them quite curious. The Ishmaelites, for instance, tell us that Mecca was the very spot where their ancestor was miraculously preserved, when driven forth with his mother from Sarah's presence. The sacred well they call the Zemzem, is the very one at which he drank. The famous Kaaba, or sacred temple, was built, or rather rebuilt, by his father Abraham and himself. The small black stone which is fixed in the southeast corner of the wall, and is an object of devout homage from the multitude of pilgrims that yearly visit it, was that on which Abraham stood while building. "It is alleged to have descended from heaven and served him for a scaffold, rising and falling of its own accord, as suited his convenience. It was at first whiter than milk, but grew black long ago by the crimes or the kisses of so many generations of sinful worshippers." Ishmael was the prince and first high priest of Mecca, an honor which remained in his family, with the exception of an interval of three hundred years, till the time of his illustrious descendant Mohammed.

Of the other branch of the early Arabs, even tradition gives us but a meagre record. We have little else than long lines of petty princes, whose reigns, with two exceptions, are destitute of interest. The first exception is a successful plundering expedition to China, and the second an interruption of the line of Hamyarite princes in Yema, which is worthy of notice, both intrinsically and from the fact that it furnishes our faith a better resting place than mere tradition. The prince Zirash ascended the throne in the beginning of the sixth century. His ancestor, Tobaa, had been converted to Judaism two centuries before,

deeming its extension to the Turks and others unwarranted. We use it, rather than its synonym, in the heading of our article, because it was under this name that the inhabitants of Arabia performed their mightiest exploits.

while quelling a revolt in a Jewish colony. Adopting likewise the Jewish faith, the new king signalized the beginning of his reign by a bitter persecution of the Christians in his realm. He even went so far as to put twenty thousand of them in a huge trench and surround them with combustibles, which were then fired, destroying the whole multitude in the flames. One of the intended victims, escaping to the Christian king of Abyssinia, invoked his aid. It was promptly given. An army of seventy thousand men invaded Yemen and conquered it, and the sceptre passed forever from the dynasty which had held it upwards of two thousand years.

With the era of Mohammed, we have a transition from doubtful legends to more authentic history. Not quite as marked and perfect, however, as we might wish. Even among the transactions of that age there are many shaded more or less with doubt. Nor can we wonder, when we reflect that none of its historians wrote till one or two centuries after its close. And yet, our records may on the whole be trusted as reliable.

A survey of the Saracens at that period presents us with the following results. The two divisions already named, instead of being welded together by the lapse of years, still maintained distinct existence. With many characteristics common, they yet presented one great diversity. The men of Khattan were more disposed than their brethren to the arts and comforts of civilization. Hence their choice of Hejaz and Yemen—the most fertile divisions of the peninsula—for their dwelling place. The cultivation of the soil was not enough for their restless energies, and we even find them plying the Eastern seas as merchants, and "bartering their native spices against the varied articles of rich price to be found in the markets of Rome, Byzantium and India."

The men of Adnan, on the other hand, disdaining the restraint of towns and the toil of artizans and merchants, led a wild and roving life, with the desert for their home. Nor did they care to better their condition. "Restless with passions, wayward like the shifting sands of their native haunts; their nature defied all progressive influence, just as their deserts preserved their immemorial monotony through all the convul-

while quelling a revolt in a Jewish colony. Adopting likewise the Jewish faith, the new king signalized the beginning of his reign by a bitter persecution of the Christians in his realm. He even went so far as to put twenty thousand of them in a huge trench and surround them with combustibles, which were then fired, destroying the whole multitude in the flames. One of the intended victims, escaping to the Christian king of Abyssinia, invoked his aid. It was promptly given. An army of seventy thousand men invaded Yemen and conquered it, and the sceptre passed forever from the dynasty which had held it upwards of two thousand years.

With the era of Mohammed, we have a transition from doubtful legends to more authentic history. Not quite as marked and perfect, however, as we might wish. Even among the transactions of that age there are many shaded more or less with doubt. Nor can we wonder, when we reflect that none of its historians wrote till one or two centuries after its close. And yet, our records may on the whole be trusted as reliable.

A survey of the Saracens at that period presents us with the following results. The two divisions already named, instead of being welded together by the lapse of years, still maintained distinct existence. With many characteristics common, they yet presented one great diversity. The men of Khattan were more disposed than their brethren to the arts and comforts of civilization. Hence their choice of Hejaz and Yemen—the most fertile divisions of the peninsula—for their dwelling place. The cultivation of the soil was not enough for their restless energies, and we even find them plying the Eastern seas as merchants, and "bartering their native spices against the varied articles of rich price to be found in the markets of Rome, Byzantium and India."

The men of Adnan, on the other hand, disdaining the restraint of towns and the toil of artizans and merchants, led a wild and roving life, with the desert for their home. Nor did they care to better their condition. "Restless with passions, wayward like the shifting sands of their native haunts; their nature defied all progressive influence, just as their deserts preserved their immemorial monotony through all the convul-

sions of perpetual storms." What cared they for wealth? Their flocks and camels—with now and then the addition of a choice steed—were wealth enough. What to them were houses and soft apparel? Their tents of camels' skin and robes of camels' hair suited them far better. And so—in the words of a recent writer in the Edinburg Review—"the children of Ishmael followed their propensities as rovers, broken up into as many communities as there were families; each clustered about its own patriarch and crossing at all moments each other's path, —men whose hands were truly turned against every one and every one's hand against them. It is true that a few Adnanite families—amongst them the illustrious one of Hashem—are found in fixed settlements. The exception, however, was so very rare and partial that the division into its two tribes may fairly be considered as severing the Shemitic population of Arabia into townsmen and rovers—the only distinction to be detected in its simple and uniform mold."

They possessed in common, on the other hand, a very primitive political constitution, several peculiar traits of character, the same forms of idolatry, and a language essentially one, though broken into many dialects.

Their political constitution was in substance nothing else than the simple bond of family. As found among the Bedouins, it is thus graphically described in Amaris' "Mussulmans in Sicily":—

"The unity constituting society does not rest here in the individual, but in the family, and true authority dwells only in its head. He has absolute command over his children and their offspring—over slaves, whether taken or bought—over freedmen still abiding in a dependence. . . He provides for their sustenance, defends them against aggression, and, when they commit such acts, he makes good the wrong done, or himself encounters vengeance. The amount and zeal of his followers constitute the force of the chief—their services, chattels, and flocks his wealth: nor is there any want of laws to keep together a body of this kind. Beyond the family begin the associations, which though quite voluntary, still follow the order of kinship. Several families form what the Arabs, from their habit of pitching their tents in a round, call a circle, over which a sheikh or elder is set, who

while quelling a revolt in a Jewis
the Jewish faith, the new king sig
reign by a bitter persecution of
He even went so far as to put tw
huge trench and surround them w
then fired, destroying the whole
of the intended victims, escaping
yssinia, invoked his aid. It was
seventy thousand men invaded Y
the sceptre passed forever from t
upwards of two thousand years.

With the era of Mohammed, we
legends to more authentic history
perfect, however, as we might wis
tions of that age there are many
doubt. Nor can we wonder, whe
historians wrote till one or two c
yet, our records may on the whol

A survey of the Saracens at tha
following results. The two divisi
being welded together by the laps
distinct existence. With many cha
presented one great diversity. T
disposed than their brethren to th
zation. Hence their choice of Hej
tile divisions of the peninsula—f
cultivation of the soil was not eno
gies, and we even find them plyin
chants, and "bartering their nativ
articles of rich price to be found i
zantium and India."

The men of Adnan, on the oth
straint of towns and the toil of a
wild and roving life, with the des
they care to better their condition
wayward like the shifting sands o
nature defied all progressive influ
preserved their immemorial monot

they for wealth?
the addition of a
them were houses
kin and robes of
—in the words of
e children of Ish-
oken up into as
h clustered about
each other's path,
t every one and
t a few Adnanite
of Hashem—are
however, was so
two tribes may
population of Ara-
nction to be de-

nd, a very prim-
its of character,
essentially one,

nce nothing else
ong the Bedouins,
"Mussulmans in

e in the individual,
its head. He has
ring—over slaves,
biding in a depend-
ends them against
makes good the
e amount and zeal
eir services, chat-
of laws to keep to-
in the associations,
r of kinship. Sev-
t of pitching their
or elder is set, who

while quelling a revolt in a Jewish colony. Adopting likewise the Jewish faith, the new king signalized the beginning of his reign by a bitter persecution of the Christians in his realm. He even went so far as to put twenty thousand of them in a huge trench and surround them with combustibles, which were then fired, destroying the whole multitude in the flames. One of the intended victims, escaping to the Christian king of Abyssinia, invoked his aid. It was promptly given. An army of seventy thousand men invaded Yemen and conquered it, and the sceptre passed forever from the dynasty which had held it upwards of two thousand years.

With the era of Mohammed, we have a transition from doubtful legends to more authentic history. Not quite as marked and perfect, however, as we might wish. Even among the transactions of that age there are many shaded more or less with doubt. Nor can we wonder, when we reflect that none of its historians wrote till one or two centuries after its close. And yet, our records may on the whole be trusted as reliable.

A survey of the Saracens at that period presents us with the following results. The two divisions already named, instead of being welded together by the lapse of years, still maintained distinct existence. With many characteristics common, they yet presented one great diversity. The men of Khattan were more disposed than their brethren to the arts and comforts of civilization. Hence their choice of Hejaz and Yemen—the most fertile divisions of the peninsula—for their dwelling place. The cultivation of the soil was not enough for their restless energies, and we even find them plying the Eastern seas as merchants, and "bartering their native spices against the varied articles of rich price to be found in the markets of Rome, Byzantium and India."

The men of Adnan, on the other hand, disdaining the restraint of towns and the toil of artizans and merchants, led a wild and roving life, with the desert for their home. Nor did they care to better their condition. "Restless with passions, wayward like the shifting sands of their native haunts; their nature defied all progressive influence, just as their deserts preserved their immemorial monotony through all the convul-

sions of perpetual storms." What cared they for wealth? Their flocks and camels—with now and then the addition of a choice steed—were wealth enough. What to them were houses and soft apparel? Their tents of camels' skin and robes of camels' hair suited them far better. And so—in the words of a recent writer in the Edinburg Review—" the children of Ishmael followed their propensities as rovers, broken up into as many communities as there were families; each clustered about its own patriarch and crossing at all moments each other's path, —men whose hands were truly turned against every one and every one's hand against them. It is true that a few Adnanite families—amongst them the illustrious one of Hashem—are found in fixed settlements. The exception, however, was so very rare and partial that the division into its two tribes may fairly be considered as severing the Shemitic population of Arabia into townsmen and rovers—the only distinction to be detected in its simple and uniform mold."

They possessed in common, on the other hand, a very primitive political constitution, several peculiar traits of character, the same forms of idolatry, and a language essentially one, though broken into many dialects.

Their political constitution was in substance nothing else than the simple bond of family. As found among the Bedouins, it is thus graphically described in Amaris' "Mussulmans in Sicily":—

"The unity constituting society does not rest here in the individual, but in the family, and true authority dwells only in its head. He has absolute command over his children and their offspring—over slaves, whether taken or bought—over freedmen still abiding in a dependence. . . He provides for their sustenance, defends them against aggression, and, when they commit such acts, he makes good the wrong done, or himself encounters vengeance. The amount and zeal of his followers constitute the force of the chief—their services, chattels, and flocks his wealth: nor is there any want of laws to keep together a body of this kind. Beyond the family begin the associations, which though quite voluntary, still follow the order of kinship. Several families form what the Arabs, from their habit of pitching their tents in a round, call a circle, over which a sheikh or elder is set, who

is rather pointed out for the office by his personal repute, or his family's importance, then chosen by a vote, so that it often becomes hereditary for some generations. He is the emblem of the head of the kindred—a magistrate with no power over individuals, and with no authority over the ordinary affairs of the circle, in which he has to follow the vote of the fathers of families. Lastly, to use a modern phrase, the sheikh represents his circle in the tribe, which unites various branches of the same line, and is itself disposed, like the circle, under the direction of a chief, acquiring his position partly by consent, partly of necessity, who governs the general matters of the tribe, as a change of encampment, and the making of war and treaties; but always with the assent of the sheikhs, and possibly of other powerful heads of families."

Much the same was the political constitution of those that dwelt in towns, except that, in some cases, the chief of the tribe, under the title of king, seems to have possessed a rather wider and more vigorous authority. In both, the administration of justice was chiefly in the hands of the family, and in both, capital offences were avenged by the next of kin to the victim. The quarrel, however, was often taken up by the circle or tribe, and sometimes resulted in a bloody feud, prolonged for centuries and marked by scores of fierce and sanguinary battles.

The character of the early Arabs, like that of their descendants, was a combination of curious and sometimes inconsistent, traits. One of the most prominent was their stalwart, defiant independence. Brute force or accident might place them for a time in the power of their foes, but they could never serve as slaves, nor long endure the position of mere tributaries. This spirit was fostered and maintained by the facility with which, when beaten in battle, they could fly to their deserts and laugh at all pursuit.

Noted for their rapacity, they were yet proverbial for their hospitality and benevolence. On the one hand, the most unscrupulous of cheats, and the most daring of robbers, whenever opportunity offered—gaining, indeed, a large part of their support by plunder;—on the other they seemed wholly unable to refuse alms or turn aside an appeal for food, lodging or protection. So eager for money, that they have in many instances

been known to give up for a bribe even the privilege of revenge —the sweetest of all enjoyments to a true Arab;—they have also been known to share their last dollar with a destitute pilgrim.

Their early religion seems to have been Sabianism or star worship. They dedicated seven magnificent temples to the seven planets. The sun and moon were also objects of worship. But in addition to these, they had a great variety of minor idols—so large that no less than three hundred and sixty are said to have been accumulated in the Kaaba of Mecca—the common shrine of all the tribes. At the time of Mohammed, many Jews and Christians had settled in Arabia, the latter mostly heretics exiled by persecution.

Morality was very low. Besides the spirit which could justify the robbey of a single unarmed traveller, by confounding it with lawful warfare, there was a fearful prevalence of licentiousness and infanticide.

As already intimated, their language was essentially one, though almost every tribe would seem to have had its peculiar dialect. It was spoken in its greatest purity at Mecca, so that the Koran was written in no debased or ignoble tongue. It is a branch of the great parent stock of Semitic languages native to western Asia. It is akin to the Hebrew, Aramæan, Ethiopian, Phœnician and Syrian. Its sister tongues have long since passed into the number of "dead languages," leaving it the only one that would justify such a remark as that of Gesenius, that "it has not only retained to this day its original seat, Arabia proper, but has encroached in all directions upon the domains of other tongues."

Prior to Mohammed, the literature of the Arabs was extremely limited. Poetry and eloquence, however, had received much attention. The latter would seem to have been marked rather by gaudy figures, such as the Orientals all admire, than by those solid qualities the western world demands. An orator, for instance, on beginning to speak, proceeds "to weigh his stored pearls in the scales of delivery," or "lifting his head from the collar of reflection, he removes the talisman of silence from the treasures of speech, and scatters brilliant gems and princely pearls

in his mirth-exciting delivery." So fond were they of poetry, that there was held every year a literary convocation in connection with the large and well attended fair of Ocadh. Here, for thirty days, the rival poets, addressing the multitudes by turns, contended for the prize of excellence. To conquer in this literary arena, was the highest ambition of the bard. The victorious compositions were inscribed in characters of gold upon Egyptian paper, and hung up for public inspection in the temple at Mecca. Seven of these successful performances have been preserved, forming "the encyclopædia of their literature, where their whole stock of useful and entertaining knowledge was treasured up." In this respect, as well as others, they bear a great resemblance to the poems of Homer and Hesiod among the Greeks.

Such was Arabia, and such the Arabians, when the founder of their future greatness appeared upon the stage. Warlike by nature, and numbering at least fifteen millions, but so divided into feeble tribes, so lacking in national spirit, and so tenacious of ancient feuds, that a combination for offensive war appeared impossible,—they were yet only waiting the touch of some master's hand to mould them into one, and change their weakness into giant strength. Idolaters by education, and superstitious and immoral to the last degree, they were yet in a state sufficiently plastic for a bold reformer to turn them to the worship of one God, and change entirely their habits of social life. Destitute of literature, they needed but the kindling of a national spirit to waken their dormant intellects, and make them lights in the mental darkness of the times.

Mohammed was just the man to make these changes. He did it, and the power of the Saracens was no longer like the rivers of the Persian deserts, spreading out into countless rivulets, and sinking forever in the barren sands, but rather like the majestic Amazon, perpetually gathering new forces, and rolling on resistlessly to the dominion of the world.

As the founder not only of Saracen rule, but also of Saracen nationality, the personal career of this extraordinary man now claims attention. We shall yield to the claim with little hesitation, for the student of history who neglects biography, or

fails to find his chief points of departure in the characters and doings of the men of real greatness it sets before him, is working at a needless disadvantage. And while the boundaries between an essay like this and a memoir of Mohammed are obvious and well defined, it is equally obvious that the former must include the latter and give it special prominence.

Mohammed was born at Mecca, the sacred city of Arabia, the worship of whose idols and the maintenance of whose authority were among the few things on which the jarring tribes were thoroughly agreed. The year of his birth is not quite certain, being fixed by Muir at A. D. 570, by others at 567, 569, and 571. He was the son of Abdallah, "a younger son of the hereditary chief of the Koreish clan, and therefore of the highest and purest blood possible in Arabia, of the only blood, in fact, in which resided any claim, however slight, to superiority, throughout the entire peninsula." Its prestage was especially marked in the family of Hashen, from which Mohammed sprung, from its having a hereditary dominion over the holy city and guardianship of its sacred shrine. The nobility of his descent, however, had no slight offset in the poverty of his parents. The sum total of the possessions left by his father—who died a little before Mohammed's birth—is said to have been a house, five camels, two slaves, and a few sheep.

Being left at the very outset to the sole care of his mother, according to the customs of his clan, he was put at once in the charge of a woman belonging to one of the wandering tribes of the desert. This will seem less strange when we recall the fact already noted that the Koreish, though dwelling in a town, were really members of the wandering branch of the nation, and held in high esteem the pure air which their wild kinsmen breathed. Being attacked with symptoms of epilepsy at the age of five, his nurse, Halima, returned him to his mother. Many miracles are said to have attended his sojourn in the desert, one of which we will mention. Being at play one day, he was suddenly seized by two angels, who cut him open, took out his heart, and squeezed out of it that black drop which is "the consequence of original sin, and the source of sinful thoughts,

being found in the heart of every person descended from Adam, excepting only the Virgin Mary and her son Jesus."

At the age of six, his mother died, leaving him to the care of his grandfather, whose speedy death left him, in turn, to the nurture of a wealthy and powerful uncle, Abu Taleb. From this time to the age of twenty-five, his life presents nothing of interest, except a visit to Syria, and regular attendance on the annual fair, already named, where poets and orators were wont to contend for the palm, and where he doubtless heard the preaching of the eloquent Syrian Bishop, Koss.

We next find him in charge of a caravan to Syria, belonging to Khadijah, a wealthy widow of his race. Proceeding to Bostra, a town some sixty miles beyond the Jordan, he disposed of his merchandize at a fair profit, and returned without adventure. It proved, however, the beginning of an acquaintance with Khadijah, which ripened into a mutual attachment. His position forbidding him to ask her hand, she removed the difficulty by asking his, which, of course, was promptly given. The marriage was a happy one, though Khadijah was fifteen years the elder.

Of the next fifteen years, we have little record, save that a large part of them was spent in solitude, among the mountains of Hira, which overlook his native city. He is said to have spent months together in a cave, with either no companions, or only a few domestics. As the result of his long meditations, we have two doctrines—one destined to overthrow the idolatry in which he had been educated, the other to place him at the head of a new religion. The first was the *unity of God;* the second, that *he himself was the apostle of God.* These two ideas are the central points in the Mohammedan faith, and to these he clung, whatever pressure of temptation or adversity threatened to wrest them from him. Indeed, it was henceforth impossible that he should let them go, for his long brooding over them—as is wont to happen in the East—had made them "part of the fibre of his mind, something on which argument was lost, and on which, at all times, and under all circumstances, he based immediate action."

At the age of forty, he is said to have seen in a vision the angel Gabriel, who presented him the Koran, having brought it down from the seventh heaven, and bade him read it. He plead in vain his ignorance of letters, alleging that he had never learned to read.* The command was repeated, and this time he found himself able to obey. There being no testimony but his own to this revelation, it might have been thought a hard matter to gain converts. The very first, however, to whom he told it—his wife Khadijah—received it without hesitation. This trustfulness made a deep impression on the prophet's mind, as we may judge from his list of perfect women: "Among men, many have been found perfect; but of women, only four—Asia, the daughter of Pharaoh; Mary, the daughter of Amram; Khadijah, the wife, and Fatima, the daughter, of Mohammed." His next convert was a mere boy—his cousin Ali, the son of Abu Taleb. His third was his freedman, Zaid. The next was a person of more consequence—Abdallah, surnamed Abu Beker, one of the wealthiest citizens of Mecca. Through his zeal and influence, five more of the principal men of the city soon joined Mohammed.

In this way the time passed till he had reached his forty-fourth year, when another revelation directed him to announce his mission openly. Accordingly, he gathered to an entertainment forty guests of the race of Hashem, and, after the repast, unfolded to them his religion, invited them to his service, and demanded who of them would be his vizier, or chief companion of his mission. The proposition was the exact opposite of their apparent interests, for the abolition of idolatry would do away also with their chief dignity, as guardians of the Kaaba. It was listened to in silence—a silence broken first by the impatient Ali, who cried out in his youthful zeal, that he would be the prophet's vizier. "Behold," replied Mohammed, turning to the company, "my brother and vicegerent! Listen and obey him." Shouts of derisive laughter welcomed this announcement, and thus ended his first attempt to spread his doc-

* To our mind there is no proof whatever that he was thus illiterate. We think it rather a claim that he and his followers set up, for the sake of enhancing the miraculous value of the Koran.

trines publicly. But he was fixed in his purpose, and, neither daunted nor discouraged, he began at once to preach at the solemn festivals, and wherever else he could gain a hearing. Nor was he destitute of power as a public speaker—at least if we may trust the picture Gibbon draws, of "his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures, that enforced each expression of his tongue."

After four years' preaching, the number of his converts was less than a hundred, but yet enough to alarm the Koreish. Two years later, the conversion of Omar and Hunza—two more of the prominent citizens—so roused their fears that they demanded of his family to either silence him, or give him up to punishment as a criminal. His uncle, Abu Taleb entreated him, accordingly, to desist from preaching. But neither threats nor entreaties could avail. He still kept on, with a resolution worthy of the character he had assumed. The next step was to put all the Hashemites under a ban till the offender should be given up. This comprised a refusal to trade with them, intermarry with them, or even furnish them with food. Forced to withdraw to the quarter of the city occupied by Abu Taleb and his relatives, they were cut off from the rest, "none venturing to sell them anything except by stealth, and none of them daring to go out, except during the holy month, when Mecca was a sanctuary to all Arabs. In this imprisonment, the prophet and his followers remained three years, until his enemies, wearied out, accepted the accidental destruction of the paper on which the ban was written, as a sign that God willed the interdict to be lifted.

Mohammed's joy at his release, however, was soon dashed with bitterness. His uncle, Abu Taleb, who had ever been his friend and protector, though too incredulous to become his disciple, and his faithful wife Khadijah, who had done more to advance his mission than any other person, were snatched away by death, within a month of each other.

Overwhelmed with anguish and discouragement, his preaching ceased, or was confined to a repetition of the haughty sen-

tence, "Whoso obeyeth not God and his prophet, verily to him shall be the fire of hell." He would seem to have been cheered, however, by several remarkable visions and revelations. The most extraordinary was his famous journey to heaven, in which he passed through one after another of the seven heavens; made the acquaintance of Noah, Abraham, Moses, David, and Solomon; and at last stood in the presence of God himself, who condescended to talk with him familiarly face to face, renewing his commission, and giving him instruction in his future ritual.

Meanwhile he waited for a band of reïnforcements from Medina, whom he expected at the next annual pilgrimage. At length it came, seventy-three in number. Meeting them at midnight without the city, in the stony valley of Akaba, he received their oath to obey and defend him with their lives. The meeting was intended to be secret, but in some way or other the Koreish were soon in possession of a full report of its proceedings. The result was a plot for the prophet's assassination. He, too, appears to have had his spies in the councils of his foes. At all events, he took the alarm, and, having sent forward his disciples secretly, by twos and threes, to Medina, he himself followed as speedily as possible, in company with Abu Beker. Being pursued, they fled to the mountains, and at one time actually heard their pursuers pass over a cave in which they lay concealed. Escaping these and other dangers, he hastened on to the promised refuge.

The date of his arrival in the outskirts of Medina is June 28, A. D. 622. Many of the inhabitants were waiting for him with impatience, some of them being already his disciples, and the rest being ready to receive the distinguished stranger with mingled curiosity and awe. Waiting a few days to learn more fully the feelings of the citizens, he entered the city on Friday —"a day thenceforward set apart for worship throughout the Moslem world,"—and at last dismounted in an open court-yard, where his camel halted, her course in the city having been left to chance instead of the guidance of her master. The journey was complete, and the Hejira—"the flight from which one-fourth of the world compute time"—a fact of history.

His first care was to build a mosque and a house for his own use, the ground for both having been marked out in the open court-yard, the very hour of his halt. These he surrounded with nine other houses, one for each of the wives with whom he had endeavored to console himself for the loss of his beloved Khadijah.

His next step was to assemble all his followers, and bind them together in a league of perpetual brotherhood. This was the more needful, since they not only embraced in their number citizens of two different cities, but also members of the two great and hostile branches of the Arab race.

The next six months were spent in the completion of his creed and ritual. "The practice of lustration was regularly introduced. The daily prayers were reduced to five. The Keblah [or point towards which the faithful must turn their faces when they pray] was changed from Jerusalem to Mecca, thus linking Islam with the ancient Pagan cult, instead of Judaism, and the month Ramadon was selected as the period of annual fasting. The day of fast breaking was also appointed, and finally Mohammed, in obedience to a dream related by a disciple, bade a negro slave ascend to the top of a lofty house, and there cry aloud at the appointed times: "Prayer is better than sleep; prayer is better than sleep." Even Alexander the Great is, in Asia, an unknown personage by the side of the slave Bildad, whose cry to this day summons at the same hours a fourth of the human race to their devotions. As soon as the mosque was completed, Mohammed recommenced his personal teaching, preaching from the top of the steps of a high pulpit, in the modern Protestant style. The religious life of Islam was then complete, and to the day of his death the prophet added only what may be called the dogmas of jurisprudence." The Koran was finished, so far as all essential parts are concerned, and so far, too, as that could be called "finished," which was a mere mass of loose leaves, thrown promiscuously together in a chest, and waiting the arranging hand of whoever should take charge of it at the prophet's death. At all events, the state of things was different from that of earlier days in Mohammed's ministry, when any part of the sacred book was

liable to be changed at any time by a fresh and contradictory revelation.

This completion of his religious system impels us so far to interrupt our narrative as to give a summary of its main points. The reader will the more readily pardon the digression, because a thorough understanding of Moslem faith is no mean auxiliary in understanding Moslem history.

We have had some glimpses of it before, and in particular have noticed its great foundation stones—*God's unity, and Mohammed's mission as his prophet.* Of the future life there are vivid descriptions given, abounding in the imagery of such Jewish and Christian writings as were current in Arabia in the prophet's time. It is wholly stripped, however, of its spiritual meaning, mixed with heathen notions, and every way so perverted as to represent a mere physical heaven and hell. Still it is worth examining.

At the judgment day—whose length one passage in the Koran fixes at 1000, and another at 50,000 years—the good and evil deeds of every man will be weighed in a balance, and the slightest preponderance either way will decide his fate. On leaving the great tribunal, he must cross "the bridge which spans the narrow abyss of hell, and is represented as being finer than a hair and sharper than the edge of a sword. This frightful path is beset with briers and thorns; but the good will find no impediment, and will cross with ease and safety—Mohammed and Fatima leading the way. . . . . To the wicked, these obstacles will prove fatal. Involved in darkness and dismay, they will miss their narrow footing, and plunge into the fathomless gulf that yawns beneath them." Here unbelievers of every name, Jew, Christian, or Pagan, will suffer endless torture, proportioned to their guilt, while all disciples of the prophet will be at length released, after a purgation varying from 900 to 7,000 years.

The Mohammedan notions of paradise are given in so lively, yet accurate a manner by Crichton, and withal are so full of interest to the Christian reader, from their contrast with the New Jerusalem of the Bible, that we will quote his description at length:

"The celestial joys of Mohammed were addressed chiefly to the indulgence of luxury and appetite. Rivers of water, trees of gold, tents of rubies and emeralds, beds of musk, garments of the richest brocades, crowns set with pearls of matchless lustre, silken carpets, couches and pillows of delicate embroidery, are among the rare treasures provided for the gratification of the external senses. Other entertainments are on a scale of similar magnificence. Whatever is subject to waste requires sustenance; and the hungry saints will find an abundant supply in a loaf as large as the whole globe, in the flesh of oxen, and in the livers of fishes (delicious among the Arabs) one lobe of which will suffice seventy thousand men. While eating, each will be served in golden dishes to the number of 300, and waited upon by as many attendants. Wine, forbidden in this life, will be freely allowed in the next; and may be drunk to excess without palling on the taste, or incurring the risk of intoxication. The Tooba, or tree of happiness, so large that the fleetest horse could not gallop in a hundred years from one end of its shadow to the other,—bearing dates, grapes, and all manner of fruits, of surprising bigness and inconceivable relish,—will extend its loaded boughs to the couch of every believer, bending spontaneously to his hand, and inviting him to pluck of its vintage. And should his capricious desires incline, its branches will yield the flesh of birds or animals, dressed according to his wishes; while from its expanding blossoms will burst vestures of green silk, and beasts to ride on, ready saddled and adorned with costly trappings. That every sense may have a congenial gratification, the ear will be ravished with the melodious songs of angels and houries—with the vocal harmony of the trees and the Æolian chime of the bells that hang in their branches, moved by the soft winds of heaven. When to this train of gorgeous and sensual luxury, are added the seventy-two damsels, (the portion of the humblest of the faithful,) whose charms shall eclipse all other glories, whose complexions are bright as rubies, and whose eyes, resembling 'pearls hidden in their shells,' shall never wander to any but their husbands; we may form a tolerable conception of those delights to which the voluptuous Mussulman looks forward as his chief felicity in another world.

"The most exquisite and artificial pleasures of this life become insipid from long possession, or superfluous from the limited capacity of their mortal owner. Mohammed has made provision for both contingencies. At whatever period believers may die on earth, in heaven they shall never exceed the potent and animated age of thirty. A moment of happiness will be prolonged to a thousand years,

and the enjoyment will be enhanced by an increase of abilities to the extent of a hundred-fold."

Some of the more fastidious of the Moslems, indeed, interpret these things as figures and allegories, but the vast majority, more orthodox, "adhere to the literal interpretation of the text, and would consider the highest metaphorical enjoyments a worthless substitute for the luxuries of the Tooba tree."

Of other doctrines, that of an irresistible fate, by which every one is ruled, and which fixes inexorably the hour of his death, is said to have been made quite prominent, and to have had no little to do with the recklessness of the Saracen soldiery. Some ascribe its origin, however, at least in its present form, to a later teacher than the prophet.

The chief practical duties he enjoined were, "justice, brotherhood among the faithful, abstinence from the breaches of the universal moral law, the sexual law partially excepted, and persistent and regular public prayer." Wine was forbidden, under a penalty of eighty stripes for each offence, though many of his followers have found means to evade it.

To these were added fasts, alms-giving, pilgrimages to Mecca, certain ablutions before prayers, and the observance of Friday as a sacred day.

We must now add one further and closing revelation, which altogether changed the character of his mission. It was in the period under consideration, that he uttered the remarkable saying which is the foundation of all the military glory of the Saracens. "The sword," he exclaimed, "is the key to heaven and hell. A drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months' fasting or prayer. Whoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermillion and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim." From that day to this, no other revelation of the prophet has been so eagerly believed, and even now "it exercises a power over inferior races almost as extraordinary as the sway Christian truth can sometimes attain." So completely does it fill the hearts of the Hindoo Mussulmans, that in every battle, where they even

fancy they are fighting for their religion, it is said that the most debased among them—"men utterly lost to every call of honor, patriotism, or family affection, whose only occupation is eating, and whose only recreation is women—still thrill with excitement at the summons for the faith, and meet death with a contempt the red Indian could only envy."

A dogma thus powerful could not long lie idle. There were foes in abundance, and, the principle of war upon infidels being once established, it was but natural that at least the Koreish should speedily feel its rigor. Indeed, Mohammed seems rather to have been driven to its utterance by their enmity, than led to it by deliberate study of his mission as a destroyer of idolatry. They were, accordingly, its first victims.

The first exploit of moment was the capture of a caravan of a thousand camels, on its return from Syria, heavily loaded with grain and other valuable commodities. The attack has an air of recklessness, when we remember that the Moslems numbered scarce one-third as many as their enemies, and were so poorly equipped that they could muster but two horses and seventy camels in a band of men that numbered 313. But they were victorious, as might have been expected. The desperate ardor and unflinching faith of fanaticism seldom fail. Besides these, however, it is said that near the close of the fight they were aided by a reinforcement of three thousand angels,—a statement of Saracen historians, in which the reader may put what faith he pleases.

A second caravan was taken not long after. The Koreish were so exasperated that they gathered in haste an army of 3,000, and sent them against Mohammed. The army of the latter numbered but 1,000, and even this small number was diminished by the desertion of three hundred troops commanded by Abdallah. They met in front of the city of Medina, and, in spite of all discouragements, the Moslems fell upon their opponents with such fury that the battle was well nigh won at the very outset. Some archers posted in the rear, however, who had been told on no account to quit their place, were tempted into disobedience of orders by their anxiety to join their brethren in plundering the enemy's baggage. This left

the rear exposed. The Kareish seized their advantage, surrounded the army, threw it into confusion, and routed it completely. Mohammed himself barely escaped with life, having been unhorsed, severely wounded, and only saved from a fatal blow by the timely interposition of a faithful follower.

Had the Koreish followed up their advantage, they might have taken Medina, and greatly weakened Mohammed's power, if not insured its total overthrow. But instead—Mohammed having fled to the mountains, where pursuit was useless—they spent the golden moment of opportunity on the field, in stripping, maiming, and otherwise insulting the slain.

Though saved from annihilation by this unseasonable overflow of rage, the prophet found the ill effects of his defeat in the discouragement of his followers, and even a rising doubt as to his Divine authority. But he was not the man to flinch or be discouraged in such a crisis. Boldly throwing the whole blame upon their sins, he rallied them at once for an attack on a Jewish fortress in the neighborhood. They were successful, and a judicious use of the booty tended to restore their courage and good feeling.

The capture of another Jewish garrison, in the fifth year of the Hejira, was followed by an act so barbarous, and yet so much in keeping with the bloody creed of the new prophet, that we cannot pass it without notice. There had just been another siege of Medina by the Koreish, which had put Mohammed in the highest jeopardy. During its continuance, the strong Jewish tribe of the Koreitza renounced their allegiance, and sent word secretly to the army of the Koreish before the city that they were ready to aid them. The prophet, however, learned of the plot, and contrived by stratagem to sow distrust between the new allies. They failed, in consequence, to coöperate, and the seige was shortly abandoned. No sooner was the danger past, than he had a revelation, commanding chastisement of the Koreitza. The army was at once assembled and marched against them. Nearly a month's resistance only made their case more hopeless, and they at length surrendered, stipulating that their fate should be decided by the Beni Awas, a tribe in alliance with both themselves and Mohammed. Mohammed

chose as judge an aged chief of this tribe, Sad ibu Muadz, who was still suffering from a wound he had received in the late siege. Smarting under a sense of injury, and hating the Koreitza for their treachery, perhaps no other man could have been found in the tribe so little disposed to mercy. The rest, indeed, entreated him most earnestly to spare the lives of their old allies. But when he reached the camp, having bound the people—still pleading the claims of mercy in bahalf of the prisoners—to abide by his decision, he uttered, as Mohammed had foreseen, a sentence of dark revenge: "This, verily, is my judgment, that the male captives shall be put to death, that the female captives and children shall be sold into slavery, and the spoil divided amongst the army." Mohammed promptly ratified the decree. Eight hundred victims were dragged in chains to the market place of Medina, slaughtered like so many beasts, and hurled, one after another—often before the spark of life was quite put out—into a vast pit dug for the purpose. The prophet looked calmly on till it was done, then "turned him from the ghastly sight to a beautiful Jewess, all of whose male relatives had just before been butchered in cold blood, and invited her to become again a bride! She refused, and was retained by him as his concubine and slave."

This act of vengeance—evidently deliberate, for it is applauded in the Koran—is one of the darkest in Mohammed's whole career. The Kareitza were doubtless treacherous, but not so much worse than himself as to give him a right to take such measures.

The capture of still another Jewish fortress was followed by an attempt to poison him by means of a leg of mutton, on which he was intending to sup within its walls. A companion ate of it, and died on the spot. Mohammed escaped, having stopped, as some say, with the first mouthful, though it is more likely he did not taste it at all. A very bold and sensible answer is ascribed to the assassin—a woman—when brought to an account: "Had you been a true prophet, the poison was harmless, as it must have been easily discovered; if not, it would have freed the world of a tyrant."

In the sixth year of the Hejira, he went to Mecca, at the

time of the annual pilgrimage, but was refused admission to the city for that year. A truce was made, however, by which they granted him the privilege of entering, with his followers, for the next ten years—the sacred shrine to be wholly given up to them three days each year. Meanwhile, he was to make no more attacks on their property, or themselves.

The eighth year was made memorable by the battle of Muta in Syria—their first conflict with the Greeks, and the beginning of a strife that raged eight hundred years. As often happened afterwards, they won a decisive victory in spite of fearful odds against them.

About the same time Mohammed captured Mecca—a feat on which his mind had long been set, but from which he had hitherto been barred by fortune. Though only one-fifth the time included in the ten years' truce was gone, he found himself released from its obligation by a violation of its terms on the part of the Koreish. He improved his opportunity, and marched suddenly to Mecca with an army of eight thousand. The frightened inhabitants admitted him with little opposition, and he "stood at last lord of the city from which eight years before he had fled, a hunted fugitive. It was still filled with enemies, but the magnitude of the triumph had softened his heart, and he spared all save four—the exceptions being men who had injured or insulted him or his family, and a woman who had circulated satirical verses—an offence Mohammed never forgave."

Once within the city, his first visit was to the Kaaba. Having performed his devotions, he vented his hatred of idolatry on the various idols that defiled it. A mass of fragments was soon their only memorial, nor could they ever be replaced by others, for a decree was uttered that only Mohammedans should henceforth even visit the sacred shrine, under pain of death.

Having gained possession of the capital—so far as such a country could be said to have a capital—he soon received the allegiance of all Arabia. The rest of his life was spent in comparative peace and inactivity. The time was short, however,—only two years. In the year 632, worn out by a fever,

he breathed his last in the arms of his faithful Ayesha, the best beloved of the many wives he had taken after the loss of Khadijah. His last words were mere exclamations: "The Lord grant me pardon," "Pardon," "The blessed companionship on high."

Of Mohammed's character, we would gladly speak at length did space allow. We will notice one point only. It is a question yet unsettled, whether he shall be ranked with impostors or fanatics. We are inclined to the latter view. Despite the fabled interviews with the angel Gabriel, with which he chose to deck his narrative of the origin of his doctrines—doctrines whose real sources were unquestionably the Jewish and Christian writings—especially the apocryphal gospels and epistles—together with the old superstitions of the country—he gave what we regard with Mr. Muir as conclusive proofs that he believed them. Charge him with what other faults we choose, he does not seem to have lacked sincerity. When, for example, in the only instance where he ever took counsel of fear, he sought the favor of the Koreish by a slight admission in behalf of Ozza and Lat, the chief gods of Mecca, "sober second thought" brought in its train not only a public recantation of his error, but also an admission that his course had been prompted by the devil. Thus—poor and friendless as he was, —he both deliberately renounced the supreme leadership of Mecca, and, consequently, of Arabia, which his change of teachings had placed in his power, and also armed his enemies with a new argument against his former inspiration—and all, apparently, for the sake of satisfying conscience. Would a downright impostor have done this? Or, again, would any but a fanatic have made the famous visit to Tayif? At a time when his disciples were few, and he was beset on every hand with persecution, disaster, and discouragement, he determined on an appeal to the citizens of Tayif, a town some seventy miles from Mecca. With no companion but Zaid, he proceeded on his mission, and explained it first to the chiefs and then to the common people. The former heard him with indifference. The latter stoned him from the city. For an hour, the agony of disappointment overwhelmed him, but soon he rallied, and looked calmly up to

God, with the prayer: "If thy wrath be not upon me, I have no concern." We agree with Mr. Muir in his comments: "There is something lofty and heroic in this journey of Mohammed to Tayif: a solitary man, despised and rejected by his own people, going boldly forth in the name of God—like Jonah to Nineveh—and summoning an idolatrous city to repentance and the support of his mission. It sheds a strong light upon the intensity of his own belief in the Divine origin of his calling."

We have now reviewed the first two stages of Saracenic history—the long, dark period of torpor and chaos; and the brief, but stirring one of organization into a living whole, under the influence of a new faith, and the power of a new leader. The third now claims attention—an era of glory and dominion, closed at last by remediless decay. We shall follow, as well as we are able, the progress of their arms, at the same time warning the reader that here, as in the second period, it is sometimes hard to draw the line between legend and veritable history. And this for two reasons:—1. The habit of exaggeration which we have already noticed as characteristic of Saracen historians. 2. The difficulty our own minds feel in fixing the true importance of what is seen through the mists of the dark ages. But with all these drawbacks, there is enough of real, undoubted moment, to reward the labor of the historian—events of real magnitude, which only stand out the more boldly, the intenser the light that is thrown upon them.

This third era may be in turn divided into three subordinate periods, well characterized by Hallam as "one age of glorious conquest; a second of stationary, but rather precarious greatness; a third of rapid decline."

At Mohammed's death, the question, who should succeed him, at once came up. Strangely enough, he had made no provision for its settlement, nor even pointed out the mode. Had he left male offspring, it might have made no trouble. But his only surviving child was Fatima, the wife of Ali. Accordingly, no sooner had the chief men assembled—and that, too, on the very day of his death, for a point so vital could not possibly be deferred—than a fierce dissention broke out among them.

Ali claimed the office as his by hereditary right, but failed of an election, through the opposition of Ayesha and several of the nobles. Omar and Abu Beker were also proposed, but neither deemed it prudent to press his claims, as long as the other was his rival, especially since the very right of appointment itself was a matter of dispute, being claimed by both the Meccans and the Medinese. The contest grew fiercer, swords were drawn, and Saracen power seemed likely to be rooted up by the whirlwind which thus early came upon it. Omar's moderation saved it. Withdrawing his own name from the list of candidates, he took the oath of allegiance to Abu Beker. His example was followed by all but the Hashemites, with Ali at their head, who publicly refused. In this election of another than the prophet's son-in-law, a temporary peace was secured, at the expense of sowing the seeds of future division and strife. Their germination at a later day sundered the Moslems into the two great sects of Sonnites and Shiites, whose bitterness has been the cause of untold bloodshed.

Abu Beker having been installed in office as "caliph," or *successor* of Mohammed, signalized the opening of his reign by putting down a slight revolt in Yemen, and at the same time extending the arms of the nation, and increasing its revenue by an annual tribute of 70,000 dinars.* Next came a general call to arms, to carry out the only scheme of foreign conquest matured by the prophet—the taking of Syria. It was answered by many thousands, eager for the strife.

The first city they took was Bosra, which fell into their hands through the treachery of its governor, Romanus. Damascus was threatened next, and the Greek emperor, Heraclius, sent to its relief an army of 70,000 men. Before they joined battle with the 45,000 Saracens that opposed them, an attempt was made to purchase peace, by offering each Moslem soldier a gift of a turban, a robe, and a piece of gold, with proportion-

* A "dinar," or piece of gold, was equal in weight to what is now worth a little upwards of two dollars, and is usually reckoned at this sum. The value of the precious metals, however, was so much greater then than now, that twenty dollars would be nearer its true worth.

ally larger presents for the officers, and a thousand pieces of gold for the caliph. The bribe was scornfully refused, and a battle fought, in which 50,000 of the Christians are said to have been slain, inestimable spoil taken, and the way opened for a return to the siege of Damascus.

After the siege had lasted some six months, Abu Obeidah, the Arab general, was visited one night by a deputation from the chief citizens, offering to capitulate on the condition that all who chose might leave the city, with such of their effects as they could carry. Agreeing to the terms, the gates were opened, and he proceeded to take possession. At the same time, however, and, of course, in total ignorance of this transaction, Caled, his daring lieutenant, had forced a gate on the opposite side, and was busy with slaughter and pillage. The two generals met near the middle of the city. As soon as the latter heard of his master's leniency, he flew into a towering passion—all the bitterer, no doubt, for his personal disappointment in regard to spoil. But Abu Obeidah was firm, and their angry discussion ended in a decision to respect the truce, but restrict its benefits to three days, and reserve the right to pursue the fugitives at the expiration of that time. The majority of the inhabitants concluded to remain, but multitudes chose exile rather than either tribute or abandonment of their religion. Among them was Eudocia, a lady who was soon to have been married to a citizen named Jonas, but who now found reason to dismiss her lover as an apostate from the Christian faith. As soon as the three days of grace allowed the fugitives were gone, Jonas, angered by the scornful treatment of Eudocia, urged the Saracens to carry out their menace of pursuit. They had nearly given up the thought, but yielded to the zeal of this new convert, and a band of four thousand cavalry was detailed for the task. After a daring march of a hundred and fifty miles, straight into the heart of an enemy's country, they overtook the flying Christians. Worn out as the latter were by the journey, they fell an easy prey to the fury of the Moslems. But one escaped the massacre alive —so well had the lesson of death to the infidel been learned.

It should be added that Eudocia, rather than fall a captive into the hands of Jonas, took her own life with a dagger.

About this time, the caliph Abu Beker died, and was quietly succeeded by Omar, according to the terms of the will he had taken the precaution to make.

Other Syrian cities fell in quick succession, till at length the emperor was fully roused to the magnitude of the danger that threatened the province. This time, an army of 100,000 men was sent, including 20,000 Christian Arabs. They met the Saracens at Yarmonk, near Emeca. More than half the Christian army, are said to have been left upon the field, and many thousands more to have perished in the flight that followed. This battle decided the fate of Syria, and left the other towns defenceless. Jerusalem was next besieged, and suffered terribly. "The number of the slain and the calamities of the besieged were greater than when taken and sacked by the legions of Titus." At last it yielded, on the strange condition that the caliph Omar should himself come thither to receive its surrender. He came, and improved the occasion to prepare the foundation of the temple of Solomon for the mosque that occupies the ground to the present day.

Little more was to be done in Syria. The work of six sanguinary years was completed, and they turned to another field. A powerful army being sent to Persia, the fate of this empire, too, after some preliminary engagements, was decided by a single battle—that of Cadesia. The fight was long and bloody. For three days both parties were content to carry it on by day alone, resting at night. On the fourth, however, instead of ceasing, the contest only grew more bitter as night came on, and was kept up by the light of flambeaux through all the hours of darkness. About noon on the next day, the Persians were thrown into confusion by a cloud of dust that a whirlwind blew in their faces, and the battle was won by the Saracens. The loss of the latter is stated by their writers at 7,500, and that of the former at 100,000. The spoil was well nigh incredible. It is said to have included a girdle worth 80,000 pieces of gold, and two shields, each valued at 57,000. The conquerors,

however, were not aware of the true worth of all their plunder. They offered, for example, to exchange large quantities of gold for tiny bits of silver—a metal they rarely saw in their native land.

With Saad at their head, and ranks constantly increasing by reinforcements, they pushed on toward the capital. The king and citizens fled, and they entered the "white palace of the Khoosros" unopposed. The splendor and riches of the capital were amazing. Elmacia, an Arab writer, values the booty at 300,000,000 pieces of gold—not far from $6,937,000,000—a sum which to us looks more like the result of a vigorous and remarkably successful effort of Eastern imagination, than the sober truth of history. It has been calculated to exceed the whole product of the American gold and silver mines, from the discovery of the continent down to 1803.

The most gorgeous prize was a carpet of silk and gold cloth, sixty cubits square, which decked the floor of a room in the palace. The most exquisite pictures of trees, fruits, and flowers had been wrought in it by a skilful array of costly jewels, and nothing had been left undone to place it beyond the possibility of a rival. Instead of dividing it, like other spoil, and sending Caliph Omar but one-fifth, the army presented him the whole. In his rigid impartiality, however, he ordered it to be cut in fragments and distributed to the chief men of the nation. Of its richness we may judge, from the fact that a piece no larger than a man's hand was afterwards sold for $2,200.

A few more conflicts placed the rest of Persia in their power, and thence they crossed the Oxus, overcame the Turks, conquered the spacious regions between the Oxus, the Jaxartes and the Caspian, imposed upon the inhabitants a tribute of two million pieces of gold, and so spread their fame as to receive overtures of friendship from even the emperor of China.

No sooner had the crown of Persia been laid at his feet, than Omar sent his restless hordes to Egypt,—a land, like Syria, of whose ancient fertility and populousness its present aspect gives us but a faint idea.

Here, as in many other parts of the Eastern empire, the

fierceness of religious controversy had paved the way for the invaders. The Monophysite schism and persecution on the part of the emperor had alienated Egypt from its government. The Jacobites were all ready to accept the alternative of tribute, and become allies of the Arabs. The chief event in the conquest of Egypt was the fall of Alexandria. Founded by the conqueror whose name it bears, and enriched by the Ptolemies, it had been for nearly a thousand years a centre of commerce, art and literature. It was the only point of attack in the whole country that presented any special difficulty. Defended as it was, however, by Grecian arms, as well as by nature and art, the siege was undertaken. The siege lasted fourteen months and cost the besiegers twenty-three thousand lives, when it was ended by a surrender.

An incident connected with it is a good illustration of the quickness of Arab wit. In attacking one of the towers, Amrou, the general, chanced to be taken prisoner by the Greeks, together with one of his chief men, and Werdan his slave. Being questioned in the presence of the governor as to the object of the expedition, he boldly answered in the usual formula, that "they designed to make them either Mussulmans or tributaries before they had done." The tone of the answer convinced the governor that he was a man of considerable rank, and he ordered him to be beheaded. Werdan, however, seized him by the collar, boxed his ears, and scolded him for putting himself forward and prating in the presence of his betters. This changed the governor's opinion of his rank, and he revoked his order, thinking he should get little honor from beheading a menial. The equal tact of a third in the party, who told of an imaginary embassy that was soon to be sent, secured the release of all three. Nor did the governor learn his blunder, till he heard the shout of welcome with which the whole Saracen army greeted their return.

How great a prize was this ancient city, may be judged from the terms in which Amrou announced its capture to Omar: "I have taken the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty; and I shall content myself with observing that it contains four thousand

palaces, four thousand baths, four hundred theatres, or places of amusement, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews."

The city itself was spared as a source of revenue, but the world has ever since had reason to mourn the loss of the vast library it contained. It had been gathered by a long line of princes, having been founded, it would seem—if not by Alexander himself—at least as early as the Ptolemies, whose love of learning is well known, and by whose encouragement the Septuagint is said to have been translated. In the time of Julius Cæsar, it had so increased that a loss of 400,000 volumes by fire had failed to destroy its reputation. Subsequent additions had brought it up to 700,000 volumes, all of which perished by Mohammedan bigotry.

John, the grammarian—a man of great learning—having secured the good offices of Amrou, sent through him a petition to the caliph for the gift of the library—its value being very small in the eyes of the conquerors. The answer of Omar was as follows: "What is contained in the books you mention is either agreeable to what is written in the book of God, or it is not; if it be, then the Koran is sufficient without them; if otherwise, it is fit they should be destroyed." They were accordingly distributed to the keepers of the warm baths in the city for fuel—an ignoble use, most surely, for what would be a priceless treasure to the literary world at the present day.

Gibbon doubts the whole transaction, and especially the vast size and importance of the library, but later and better informed writers have proved that his doubts were groundless.

With the capture of Alexandria, the conquest of Egypt was essentially complete. The acquirement of such a granary was very opportune, Arabia being visited by a famine. Egypt sent to its relief a train of camels, extending in a continuous chain from Memphis to Medina, or over three hundred miles—all loaded down with the surplus products of her fertile soil. It furnished, too, an annual revenue of 4,300,000 pieces of gold.

Not long afterwards, Omar died by assassination at the hands of a Persian slave. Next to that of Mohammed, his reign

may be counted the most illustrious in Saracenic annals. In the ten years it occupied, his armies completed the reduction of Syria—begun by Abu Beker—and conquered the whole of Persia and Egypt, taking, in their various campaigns, some thirty thousand cities and castles, and destroying about four thousand Christian churches.

Though—as Gibbon has justly said—" the uniform ascent of Arabian greatness must be ascribed to the spirit of the nation, rather than the abilities of the chiefs,"—Omar must be credited with no small share of talent and real greatness. The campaigns planned under his direction prove him to have been a general. His executive power was manifest in the energy with which he pushed them forward. Nor can we assign him a low rank as a legislator, when we examine his attempt to meet the conscious wants of the nation, and complete the solidifying process Mohammed had begun. In the fifteenth year of the Hejira, he formed a great muster roll of all believers, in which he purposely " trampled under foot everything valued hitherto as a genealogical distinction." So sweeping and thorough was the work, that he left in being but one of the social distinctions of the Arabs—the only one it was beyond his power to efface—the original and inveterate division into men of Adnan and men of Khattan. As a man, he was marked, like Mohammed and the other early caliphs, by singular freedom from pomp and luxury. His usual food, for instance, was dates, or coarse barley bread and salt, and he was wont to preach in a tattered gown, torn in a dozen places.

The six men he had appointed to choose his successor met without delay. Ali would doubtless have been chosen, had he been willing to accept their condition of binding himself to follow the example of his predecessors. But his haughty spirit could brook no conditions, and he withdrew from the contest. Othman was then chosen caliph.

His reign was short, marked by no military exploit of consequence, except commencing the conquest of Northern Africa, and closed by a violent death at the hands of a mob his own folly had raised, and his own acknowledgment of weakness invited to the attack.

Being now left without a rival, Ali was chosen to the caliphate for which he had so long waited. It proved, however, but a stormy and uncomfortable honor. His reign was marked by convulsions and revolts, by a development of the schism, whose germs we have seen were planted on the day of Mohammed's death, and at last by a successful effort to infringe upon his power.

Ayesha, Mohammed's widow—always an enemy of Ali, and now grown meddlesome and vengeful beyond measure—was the first to stir up a rebellion. She was soon a prisoner, but, through the generosity of Ali, was dismissed unpunished. A more formidable foe was Moawiyah, governor of Syria, whom the caliph tried in vain to subdue, and was compelled to leave in possession of the authority he had usurped, until his own death, by assassination, placed the whole dominion in the rebel's hands.

The caliphate being now assumed in full by Moawiyah, and changed from an elective to a hereditary office, from this point we must date the commencement of the dynasty of the Ommiades.

As to the cause of the revolt that thus changed the character of the government—at no small cost, too, of life, for the loss of Ali was 25,000, that of Moawiyah 45,000 soldiers—it is not enough to refer to the personal hatred of those who had so long barred Ali from the caliphate, and the fierce jealousies between their followers and his. We are inclined, with Amari, to trace it rather to the inherent and quenchless enmity between the men of Adnan, and the men of Khattan. Especially as the pride of the latter had just been wounded by having a secondary place assigned them on the great muster roll of Omar. Men in such a frame of mind are usually ripe for rebellion.

The reign of Moawiyah was not more peaceful than that of those who had gone before him. "It was occupied with little else than deposing chiefs and governors whose loyalty he could not trust, and heaping favors and emoluments on others, whose passions could thus be made subservient to his own interests." Among his opponents, we find the restless, scheming Ayesha.

She did not trouble him long, however. Her end was in keeping with the times. As the Persian writers state it, she was invited to a banquet, where her chair was placed over a deep well or cistern, with a thin, deceptive covering. The moment she took her seat, "she sank to everlasting night." The only foreign expedition of consequence which he executed, was one against Constantinople, in the year 668. The siege was renewed seven summers in succession, and then abandoned. Thirty thousand Moslems fell, and a truce of thirty years was exacted of the survivors, during which they were to pay the Greeks a heavy annual tribute.

Yezzid, the son of Moawiyah, inherited the throne. He, too, was confronted by a rebellion, headed by Hosein, the son of Ali, and grandson of Mohammed. The citizens of Irak, to the number of 140,000, sent him word that they would join his standard, if he would come to them. He came, accordingly, but when almost to Cufa, he found himself betrayed, and left to meet a force of four thousand enemies, with no other aid than his little band of seventy-two. Choosing to stand his ground, he fought till he had seen his last man slain, had had his infant son and nephew killed in his arms, and had himself been wounded in the mouth, as he stooped to drink from the Euphrates. And even then, this dauntless hero kept his foes at bay till forced to yield by over thirty wounds. His head was carried in triumph to Yezzid, who struck it on the mouth. "Alas!" exclaimed an old man present, "on those lips I have seen the lips of the apostle of God." The Persians still observe the day of his death as one of mourning, and make pilgrimages to his grave.

The succeeding caliphs of this dynasty—which held the sceptre till the year 740—were chiefly busy in quelling petty insurrections. In the reign of Walid, however, who ascended the throne in 705, there was a renewal of the foreign conquests so long interrupted by civil war. His armies completed the subjugation of what has since been known as the Barbary States, in Africa, as also a large part of central Africa. For a time the fortress of Centa, on the African side of the Straits of Gibralter, but occupied by Spain, and commanded by Julian, a

Spanish general, held out against them. But it was not long before they were astonished by a proposition from this same Julian—acting under the impulse of revenge for an injury done him by his sovereign—to make his fort a base of operations against Spain itself. The invitation was promptly accepted, and seven thousand men were sent over into Spain, under the command of Tarik. They landed in the year 711 at Gibraltar—a place which still bears the name of the Saracen general—Gebel al Tarik, or Hill of Tarik. Spain was at this time in the hands of the Goths, whose sturdy manhood had degenerated into effeminacy and weakness under the influence of luxury. As might have been expected, their resistance was feeble, and in a few months the invaders stood on the shores of the Bay of Biscay. With the exception of a little district among the mountains, whose inhabitants preserved their liberties and the national name for centuries, the whole country was overrun with a swiftness almost incredible.

After a few years spent in confirming and arranging their Spanish dominions, the Saracens resumed their onward march, under the command of the famous Abderama. Having already crossed the Pyrennees, and taken the province of Burgundy, in 731 he formed the daring project of conquering the rest of France and of Europe. He proceeded at once to carry it into effect. Province after province was desolated, and at length the whole country from the Gibraltar to the Loire—a distance of more than 1000 miles—was subject to the caliph. "The repetition of an equal space would have carried the Saracens to the confines of Poland and the highlands of Scotland. . . . Perhaps the interpretation of the Koran might have become the scholastic divinity of the halls of Oxford and Edinburgh. Our cathedrals might have been supplanted by the gorgeous mosque; and our pulpits employed in demonstrating to a circumcised people the truth of the apostleship and revelations of Mohammed."

From this frightful destiny, Europe was delivered by the valor of Charles Martel. He was at this time "mayor of the palace," an office second to royalty only in name. Hastily gathering an army of Franks and Germans, he gave the enemy bat-

tle somewhere between Tours and Poictiers. After a desperate and bloody conflict, the Moslems were beaten, and retired at night to their camp, exhausted and discouraged. During the night, a mutiny broke out in their own ranks, and the various tribes, each by itself, sought safety in flight. Thus France was saved, if not civilization and Christianity themselves.

This repulse put a final limit to Saracen conquest in this direction. Nor, indeed, was it so rapid afterwards in any, though Sicily, Tartary, European Turkey, and a large part of Hindoostan must be numbered among the subsequent additions. An attack was made on Rome, but proved successful only in giving the Pope and his subjects a thorough fright.

A little later, under the last of the Ommiades, "the Saracen empire extended two hundred days' journey from east to west; and though the long and narrow province of Africa—the sleeve of the robe, as their writers style it—was withdrawn, the solid and compact dominion within the Jaxartes, the Hellespont, and the Indus, would spread on every side to the measure of five months of the march of a caravan in length and four in breadth."

Having reached this point, and meanwhile suffered a severe repulse before Constantinople—occasioned not so much by the valor of the Greeks, as by their use of the famous Greek fire to destroy the fleet of their enemy—the Saracen empire remained awhile nearly or quite stationary, and then, like other mere aggregations, began to crumble. And yet this period of opening decay was, in some respects, the most brilliant of its whole history.

Towards the end of the eighth century, it was split into three distinct and independent sovereignties. The dynasty of the Ommiades was confronted by the Abbassides, or descendants of Abbas, the uncle of Mohammed. The fourteenth and last of the Ommiades, unfortunate in battle, perished at their hands. His relatives, too, were hunted and exterminated, one by one. One of them, however, escaping to Spain, was there proclaimed caliph, and established his throne at Cordova, thus founding the dynasty of the Spanish Ommiades, who governed Spain for more than two hundred and fifty years. The Fati-

mites of Africa and Egypt followed the example of the Spanish rebels, put forward still a third caliph, and claimed him as the only true successor of Mohammed.

The Abbassides, retaining undisputed sway over the Asiatic fragment of the vast empire thus ruptured, chose the banks of the Tigris as the site for a new capital, and built there Bagdad, a city whose splendor has seldom been equalled. The royal palace is said to have been adorned with more than thirty thousand pieces of tapestry, over twelve thousand of which were of silk, embroidered with gold. Nor were these the chief attractions. "Among other spectacles of rare and stupendous luxury, was a tree of gold and silver, spreading into eighteen large branches, on which, and on the lesser boughs, sat a variety of birds made of the same precious metals, as well as the leaves of the tree. While the machinery affected spontaneous motions, the several birds warbled their natural harmony."

Like other dynasties, that of the Abbassides appears to have included men of widely different characters. Some of them were wholly destitute of either ability or influence, especially in the latter half of its dominion, when the power had really departed from its hands, though wealth and luxury still lingered. In earlier days, there was now and then a man of talent and energy, worthy of a king. Such was Haroun al Raschid, the fifth in the series, who commenced his reign in the year 786. A single incident will show his character. The Greeks determined to throw off an annual tribute of 70,000 pieces of gold, which had been imposed a few years before. By way of bravado, the message announcing their decision was accompanied by a present of several fine swords. Haroun smiled, drew his scimitar, cut them in pieces one by one, without apparent effort, or the least turning of his own blade, and then dictated the following epistle to the emperor: "In the name of the most merciful God! Haroun al Raschid, commander of the faithful, to Nicephorus, the Roman dog. I have read thy letter, thou son of an unbelieving mother. Thou shalt not hear—thou shalt see my reply." In the campaign which followed, the Greeks were beaten, several provinces pillaged, and

the annual tribute of the Greek empire increased to 300,000 dinars.

The Ommiades of Spain were quite as noted for their luxury and splendor. Their capital, Cordova, was enriched with a liberal share of the twelve million pieces of gold that annually flowed into the royal treasury. Nothing that art could devise for its adornment was neglected. And when the city proper, with its six hundred mosques, and its vast array of palaces, seemed too narrow a field for the display of royal magnificence, a spot was chosen three miles distant, and the new city, palace, and gardens of Zehra sprung up as if by magic, at a cost of more than fifteen million dollars. "The hall of audience was encrusted with gold and pearls, and a great basin in the centre was surrounded with the curious and costly figures of birds and quadrupeds. In a lofty pavillion of the garden, one of those basins and fountains, so delightful in a sultry climate, was replenished, not with water, but with the purest quicksilver." Nor did the prosperity which centered in the capital, bestow its blessings there alone. The whole country shared it. On the banks of the Guadalquiver alone, there were at one time 12,000 thriving towns and villages.

The Fatimites of Egypt passed through a similar season of luxury and pomp, though less noted in this respect than their rivals.

This time of princely revenues and outward splendor was also the period of Saracen learning. The first caliphs were by no means patrons of literature, as may be judged from the course of Omar in regard to the Alexandrian library. Neither were the first Ommiades. The political convulsions that shook their realm left little time to either them or their subjects for other studies than the interpretation of the Koran. It is said, however, that Moawiah, their founder, was a friend of science, and called around him the most distinguished scholars in the country, thus sowing seed whose harvest should spring up in later and less troublous times. But in the dynasties of which we have just been speaking, there were those who brought new light to the world of letters, and spread the strange glow of Saracenic learning over the darkness of their times.

Amari is disposed to give the Persians credit for this bias of the Abbassides to literature. The revolution which placed them on the throne was essentially Persian, having been plotted in a Persian province, and carried out mainly through the agency of people of that race. "Hence," he says, "the literary glory that made the Abbassides illustrious; for the Persians, attaining under them office at court and throughout the provinces, disseminated science, cultivated it exclusively, brought it into esteem with the caliphs, and, by their example, attracted Mussulmans of all races." Thus far we think his views correct, though somewhat novel. The love of learning was not a plant indigenous to Arabia, but rather one transplanted by Providence, from Persia, as soon as the soil had been prepared for its reception. As for his further statement, that the Arabs as a race shared less than others in the new movement, we think it groundless.

Be this as it may, the Abbassides unquestionably took the lead in the good work. Almansar, the founder of Bagdad, first set the example of attention to astronomy. His grandson, Almamone, carried out the policy thus begun. From childhood, fond of learning, he chose as his companions the most famous Greek, Persian, and Chaldean scholars. After his accession to the throne, "Bagdad became the resort of poets, philosophers, and mathematicians of every country and of every creed." So great was his zeal for collecting books, that he employed the aid of his ambassadors, foreign consuls, and even generals, and hundreds of camels yearly entered the city loaded with volumes of Greek, Hebrew, and Persian literature, all of which were carefully examined, and many of them translated into Arabic. Bagdad had two or three colleges, with vast endowments, and inferior schools almost without number. For several years, it abounded with poets, historians, physicians and astronomers. The influence of the capital was felt in other places, and there were soon schools, academies and libraries in every important town.

From the realm of the Abbassides, this enthusiasm for learning spread rapidly to the other Mussulman dominions. Alexandria had more than twenty schools of philosophy; Cairo boasted

numerous colleges, and even Fez and Morocco had their vast libraries and magnificent resorts of learning.

Spain excelled, however, all the rest in this respect. Cordova, Seville and Granada had each its splendid array of colleges, schools and libraries—one of the latter at Cordova comprising over 400,000 volumes. The studies in their colleges seem to have been grammar, rhetoric, logic, mathematics, astronomy, theology, jurisprudence and poetry. Besides constituting a study by itself, poetry was made a vehicle for other branches, even to grammar and mathematics. Contrary to the ancient spirit of the Arabs, history was cultivated with considerable assiduity. One history of Spain alone was written by six authors in succession, and consumed the labor of one hundred and fifteen years. The chief historians wrote in the fourteenth and fifteenth centuries.

In philosophy and metaphysics the Saracens made great attainments, adopting as their basis the philosophy of Aristotle, of whose works, together with those of Plato, they secured a translation through some of their Christian subjects—they being themselves incompetent to the task, through a strange aversion to the study of the ancient tongues.

The natural sciences were cultivated with great diligence and success. Medicine received particular attention, and many valuable discoveries were made, although dissection was forbidden by religious scruples. As an aid to medicine, botany received some notice, but was not carried far.

They excelled in chemistry, of which, in fact, they seem to have been the real inventors. Alchemy, indeed, had flourished long before, and had furnished the world with some few chemical processes, but there was nothing resembling a true science, till the Saracens called it into being. Their chemistry, it may be added, has transmitted proofs of its vitality even to ourselves, in the terms *alembic, alcohol,* and *alkali.*

As to astronomy, besides making it a mere servant of astrology, they adopted the Ptolemaic system, and of course made little real progress. They went so far, however, as to measure accurately a degree of a great circle of the earth, and determined the annual movement of the equinoxes, and the

length of a solar year. To them we owe the terms, *zenith, azimuth,* and *nadir.*

Besides some other services in mathematics, they "simplified the science by the adoption of the original Indian system of decadic numbers and ciphers, and of the sines in geometry; reduced the trigonometric methods of the Greeks in number; and enlarged, if not invented, algebra."

In agriculture and the working of metals, they showed great care and skill, their proficiency in the latter being proved by the exquisite temper of their famous Damascus blades. They also introduced the manufacture of silk and cotton into Spain, and made the world familiar with the production and use of paper.

"In short," says Crichton, "without exaggerating the labors of the Arabs, it may be said that we are indebted to them, not only for the revival of the exact and physical sciences, but for most of those useful arts and inventions that have wrought so total a change and given so beneficial an impulse to the literature and civilization of Europe."

Saracen science being thus coeval with two or three of the darkest centuries of European literature, and having furnished the sacred fire at which the torch of Western scholars was rekindled, we can but mourn its own decline and ruin. And yet, we might well have expected—so truly was it an offshoot of the national power and glory—that when these went down, the same dark waves would engulf both it and them. And so it was. When the Moguls poured in their savage hordes, and made Bagdad a desolation, and the Spanish disasters, which followed not long after, closed up the second subdivision of the era of dominion, with it the light of Arabic learning went out forever. The nation has still, indeed, a few learned men, mostly grammarians and commentators on the Koran, together with here and there a fourth rate poet, but nothing worthy to bear the name of literature or claim descent from the times of the Abbassides and the Ommiades of Spain.

Quitting the literary history of the Saracens, we will briefly notice their political decline, the causes which produced it, and their subsequent condition. The very brightness of the literary

light among them was really but the phosphorescent gleaming of decay. Unlike what it has been in other countries, it was there, in too great a measure, a mere outgrowth of the luxury which weakens and makes way for final disintegration, even when it charms the most with its ease and splendor. No nation can lay down arms after a long campaign, as did the Arabs, and give themselves up to its bewitching power, with nothing to impel them to vigorous activity, save at the cost of sinking into a premature and powerless old age. And when old age has once fastened upon a nation, and its vigor and vitality are gone, it may be sure its neighbors, instead of revering it the more, will only take advantage of its weakness. So it was with the Saracenic nations, though, in the case of the Abbassides, a worse thing happened than the mere loss of manly energy. As if prompted by some evil genius, they made the first symptoms of that loss an occasion for introducing to their palaces the very power that should take advantage of it, and supplant them. Motassen, the eighth of their number, first trained and trusted a guard of Turkish slaves, brought down from the wild regions of the Northeast. His successors followed his example. It did not take these strangers long to learn the weakness of their masters, and their own ability to use them as a cover of their designs. In fact, under the name of servants, they soon became the real sovereigns, deposing and installing at their pleasure those who were nominally such. Religious dissensions, too, now raged with fierceness, and at one time a sect of heretics actually pillaged Mecca. Besides, the viceroys of distant provinces found themselves, one by one, in a condition to revolt, and assert their independence, till at last the once illustrious dynasty that ruled at Bagdad was scarcely owned as royal beyond its city walls.

Now was the time for foreign inroads. Invited by their brethren already there, the Tartars came and seized on all that was left of either wealth or power. In 1258, the last of the Abbassides was conquered by the Tartar general, Hoolaku, and with him may be said to have closed the history of the Saracens as a military and political power. Their shattered strength had given way forever in their primal and chosen seat,

and though in Spain its last traces did not all die out till the lapse of two more centuries, we can hardly speak again of the Saracens as a nation.

Turning a moment to Spain, we find that the same luxury and folly produced the same legitimate results. The central power daily growing weaker, province after province became an independent sovereignty. But they did not long remain such. Too weak for resistance, one after another was forced to yield to the returning vigor of the Spaniards. Cordova and the rest of Andalusia were captured in 1231. Others fell soon after, and at length the kingdom of Granada—the last to which they clung—was wrested from them by Ferdinand and Isabella, in 1492—thus adding to that year, besides the fame of having opened the Western world to the astonished nations, the almost equal fame of having witnessed the final downfall of a power that had awed all Europe for eight centuries.

Expelled from Sicily and Spain, and overwhelmed and lost in the tide of foes that swept over Syria and Egypt, the Saracens appear henceforth as simple Arabs, confined to their own peninsula, and split up, as before Mohammed, into countless tribes and kingdoms. The chaotic period once more returned, and Arabia is to-day, in all but faith, essentially the same as Mohammed found it—equally powerless, equally independent, and, alas! equally illiterate. Instead of sending out armies to terrify the world, it merely, as of yore, exposes the traveller within its borders to the terrors of its Bedouin robbers. Mecca, as then, is under the dominion of the Hashemites, in the person of descendants of the prophet, their allegiance to the Sultan at Constantinople being merely nominal. The city itself, however, is marked by the superlative ignorance of its citizens, and would long ago have sunk into total insignificance, had it not been for the crowds of pilgrims that still throng its streets, and annually galvanize it into a little temporary life.

One ripple in the monotony of the scene presented for the last three or four centuries, by what was once the nation of the Saracens, deserves a moment's notice before we leave the sub-

ject. In the latter part of the eighteenth and the first part of the nineteenth centuries, the most of Arabia was again united under one government by the Wahabees—a sect of reformers so named from their founder, Abdel Wahab. The strictness of the Mohammedan ritual had become sadly relaxed, and the "most gross, corrupt, and licentious practices had crept in, even to the worship of the holy places, Mecca and Medina." Successful in their efforts to create dislike of such a state of things, and to build themselves up into a powerful sect, the Wahabees at length attracted the attention of the Ottoman government. It undertook to put them down, and was successful after a war of several years' duration. With their overthrow, the temporary bond of union they had formed was broken, and the affairs of Arabia settled down again to their previous dead level. And there we will leave them.

What part this strange power has taken in the world's advancement, how far its influence was salutary, and how far it only served to block the wheels of progress, are questions we shall not venture to decide, but rather leave them as problems, to be solved by others. We have simply endeavored to portray the Saracens as they were. If our humble sketch shall accomplish nothing more, it may well bring a blush to the cheeks of our Christian readers, to mark the zeal and intrepidity of the votaries of a false religion, in comparison with that manifested then and since by the followers of the true.

Art. V.—TWO YEARS OF REPUBLICAN GOVERNMENT.

The trials, responsibilities and acts of the Executive and Congress, during the last two years, will hold a distinguished position in the annals of the Republic, in all future time. They presided at an era in our nation's history. The election of Abraham Lincoln to the Presidency involved a resurrection and a revolution. The ancient, legitimate birthright of the nation had long been buried under the black flood of slavery, and the aim and effect of this election were to roll back this vicious tide, and impart vitality and controlling power to excellent principles of republican liberty. Slavery felt the shock, understood the intent, appealed to the sword, brought untold responsibilities, cares, dangers and duties to the new administration, and ruin upon itself.

Secession gave the new party a working majority in Congress, and abundant work to do. No previous administration had faced anything like the dangers and difficulties that confronted this; and the solicitude, fear and anxiety of the loyal people that these dangers should be mastered was most intense. The responsible officers were mostly new men, and the interests committed to them were so vital, so sacred, that the most hopeful and confiding were painfully anxious, and feared the result of trial. The same feeling also pervaded these same public officers. They saw, appreciated, and trembled before the work committed to their hands. The crisis was upon them, the fate of liberty was pending, and they exclaimed, "Who is sufficient for these things?" and imploringly appealed to the Christian patriots, "Pray for us."

We can only hint at the mighty work before them. Every member, branch, artery, and function of the government had been perverted from its true spirit and constitutional intent, and permeated by the hateful spirit of slavery. For years and years, slavery had been the brazen god, before which every principle, interest and policy was forced to bend. Of course the whole current, life, nature and aim of the republic, as cre-

ated by the revolutionary patriots, was reversed, and depraved. To purge out this poison, to restore the true life of liberty, to influence, to change the whole policy and aim of the nation, and infuse a devotion for human rights into all the functions and operations of this great nation, in the face of a *peaceful* opposition, strong, crafty, cunning and unscrupulous as it was certain to be, was a task demanding a high order of talent, foresight, administrative and constructive skill, and resolute, well-poised executive ability. But to do this work in opposition to all of this partisan craft, and then face the most tremendous rebellion the world ever knew, was the unexpected task of the hour, and they could not escape it.

Secession opened the discussion of fundamental principles of our Federal Union, new and difficult questions came up, and could not be set aside, a policy must be chosen, vital doctrines must be settled, novel and important principles were to be established, and complicated difficulties disposed of. The extent and limitations of the powers of the General Government; the rights of the States; the war power as against rebel States and rebel citizens; the right of secession, and the right and duty of coercion; the power of the Executive; his relations to Congress, to the courts, to the people, and many other vital principles involved in our federal system, came up in new forms, and exacted a settlement that should stand as law, and just and safe to liberty, in all future trials of the Republic. Were our rulers equal to the task? Had they the talent, the wisdom to canvass this vast field and evolve the truth?

An army, navy, millions, and berhaps billions, of money, and all the machinery of a tremendous war, on proportions unknown to modern nations, were to be created, and all the laws and regulations incident to this work, constructed and wisely adapted to this new and complicated situation; all of which required great industry, large experience, extensive learning, and sound judgment, to render the resources of the nation available, and direct these vast concerns without utter confusion and general ruin. They found the nation without money, credit, or material for defence, and no means at hand, or plan

to get means, to meet the fearful exigency which confronted them. If it required strong men to conduct the government in ordinary peaceful times, what class of men was essential to avert disgrace and destruction now? Could the ship of state be directed and saved in this exigency without the first order of talent and executive power?

We entered upon the trial of skill with fear and trembling. The most hopeful felt a stifling dread of failure; and the distrustful annoyed the world with their croakings; while the enemies of the new administration confidently gloated over the disgrace which they regarded as certain to befall it. The trial has been severe, the difficulties have been greater than any one expected, and the skill with which they have been met is now a matter of history. There have been loud complaints, bitter criticisms, emphatic condemnations, but this proves nothing. The wisest and best men of all generations have been most abused by contemporaries, and the *heroes* of history were generally *martyrs* in their own day and generation. The wiser and better the measures, the more violent and bitter the opposition of certain base elements which always abound in society. By their works we must judge them They must be honored or condemned, according as they have done well or foolishly; served and blessed the nation by just and honorable means, or sacrificed humanity and the nation, either in their weakness or wickedness.

The tide of events has rushed rapidly along; we have lived a century in two years; the work which has been done is wonderful; the seed time and harvest have come close together; the doctrines, policy, skill, and the consequences of the new administration already appear, and the public verdict is made up. A few continue to croak, but the solid sense of the nation decides that Congress and the Executive officers of the government have met the crisis with singular ability, industry, loyalty to liberty and justice, and comprehensive statesmanship. Mistakes and blunders have occurred. The contrary would have been a miracle. But upon the whole the nation and the world may well hold thanksgivings, that men so able and true were placed in power at this perilous and important crisis. It

is not with a shadow of party bias that we write these convictions, but standing at the point where acts are valued alone for their service to humanity, we thus judge, and gratefully record our conviction and gratitude that God did peculiarly bless this nation by giving us such a class of rulers in this time of trial and danger.

The wise legislation of the Thirty-seventh Congress will ever constitute an epoch in the nation's history. But what they said and did at Washington is attributable, perhaps, quite as much to the central idea, the generic principle, which inspired them, as to any other cause. Indeed, had the old despotic ideas which were so long dominant among those in power, actuated the recent Congress, the measures which they did adopt would have been impossible, while partial, selfish, discreditable measures would have been inevitable. But inspired by love of liberty and reverence for the inalienable rights of humanity, they could not easily fail to act wisely, justly, and for the weal of all the people. Under the old ideas, the new administration must have utterly broken down in disgrace; the crisis was such that honor and success were impossible without radical reform in the principles of action; and the influence of the old order of things has all the time been the most dangerous enemy with which our rulers have had to contend. This has acted like a break, a tormenting drag, upon the efforts of the party in power.

A brief review of the acts which became laws during the Thirty-Seventh Congress, excites surprise at their number and magnitude. Never before were so many acts, so weighty, involving such immense and general interests, bearing so gravely upon the welfare of the nation in its future history, and upon the welfare of humanity at large, matured and passed by any one Congress. We can do no more than briefly allude to them in this paper.

The special session of this Congress was concerned mostly with provisions to suppress the rebellion. It has been charged that they did not appreciate the magnitude of the work before them. That may be, to some extent, true. The leaders of the rebellion confess that they did not expect a war of such

large proportions. But our public servants so fully comprehended the work before them as to provide for an army of five hundred thousand men, and an expense of four hundred millions of dollars. This was certainly a bold beginning for men who never had thought of an army in this republic exceeding fifty thousand men.

By this Congress the tariff was adjusted so as to increase the revenue, loans were authorized, and treasury notes were likewise provided for the public exigency.

In adjusting the tariff, a new order of things obtained. The doctrine that home industry should be exposed to the sharp competition of foreigners was eschewed, and home protection fully inaugurated. The doctrine of free trade is specious, but fallacious. Neither patriotism nor philanthropy is served by it. It is no permanent benefit to the world, but a positive loss, for a people to waste their means in dealing with a distant market, when, by a moderate investment in their own country, they can increase production and bring the market near their homes, and save the expense of transportation. Protection is wise and just, because it induces a people to develop the wealth of nature, and thus add to the riches of the world; it saves the waste of transportation, and adds to the force of production; it remits the tax of transportation, and accumulates that per cent. for use in production; and in the end, of course, cheapens production, and multiplies the wealth of the world. This is the policy under which we now live, and by which we are sure to prosper; the old policy is set aside, and will no longer seal our iron mines, and prohibit many forms of creative industry.

An act more particularly to be credited to the President and Senate, deserves mention here. The slave-trade had long been more than winked at by our government, to our guilt and shame. But the new officers improved the first months of power to strike a death-blow at that traffic, and earnestly set this nation in opposition to its continuance. It was a day of glory to this nation when that deed was done. Every true-hearted man breathed freer and happier. The stifling sense of a crooked, hypocritical, selfish, cruel policy, was removed, and we could look the world in the face, and claim credit for

honesty, and love of justice and humanity, in our treaties respecting this crime.

Much time, study and discussion had formerly been devoted by statesmen to discover how slavery might be allowed to curse all the territories of the nation. Various theories have been invented, the power of Congress over the question has been denied, the guaranty of the Constitution that slavery may go where it will in our national domain, asserted, and many other devices invented to open the door for its unlimited extension.

The late Congress returned to the sacred doctrines of the Declaration of Independence; all the sophistry of modern times vanished like mist before the sunlight; a law was passed forever prohibiting slavery in any and all territories now possessed, or that may be possessed, in the future, by the nation; this law assumes and asserts that liberty is the normal state of man; that slavery is unlawful, a violation of the laws of nature, and of the Constitution, and impossible in all the territories under the exclusive jurisdiction of Congress. Henceforth, liberty has the advantage, the law protects it, as it ought to; the thin pretence that if liberty is a natural right and God's decree, Congress need not reënact it, is dissipated, common sense and justice prevail; civil law and the Divine law agree; Congress decrees what nature demands, and liberty is forever to hold the sceptre in our vast territorial domain.

The theory of our government involves the right of the people to enter upon, own and cultivate, the unoccupied lands within the national boundaries. All aristocratic governments assume that the sovereign *owns* the soil, and may grant, give, or sell it, or refuse to sell, at pleasure, while our government holds the land only as a trustee, and is in duty bound to dispose of it for the good of those who wish to cultivate. The old antagonism between despotism and freedom shows itself here. One claims that all rights subsist in the ruler, and are given to the people as a grace, a donation, not as a right; while we hold that all rights are in the people, and rulers are only trustees, agents, servants, chosen to guard, protect, and administer those rights for the general good. Hence the

friends of human rights, the true republicans, have contended that the public lands should be given to actual settlers, and kept from the grasp of monopolies and speculators; but the despotic, the slavery element, true to its ancient hatred of popular rights, has always opposed the gift of land to the landless, and favored land monopolies.

The last Congress ordained that landless men or women may enter upon, cultivate, and own a portion of any unoccupied lands, by merely paying to the government the expense of surveying and administering as trustee. This is the first legal, practical assertion of man's right to the earth, since God gave it to him by special grant. Governments have heretofore usurped the right to the soil, which God at the beginning gave to all men. Our organic law declares the inalienable rights of man, but until now this important feature of these rights with which God has endowed him, has been opposed, denied, and its friends have before utterly failed to secure its recognition in law. But now the right is asserted in the form of law, man may obey the command of his Maker, "cultivate and subdue the earth," without paying a tax to usurpers; our government no longer acts as a tyrant, as the owner and disposer of human rights, but as guardian and protector of those rights; and every person is now warranted a home, a portion of this earth that he can call his own, if he chooses to occupy and cultivate it. This is one step, and an important one, in advance of anything in our former legislation, or that of any other people. For this wise and beneficent act, we are indebted to the influence of the dominant idea which the party in power represents. Standing up for *human rights,* this act was inevitable by the law of affinity; having the key note, the entire staff of harmony is naturally filled.

Local jealousies, hatred of freedom, and fear of its rapid growth; selfish, narrow, triangular politics, have long defeated the project of a railroad to the Pacific. Mean and false theories, motives and thoughts, inspire others like them, while noble purposes and deeds, and magnanimous undertakings, give courage and a relish for other deeds of like spirit and nature. The last Congress were elevated by their own noble deeds, fit-

ted for and inspired to undertake and complete enterprises of vast dimensions. Notwithstanding the tremendous burdens growing out of the war, they found time to digest, perfect and pass the bill for the construction of the greatest of all railroads yet projected, and one that is actually sublime and far-reaching in its effect upon the commerce and civilization of the world.

Many have scornfully asked: "Where are your strong men? Where are your Clay and Webster? Where your evidence of talent in the Thirty-seventh Congress?" If great and useful acts are any evidence of the ability of a Congress, the Thirty-seventh outshines all others in talent and industry. What Congress, since the formation of the government, has matured and passed so many important and wise measures as this? The Pacific Railroad Bill itself is enough to immortalize any Congress, were it not found in company with so many other measures equally grand and excellent.

The heart of every true Democrat has burned with indignation and shame, that the capital of the republic was accursed with slavery, and the lie given to our declaration of liberty, by the laws and practices of our own government. Prayers, protests, appeals to former Congresses, have availed nothing. President, Senate, and Assembly have unitedly and separately opposed liberty in the District of Columbia. But at last the right men hold the seats of power, and freedom is proclaimed, the crying shame is wiped away. Are not those men who made Washington a free city, who swept slavery from our national capital, worthy of immortal honor? Their names deserve to be cherished reverently, and shall be cherished so long as America is the "land of the free." What a burden that one act of emancipation lifted from the hearts of philanthropists and friends of freedom the world over? It shall be written: THE THIRTY-SEVENTH CONGRESS DECREED LIBERTY TO ALL MEN IN THE CAPITAL OF THE GREAT REPUBLIC; and that shall secure to them immortal honor.

Radicals and conservatives have bitterly assailed the President and Congress for their course upon the slavery question. Perhaps they have not pursued the wisest and best possible policy; perhaps others might have bettered the case; but a

candid review of the two years of their service that have now passed, ought to satisfy all parties that they have endeavored conscientiously to act under and within the provisions of the Constitution; to by all means save the nation from destruction; and to give to liberty every advantage that the circumstances would permit. The laws confiscating rebel property were inspired by love of liberty, hatred of rebellion, desire to save the nation, and were modified by reverence for the provisions of the Constitution. The acts touching the return of escaped slaves, the disposal of the slaves of rebels, the employment of fugitives in the army, and their enrollment as soliers, and the Proclamation of Freedom to all slaves in rebel States, have the same characteristics, and reveal great respect to the Constitution, and zeal for the liberty of all men. The situation was one of serious difficulty, requiring deep study, perception of numerous impediments, such as prejudice, self-interest, partisan jealousy, legal technicalities; and skill to manage, control and placate these elements, without detriment to human rights, and the safety of the nation, is no ordinary endowment.

Whoever might have done better under the circumstances, we are certain that such officers as had previously been in power, would have done infinitely worse, for the very good reason that they occupied a wrong stand-point, acted from wrong principles, lacked the genuine love of liberty. And when time has transpired for results to appear, the measures touching the slaves of rebels will, no doubt, be generally approved as just, politic and able. One thing is already certain, that these measures cost immense study, careful thought, and were prompted by noble patriotism, love of the Union, of justice and liberty, and have been largely serviceable in strengthening the government at home and abroad, and in weakening the rebellion. They have enlisted the approval and sympathy of the noblest elements of all nations, and secured their prayers and best wishes for our success against this slaveholders' rebellion; they have made intervention so difficult and dangerous that no foreign government dare undertake it; they place the Union unequivocally on the side of justice, and give it the

advantage of a settled policy, that God and all good men heartily approve.

Money makes the sinews of war. Brave men, who face danger without fear, who will fight with desperate courage, cannot endure the power of hunger and nakedness, and must be supplied with the munitions of war. When the rebellion began, the government was literally bankrupt; there was no money in the treasury, and credit was so low that none could be borrowed except at ruinous discount. To provide funds, to raise hundreds of millions of dollars yearly, was no trifling task. Every department of the government was concerned in this matter; and the fact that the credit of the treasury has been kept good, better than it stood before the rebellion, and is still strong and growing stronger, shows that our public servants have worked with great energy and singular ability in this department of their labors. Those are no ordinary men who have had these interests in charge. Financiers at home and in the old world are astonished at the skill with which this whole matter has been managed. The difficulties were formidable, the dangers portentous, but the Secretary, and the Committees of Congress, proved equal to the occasion, have improved confidence, and supplied funds in abundance to meet the extraordinary demands.

The Internal Tax Law is the fruit of great labor, and bears marks of profound ability and extensive knowledge. The measure is a novelty in this country; the examples of other countries were of little value to us in the construction of a tax law; our situation is peculiar, to construct a tax law by which hundreds of millions would flow into the treasury, and that would be acceptable to the people, was regarded by many as impossible. But the wisdom of Congress and the patriotism of the people have triumphed. Amendments and improvements in the law are possible and are demanded; but we point to the act and its success, and to the successful management of the entire financial concerns of the nation, as proof that we were exceedingly fortunate in having such men, to whom these interests were committed.

But the great measure of finance which promises the largest

benefits, and excites the warmest admiration, is the provision for national banking. Every one has felt the absurdity and burden of having a thousand or two kinds of currency in one nation; and profound scholars in finance have studied and labored to produce a uniform system, that would not prove a dangerous monopoly, nor an unsafe medium of exchange; but until now no satisfactory solution has been reached. At last the nation can cry, "Eureka," the solution is discovered. It really appears as if the law of the last Congress could not fail of meeting the great want of the people in this case, in a way that obviates the evils which have proved fatal to every other system which has ever been tried or suggested. This law cannot fail to mark an era in the finances of the nation; it is a tower of strength, giving stability and regularity to our money matters, and must also yield many incidental benefits of great value. It will give us a currency that is as secure as our government itself; and of uniform value in every part of the land; it can never be used for political or partisan purposes; every section of the country and class of people are equally entitled to enjoy its provisions, (for the people will undoubtedly prefer it to any other,) it will push all unsound currency from circulation; the amount put into circulation is carefully limited to the amount of public stocks deposited for security, so that the bills must be perfectly safe; it will relieve the people from the loss of discount, and the shave of brokers on uncurrent money; it will render counterfeiting practically impossible, as all the bills of the same denomination are to be alike, and the people will soon become so familiar with them as to detect counterfeits at sight; and it binds the whole nation together in common interest; for when all the money in circulation is based upon United States stocks, all will be pecuniarily interested to sustain and defend the Union; whatever militates against the stability or credit of the Union, will strike at the personal interests of every man who holds a dollar of the money issued by these national banks. Thanks for such a law.

That any laws may be useful to us, we must have a country; if rebellion ruins the Union, then all our legislation is in vain. The President, Secretaries, and members of Congress

appreciate this fact, and have resolutely, by legislation and execution, determined by all means to save the Union. For this purpose, what untold efforts have been made to create, organize, furnish, command, and protect, a great army and navy. For the present the impatient and inconsiderate may grumble and complain that little has been done, but the future generations will review what has been done during the two years past with wonder and admiration. What the President has done, what Congress has done, what the heads of departments have done, cannot be easily narrated; they have performed wonders, and we are surprised that, doing so much, they have done it so well. How well have they provided food and clothing and pay for the soldiers! How generously provided for the sick, the wounded, the relatives of the slain! On what a stupendous scale have they conducted all of the affairs of the war! Mistakes and blunders have occurred; they were inevitable; who would have made fewer of them? It is easy to find fault; it is difficult to better the task; we can more easily see errors in the past, than avoid them ourselves in the future.

The Militia Law is characterized by great earnestness to save the Union, by tender regard for the poor, the dependent, the aged and infirm. Partizans have raised an outcry against it, but having studied it as a philanthropist, a lover of liberty, and a patriot, we conclude that no other militia, or military law, that has ever been placed upon the statute book in this nation, or any other, compares with this in its equity, regard for the helpless and dependent, and the wisdom of its provisions generally. This law is a promise that the rebellion will be suppressed, the Union preserved, and all the wise and excellent laws and institutions of our country prove a lasting benefit to us and our children.

Our sketch of the measures which have characterized the government during the last two years, is brief of necessity; but it shows the animus and ability of the men in power. Do any insinuate that nothing has been done? that weakness and fanaticism have held the reins of government? that the nation was unfortunate in the man at the helm? Ask them to review the work of two years, and compare it with what any former ad-

ministration, or any other government on earth, ever did in the same time, and then decide. Has nothing been done? Have no laws of great importance been matured and passed? Have not hundreds of thousands of men been marshalled and converted into well-trained armies? Has not a mighty navy been created? Have not hundreds of millions of money been raised to pay the expenses of this tremendous war? Have not mighty battles been fought? Forts, cities and States been taken from the rebels by sword and gun? Have not the army and navy gained great conquests, held all they have gained, and been constantly gaining more? Have not the opposition, complaints, poisonous criticisms, and false accusations of political demagogues been endured with patience, and the work of saving the country pressed forward, in spite of this ingenious and tormenting opposition? Has not the government labored with ceaseless zeal, and oneness of purpose, to save the Union? Has it not sought for the best officers to command the armies, and to serve in civil stations, irrespective of party, and never abated one jot or tittle of effort, because of disappointment in the character of the men selected, or on account of the failure of plans laid with care and great expense of labor and material? Has it not done more for the lasting good of the nation, in the passage of civil acts of stupendous importance, than any other Congress since the foundation of the government?

The genius of our institutions is peculiar. We call men from the various industries of life, to conduct the vast affairs of the nation, for which they have never been trained by long experience, as in aristocratic governments. Of course the work to them is new, the ways and means must be studied and learned, and the parties must labor under great disadvantages for a time. When, however, all is peaceful, and the machinery runs on in its usual course, this embarrassment is soon overcome. But when war, civil war, of formidable proportions, bursts suddenly upon the nation, when all the power of the nation is to be developed and marshalled into service on an immense scale, how are lawyers, and merchants, and common citizens to fill the seats of power and guide the ship of state? We have seen how they may do it. The practicability, the wisdom, the safety

of our institutions and form of government are vindicated; citizen rulers, with popular support, have proved equal to the most trying crisis.

It is true that the rebellion is not quelled; disasters and disappointments have befallen our armies to some extent. But this should excite no surprise. The wonder is, that we have achieved what we have. Could the South have invaded the North with the same success? Why have they not done it? Why could they not do it? We have made progress against them; they are more and more closely and severely pressed; if we make the same progress in the year to come as we have made during the two years past, the South must submit to the Constitution against which they have rebelled. And yet some say that the war has not been wisely nor vigorously prosecuted; that the government has proved incompetent. If the rebels had made anything like the same progress against us, would these croakers have judged them incompetent? Had they ever held their own on their own territory, would they thus judge them? Do they not even now award them great skill, bravery, strategic power, in conducting their cause? Why do they praise Davis & Co. and sneer at Lincoln & Co.? Why is it said that the rebel government is managed by the abler man? We can imagine only two causes for such assertions: Impatient, ignorant zeal for the Union may cause some to do injustice to those in power. Positive sympathy for the rebellion, no doubt, does inspire most of these damaging complaints. But facts will outlive their unpatriotic criticisms, and these vindicate the government as wise to legislate, resolute, discreet, and honest in executing; as conscientiously patriotic, and determined by all means to save the nation, and *competent* to marshal and direct the resources of the nation so as to accomplish the herculean task; as far-seeing and statesmanlike in policy, enacting laws for the lasting good of the whole nation, rather than in the interests of a section or party; as devoted to justice, human rights, the weal of humanity, and thus, by their acts, setting the Republic before the world as a model of Christian civilization. Such rulers God will bless and posterity will honor.

Art. VI.—CONTEMPORARY LITERATURE.

The Life of our Lord upon the Earth, Considered in its Historical, Chronological, and Geographical Relations. By Samuel J. Andrews. New York: Charles Scribner. 1862.

[This and several of the following notices were unexpectedly crowded out of the last number.]

Strauss, when he wrote the Life of Jesus for the purpose of promoting infidelity, was the occasion of blessings to the church, of which he little dreamed, and which he desired less. Since the publication of that book by Strauss, the history of Jesus has become the study of the church more than it had been before since the first centuries of the Christian era. Neander soon put to press his excellent work, "The Life of Christ," a work that ought to have more readers in this country. More recently, "The Life of Christ," by Elicott, of England, has appeared. This book, on the same subject, by Andrews, is not too late to have many excellent points peculiar to itself, as well as to go over the whole ground with ability, and with profit even, to those familiar with the other works named, and others that might be named.

Lectures on the Science of Language, Delivered at the Royal Institution of Great Britain, in April, May and June, 1861. By Mux Muler, M. A., Fellow of All Souls' College, Oxford: Corresponding Member of the Imperial Institute of France. From the Second London Edition, Revised. New York: Charles Scribner. 1862.

This is one of the most remarkable and valuable books of our times. The investigations in the department of study to which it is devoted have already done much to throw light upon one of the most difficult portions of Genesis, in relation to the confounding of languages. Enough has been done to show that the more rigid the investigations, the more the Bible appears to be a book, in that part so often ridiculed, possessing more than human wisdom. There is no class of persons who can read at all but may be profited by this work. It will be a decided defect in every literary man's library to be without it; to the preacher who means to do his whole duty in these times, it is absolutely indispensable. What shall we say more: We urge the benevolent persons who make presents to pastors, to be sure to include this book among the things which are certain to make glad the heart of the receiver.

Praying and Working; Being an account of what Men can do when in earnest. By Rev. William Fleming Stevenson, Dublin. New York: Robert Carter & Brothers. 1863.

We have here an account of John, Immanuel Wichern, Theodore Fliedner, John Evangelist Gossner, and Louis Harms, in their wonderful works done by the faith of the Lord Jesus in building up his kingdom. The book is, in the main, made up of interesting details, showing how these men have founded schools and hospitals, and various other humane institutions. We know of no other account of missionary operations so cheering and stimulat-

ing to the believer. If these characters had been described in a work of imagination, they would have been everywhere criticised as out of the range of possibilities. Unnatural characters they would have been called. He that reads this description will be constrained to say that they acted under the guidance of supernatural wisdom.

THE RISEN REDEEMER: The Gospel History from the Resurrection to the Day of Pentecost. By F. W. Krummacher, D. D., Author of "Elijah the Tishbite," Translated by John T. Betts, with the sanction of the Author. New York: Robert Carter & Brothers. 1863.

To those who have read "The Suffering Saviour," and "The Tishbite," the name of Krummacher is enough to recommend anything he writes, especially upon "The Risen Saviour." "The Suffering Saviour" is one of the few books which we read over and over, and we most gladly welcome "The Risen Saviour" as the fitting sequel of the former. We opened the book with eagerness, and can say we have not been disappointed in our anticipated feast.

"The Last Day of our Lord's Passion, by Rev. William Hanna, LL. D., Author of the Life of Dr. Chalmers," from the same House, is a volume from an able pen, and very welcome to those interested in "The Suffering Saviour." These are for laymen not less than for preachers, and it will be a good day for the church when this class of books shall be more generally read by both.

A PRESENT HEAVEN. Addressed to a Friend. By the Author of the "Patience of Hope." Boston: Ticknor & Fields. 1863. 12mo., pp. 172.

This little volume presents an admirable discussion of such questions, pertaining to Christian experience, as will always interest earnest minds, and awaken the emotion of devout hearts. In a way that is both calm and reverential, it brings home the vital truths of religion to the understanding and affections of the reader, and invests with freshness and reality the truths which all Christians endorse and very few realize. Its tone is eminently healthy, the faith which inspired it is both vigorous and child-like, and few could read it in the right spirit without finding the shadows that fall on the pathway of the Christian life disappearing, and in their place would come a serener light, and a balmier air. It rises above all controversy, but it will do much to scatter doubts; it stirs no mere enthusiasm, but it will not fail to help many a soul to endure as seeing Him who is invisible.

THE CANOE AND THE SADDLE. Adventures among the Northwestern Rivers and Forests; and Isthmiana. By Theodore Winthrop, etc. Boston: Ticknor & Fields. 1863. 12mo., pp. 375.

Winthrop has won a place in our temple of letters, as well as in the annals of our patriotism. One after another of his works, left in manuscript, are finding the light, and his readers are numbered by thousands. Of him and his style we have already spoken. The present volume is chiefly devoted to an ac-

count of a brief experience among the Indians of the Northwest. It exhibits the same love of nature, the same elasticity of spirits, the same keen perception of the ludicrous aspects of life, the same independent style of thinking and speaking, the same appreciation of manliness and scorn of meanness and cant, which have marked all his previous works. His books exhibit great mental activity, and indicate the existence of the elements of unusual vigor and power. The present volume has interested us less than one or two of its predecessors,—partly, perhaps, because he is no more a stranger, but speaks to us with what is now a familiar voice. Still, few readers who commence the work will lay down the volume until it is thoroughly read.

THE STORY OF THE GUARD: A Chronicle of the War. By Jesse Benton Fremont. Boston: Ticknor & Fields. 1863. 12mo., pp. 227.

The "Body-Guard" of Gen. Fremont has had a history in the progress of this war. Its brilliant dash, under Zagonyi, upon the rebel forces at Springfield, Missouri, awoke an enthusiasm throughout the whole loyal North. The treatment which both the General and his Body-Guard met at the hands of the military authorities is differently judged, and probably only partially understood by the public. But Jesse Fremont has very great confidence that she understands the merits of the case, and, as might be supposed, she has very definite opinions, which find expression in the most positive and unequivocal way. It is a woman's book, written from a heart full of the sense of wrong done to those dear to her, and resolute to vindicate the injured. She is not a smooth nor an accurate writer, but there is no lack of vigor, intensity, or pluck. It is a valuable chapter contributed to the true history of our great struggle, yet to be written. The Hungarian-English of Zagonyi is preserved in his letters, which are here freely inserted, and they serve in an admirable way to give us an insight into the character of the man and the movements; and the correspondence of the General, unstudied, simple and often descending to little details, presents him and his work in the Department of the West in an eminently favorable light. The truth respecting Fremont will probably come out in time, and he will be assigned his true position among the significant men of this period. The profits of the book go to aid the families of the Guard, many of whom have been left destitute by the calamities of the war.

THE POEMS of Adelaide A. Proctor. (Blue and Gold.) Boston: Ticknor & Fields. 1863.

There are none among this large number of poems, on miscellaneous topics, that are worthless or poor; many of them are marked by smoothness of versification, elevation of sentiment, and delicacy and beauty of expression; while a few are the fruits of a true poetic genius. She is happiest in dealing with sacred themes; while her method of handling them often seems to show decided Romish proclivities, if not a thorough devotion to the creed and ceremonialism of the Catholic church. But it is a pleasant little volume, full of the sweetness of a devout and musical soul.

THE PENTATEUCH AND THE BOOK OF JOSHUA Critically Examined by the Right Rev. John William Colenso, D. D., Bishop of Natal. D. Appleton & Co. New York: 1863. (Bailey & Noyes, Portland, Maine.)

We gave so much space to the bishop in our last issue, that we need only say that there is nothing in this book nor the position of the man, as indicated by his titles, to one who has become acquainted with the rash and weak statements which so abound in the former volume of this infidel author. The more one reads his books, the more one loses confidence in his candor.

THE GENTLE SKEPTIC; Or Essays and Conversations of a Country Justice on the Authenticity and Truthfulness of the Old Testament Records. Edited by the Rev. C. Walworth. D. Appleton & Co. 1863. (Bailey & Noyes, Portland, Maine.)

This is a decidedly able book. Though undesigned, it replies satisfactorily to many of the objections of Colenso and other infidels. The author shows, in some parts, his papal prejudices and weaknesses; in others, he ventures upon untenable and latitudinarian grounds, but it is not only, on the whole, able, but on some important points is decidedly original, and contributes more than most books on these topics to the valuable knowledge of mankind.

ON THE ORIGIN OF SPECIES: Or, the Causes of the Phenomena of Organic Nature. A Course of Six Lectures to Working Men. By Thomas H. Huxley, F. R. S., F. L. S., Professor of Natural History in the Jermyn Street School of Mines. New York: D. Appleton & Co. 1863. (Bailey & Noyes, Portland, Maine.)

This little volume is intended chiefly to give a popular statement of Darwin's theory of the "Origin of Species," and regarded in this light, is a success to be admired. In brief space, and in language intelligible to the common reader, much valuable information on several branches of Natural History, and on Geology, is communicated. The author, though so scientific, shows himself subject to prejudices against Divine Revelation; all readers in these days have need to distinguish between oysters and their shells.

PARISH PAPERS. By Norman Macleod, D. D., one of Her Majesty's Chaplains, Author of "Wee Davie," "The Gold Thread." New York: Robert Carter & Brothers. 1863.

The freshness and vigor of these "papers" will not fail to commend them to all, especially to preachers. "What is Christianity? Who was Jesus Christ? What can we believe if we do not thus believe in Jesus? What if Christianity is not true?" are the questions answered in the first chapter, entitled, "Thoughts upon Christianity." "Thoughts upon the Final Judgment," is the second, of which "The Judge," "Who are to be judged?" "The Books shall be opened," and "Results of Judgment," mark the divisions. Next he speaks of "Our Future Life," "In Heaven," physical, intellectual, devotional, social, active; "Of Future Punishment;" "What after Death;" "Moments in Life;" "Laborers together with God;" "Of Revivals," their need and objections to them; "The Christian congregation;" "Cure for Schism;" "The Union of Man with Man;" "Progress of Mis-

sions;" "The Mystery of Sorrow;" "The Beginning of a Year;" "Advices on entering a New Year." "The Close of the Year." Old themes truly, but they are, for the most part, put in a clear and striking light. No one who is obliged often to speak publicly on these themes, need be told how desirable and difficult it is to find anything new upon them.

MADGE: Or Night and Morning. By H. G. B. New York: D. Appleton & Co. 1863. (Bailey & Noyes, Portland, Maine.)

One of the most chaste, natural and interesting works of imagination we have fallen in with for a long time. The little daughter of a drunken father, bequeathed to the poor house by the widowed mother, who had been brought up in opulence, finds herself cruelly dealt with by the avaricious woman to whom she was bound. She is encouraged to read and to hope by the good pastor and his wife. At length she becomes a factory girl, and then a student, and then, of course, the happy wife of a worthy young man—the son of the avaricious mother who, not repenting, died in despair.

In this novel, the progress of public sentiment against slavery—one good result of the war—is plainly seen. Two or three years ago, this book would have shaded off in a very different direction from what it now does. The New England poor-house would have been worse than the slave-pen, and such like, to the end of the chapter.

THE NEW AMERICAN CYCLOPÆDIA: A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. XVI. V—Zwirner. With a Supplement. New York: D. Appleton & Co. 1863. (Bailey & Noyes, Portland, Maine.)

Five years ago the first volume of this Cyclopædia appeared, and, notwithstanding commercial revulsions and civil war, we have the last volume at the appointed time. In addition to this, we have, from the same House, two volumes of an Annual Cyclopædia of rare value, and which hereafter may be regarded as a sort of continuation of the Cyclopædia itself. This great work is a library in itself, and regarded as such, it is pecuniarily the best possible outlay. The same amount of money will not go so far in any other way, either in quantity or quality, to say nothing of the completeness. It should be one of the first works procured in all public libraries.

The leading articles are thorough, and most of them singularly complete. A goodly number of the best writers of our country have been employed upon it. The lamented William Law Symond, who gave great promise, and who had accomplished so much though he died so young, it seems had prepared an article on Wordsworth, which appears in this volume. We are glad to see his work in this closing volume. It is grateful to the feelings.

In the supplement are articles on several of the battles in the present war, as Antietam, Ball's Bluff, Baton Rouge, Bull Run, Cedar Mountain, Corinth, &c. The campaign of Chickahominy receives quite an extended notice, and, indeed, we may say that the supplement is, in the main, concerned with persons and scenes connected with the war.

We congratulate editors and publishers, for the sake of the literature of our country, upon their successful completion of the New American Cyclopædia.

THE ASTRONOMY OF THE BIBLE. By O. M. Mitchell, LL. D., formerly Director of the Cincinnati and Dudley Observatories; Author of "Planetary and Stellar Worlds," and "Popular Astronomy;" Late Major-General of United States Volunteers. With a Biographical Sketch. New York: Blakeman & Mason. 1863.

We were permitted to listen to a goodly portion of this Course of Lectures in New York, as they fell from the lips of their lamented author. Upon looking them over in print, we are pleased to find the popular language and illustrations are happily preserved. Though the lectures deal with the most sublime themes, the author, by his wonderful gifts, had the power to bring them down to the comprehension of those least accustomed to read and think.

The course consists of seven lectures. The first, "Astronomical Evidences of the Being of a God." This would make an excellent introduction to a treatise upon Natural Theology. It would seem impossible for any one to rise from its perusal without a profound sense of the Divine presence.

Lecture second, "The God of the Universe is Jehovah." This lecture treats of the unity, omnipotence, omniscience, eternity and omnipresence of Jehovah, showing that the deductions of science completely accord with the doctrines of the Bible.

Lecture third is upon "The Cosmogony as Revealed by the Present State of Astronomy," and the next upon "The Mosaic account of Creation, compared with the Cosmogony of the Universe, as Revealed in the actual condition of Astronomy." These are followed by the three following: "An Examination of the Astronomical Allusions in the Book of Job," "The Astronomical Miracles of the Bible Miracles of Power," and "The Language of the Bible."

The lamented author being dead, yet speaketh for the cause of science, of patriotism and of the Christian religion. It would have been no small benefaction if the whole life of the author had produced but this single volume; but how much greater that, by his noble life, he introduces it to the attention of millions, all of them to be made better for this world and the next, at least so many as read it.

THE EVIDENCE AS TO MAN'S PLACE IN NATURE. By Thomas H. Huxley, F. R. S., F. L. S., Professor of Natural History in the Jermyn Street School of Mines. New York: D. Appleton & Co. (Bailey & Noyes, Portland, Me.)

The aim of the author in this book is to prove that man differs less in structure from the man-like apes than the said apes differ among themselves. This point being gained, the inference is that man is only one family in the same order with the said apes. Next, according to Darwin's theory of the origin of species, it is to be proved that the higher order of apes sprung from the

lower. It naturally follows that man might more easily spring from those exalted apes, than that the said exalted apes should spring from the degraded apes. The degraded apes sprung from some lower organization of animal, and the lowest animal organization from the highest vegetable organization. Vegetable life in like manner sprung from a combination of chemical elements, and, thus, it follows that the vegetable and animal kingdoms are the natural ultimate products of inorganic elements. Animal and vegetable life, with all their varied forms, are but the ultimate outgrowths of inorganic elements, without the intervention of the creative hand. In other words, the animal and vegetable kingdoms are to be wholly attributed to the development of nature alone.

The only hinderance in proving this theory seems to be that there are certain stubborn facts which are not for accommodating themselves to it. Some of the advocates seem to be ready to say with the impatient Frenchman, "so much the worse for the facts."

But putting aside for the moment these ultimate aims of these investigations on the part of infidels, we are able to say that the investigations are interesting and worthy of attention. They will, no doubt, result very differently from what some of these ardent students suppose, for they expect to bring the Bible into discredit by their learning.

It is amusing to find Huxley among the prophets. He becomes very pious and devout, as well as "progressive." "It is as if nature herself," piously remarks the author, "had foreseen the arrogance of man, and with Roman severity had provided that his intellect, by its very triumphs, should call into prominence the slaves, admonishing the conqueror that he is but dust." That is, by man's triumphs in science, he at length makes the discovery that he is but the descendant of an ape, and at once he is humbled, as when the peacock catches a glimpse of his uncomely feet.

"But if man be separated by no greater structural barrier from the brutes than they are from one another—then," says the author, "it seems to follow that if any process of physical causation can be discovered by which the genera and families of ordinary animals have been produced, that process of causation is amply sufficient to account for the origin of man. In other words, if it could be shown that the Marmosets, for example, have arisen by gradual modification of the ordinary Platyrhini, or that both Marmosets and Platyrhini are modifications of a primitive stock—then there would be no rational ground for doubting that man might have originated, in the one case, by the gradual modification of a man-like ape; or, in the other case, as a ramification of the same primitive stock of those apes." p. 125.

On "progressiveness," on page 131, we have the following conclusion:—"Nay, more, thoughtful men, once escaped from the blinding influences of traditional prejudice, will find in the lowly stock whence man has sprung, the best evidence of the splendor of his capacities; and will discern, in his long progress through the past, a reasonable ground for his attainment of a nobler future."

That is, since Newton was "the gradual modification of a man-like ape," "or a modification of the same primitive stock of those apes," we should be

encouraged to hope that we may become as much greater in science than Newton, as Newton was greater than "the primitive stock," and, possibly, we may grow into immortality. "The blinding influences of traditional prejudice" alluded to, are the influences of the doctrines that man was made in the image of God; that he was made a little lower than angels, and set over the rest of creation.

The volume closes with a notice of "Some Fossil Remains of Man." In this part of the book, there is an account of human remains in certain Belgian caves on the river Meuse. It was, no doubt, hoped that these remains would prove the great antiquity of man, so as to dispose of Moses forever, and, furthermore, that they would furnish the intermediate link to bridge over "the gap between Homo (man) and Troglodytes" (apes.) On the latter point, the courage does not quite come up to the demand, but, on the former, these lovers of science have scarcely a doubt that at last they have "Fossil Remains of Man." From their own statements, however, it is plain to be seen, they believe here because they want to believe. If believers in the Bible showed the same facility to manufacture the desirable evidence, which is shown by some of those who boast of their science, they would deserve to be considered the descendants from "the same original stock of those apes."

FAMILY SERMONS. By Horatio Bonar, D. D., Kelso. New York: Robert Carter & Brothers. 1863.

The author of "Hymns of Faith and Hope" here presents fifty-two sermons, not upon domestic duties alone, but upon the gospel in general. They are each brief, to be the better adapted to family reading—one for each Sabbath during the year. Those who are acquainted with the author's previous productions, will see he has chosen his favorite themes for this volume, and with most of them he has dealt in the happiest manner.

"I WILL:" Being the Determinations of the Man of God, as found in some of the "I Wills" of the Psalms. By Philip Bennett Power, M. A., Incumbent of Christ Church, Worthing, author of the "I Wills" of Christ. New York: Robert Carter & Brothers. 1863.

In a notice in this volume as the American edition, it is stated that *fourteen thousand* copies of this work have been sold in England. It is devotional in its spirit. Its illustrations have been gathered from much reading and observation.

First, we have the "I wills" of trust, in the treatment, or rather application of passages like the following: "I will not be afraid of ten thousand of people that have set themselves against me round about." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; Thy rod and thy staff, they comfort me." "As for me, I will call upon God, the Lord shall save me. Evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." "For I will not trust in my bow, neither shall my sword save me."

From these passages is derived the theme, "Trust in God despite appear-

ances." This is illustrated by scenes from the lives of those who have trusted, as Paul in shipwreck, and Luther at the Diet of Worms.

In like manner we have the treatment of the "I wills" of Ministry and Testimony; of Converse; of Teaching; of Prayer; of Prayer in Time of Trouble; of Continuance in Prayer; of Intense Prayer; of Action; of Praise; the Different Attributes of Praise; the Willing Spirit and Weak Flesh.

THE NATURAL LAWS OF HUSBANDRY. By Justus Von Liebig. Edited by John Blyth, M. D., Professor in Queen's College, Cork. New York: D. Appleton & Co. (Bailey & Noyes, Portland, Maine.)

When such men as Professor Liebig devote themselves for a long series of years to the study of the laws of husbandry, it indicates that that calling is beginning to be understood somewhat according to its importance. One of the strangest things in civilized lands is the fact that the calling by which the food of man and beast is brought forth from the store-house of nature should be left so much to the purest chance. The last fifty years give indications that it is not always to be so. Professor Liebig, in the introduction of this book numerates some of the hinderances to be overcome in introducing a more intelligent era in agriculture. The chief is, the indisposition of agriculturalists themselves to depart from hereditary notions.

"The opinions of practical men," he remarks, "seem to be inherited like some inveterate disease. Each regards agriculture from his own narrow point of view, and forms his conclusions of the proceedings of others from what he does himself."

The translation and reprint of the work before us are of valuable service to the agricultural interests of our country. Many agriculturalists in this country have quite overcome the prejudices to which Liebig refers, and are quite ready to welcome any light he and others can shed upon their calling. In this work he treats of the plant, the soil, action of soil on food and plants in manure, farm-yard manure, the system of farm-yard manuring, Guano, Poudrette—human excrements, earthy phosphates, ground rape cake, wood-ash, ammonia and nitric acid; and common salt, nitrate of soda, salts of ammonia, gypsum and lime. The subjects are so treated that the mere practical man can understand and apply what is communicated.

Plants are composed of two classes of constituents; one class is of combustible elements, the other of incombustible, that which remains as ashes after combustion. The combustible constituents are derived from carbonic acid, ammonia, sulphuric acid, and water. The incombustible elements are phosphoric acid, sulphuric acid, silicic acid, potash, soda, lime, magnesia, iron, and chloride of sodium.

In the process of vegetation, the plant, under proper conditions of light and heat, absorbs these constituents, which are, properly speaking, the food of plants, from the earth and air. The gaseous constituents are absorbed from the air, while the others are absorbed from the earth. The soil must contain these, or the plant cannot thrive. On this depends the whole work of

manuring the soil suitable to the given plant. Some plants require in preponderence one class of these elements, other plants another class. So, in certain soils, certain of these are present, and others absent. Thus, in adapting a given soil to a given plant, both the nature of the plant and the soil needs to be understood. Manures of a mixed kind are frequently put upon soil which requires but one or two particular constituents, and so two-thirds or more of the labor and expense are sheer waste. Hence, the analysis of soils, of manures, and of plants, is of the utmost importance in adapting soil to plants. If an apple tree, for instance, be analyzed, and its constituents ascertained, you know precisely the kind of food required to be in the soil.

The excrements of man, it is evident upon a moment's reflection, contain all the mineral matter not only of the breadstuffs, but of the meats also. It is equally evident that if these could be restored to the soil, a perfect circulation of the conditions of the life and growth of plants and animals would be established. In our country the chief portions of these excrements, especially in cities, are carried by sewerage into the sea. In older countries this is not permitted to the same extent it is in this country. The problem of returning to the soil from the sea the fertilizing agents carried thither by sewerage, is one of the greatest on the whole subject of the production of animal and vegetable food. It is a problem that does not seem to be near solution.

This book should be read by all persons engaged in agricultural pursuits. Students will find it furnishes much food for reflection. It is the result of many years of toil on the part of one of the best minds of the age on a subject of vast importance, either directly or indirectly, to all.

The Results of Slavery. By Augustin Cochin, Ex-Maire and Municipal Councillor of Paris. Work Crowned by the Institute of France. Translated by Mary L. Booth. Boston: Walker, Wise & Company. 1863. 12mo., pp. 413.

This is the other part of M. Cochin's work on slavery,—the volume on the "Results of Emancipation" having been first issued in this country, and recently noticed in the *Quarterly*. Naturally, perhaps, the order of the volumes should have been reversed; but as our American statesmen and people were beginning to busy themselves in earnest with the problem of emancipation, which they were forced to undertake, the publication of the previous volume was hastened as a politic measure; while our own experience was probably giving us a more impressive view of the evil "results of slavery" than any array of facts and reasonings could possibly do. But the volume is timely even now; it can never be otherwise than instructive; while the ability displayed in it, as well as the thorough and exhaustive treatment which the subject here receives, entitle the work of Cochin to the most serious attention and the most patient study. The volume is issued in a style uniform with that of its predecessor, and they constitute, taken together, an exposition of the whole subject, at once fresh, full, reliable and convincing.

The author is a man of rare powers,—deserving, both by his scholarship and candor, his breadth of view and his philanthropic spirit, to be classed

with DeTocqueville and Gasparin. One hardly knows whether to admire most, his patient study of statistics, his skilful elucidation and grouping of facts, his keen and penetrative analysis, his logical vigor, his epigrammatic force of statement, his prompt and brilliant retorts, or his marvellous combination of self-poise and fervor. The high moral and religious tone which distinguishes him, in all the moods of his mind and all the methods of his effort, stands out conspicuous as the crowning glory of the man, and the noblest feature of his work. He seems to have read everything on the subject, and to have digested and assimilated the whole mass of material. He seems as familiar with the whole history of the anti-slavery struggle in this country as William Goodell himself; and there is not a plea in behalf of slavery, made by a religious or political partisan, that escapes his notice or fails to get his answer. With none of the personalities or the bitterness which disfigure the most sterling of our anti-slavery literature, he shows scorn of all the inhumanities and sophistries which despotism has begotten or paraded, equal to that which comes from the iron tongue of Garrison or the golden lips of Phillips. Here is an extract, showing how thoroughly he comprehends our American political life :

"There is a powerful reason which alone explains why the South, despite so striking a social inferiority, preserves its political superiority. This is, that the North has manifold interests, is obedient to interests which conflict among themselves, is divided into parties which do not attach the same importance to the same questions ; while to the South, the maintenance of slavery is a point which rules over all others and silences all secondary divisions : the men of the North vote in different ways ; the men of the South vote as one man. . . . . It results at once from this preponderance of the South, and the brutality of parties, that men of intellect and heart, of noble character and refined talent, inspired with a disgust of public life, have abandoned it, and live in retreat, devoting themselves to isolated labors. A handful of merchants produced Washington and his illustrious contemporaries. A rich and powerful nation has hardly a single statesman !"

Here is a specimen of his promptness at logical and epigrammatic retort :

"Nothing is more common in American books than the following sentence: 'The slave is not unhappy ; he would have been much more wretched in Africa, France, or England ; is the free laborer less to be pitied ?' . . . .

"I am ready for every admission, every temperament, every concession that may be wished ; let us keep to the truth,—the truth, alas ! is lamentable enough.

"I am willing, therefore, to believe that the negro was more unhappy in Africa ; but the question is, not to know how he was treated in the land of Mahomet, but how he should be treated in the land of Jesus Christ.

"If our cities contain wretches more to be pitied than some negroes, it is a reason for ameliorating the condition of the whites, by no means for maintaining the condition of the blacks. . . . . .

"But we will not dispute ; we will draw the same picture of the slave that he willingly draws to himself of the rich man,—the negro is happy ; he eats well, he sleeps well ; during his whole life he has no care for the future ; no suffering to endure ; he is almost constantly singing, drinking, and dancing light-heartedly, while his master lives in peace.

"This happiness is the most revolting thing of all! . . . .

"Yes, it is this which renders me indignant, because this mutual blindness is the lowest degree to which the wretch and the culprit can descend through the fatal habit of the wrong which the one endures and the other inflicts."

The following words seem almost like the cheering utterance of a prophet over our misgivings and fears:

"I write in 1861. Before the rapid course of time shall have borne away the last year of the nineteenth century, Europe will celebrate the hundredth anniversary of 1789, America will have witnessed the dawn of that of 1787. Among the men who have served the cause of justice, equality, Christian fraternity and liberty, in both worlds, more than one, perhaps, will be sleeping sadly in the tomb, despairing of his work, and prophesying to his country an inevitable descent into those two abysses which follow each other in a never-ending round, anarchy and despotism. I dare believe, I dare affirm, confiding in God, despite so many adverse appearances, that the despondent will be mistaken, and the hopeful in the right. I dare believe, I dare affirm, that, before a quarter of a century shall have passed, there will be no longer in Europe a single despot, in America a single slave."

It may be added that, instead of devoting his entire attention to the political aspects of slavery in this country, the author takes us to the Spanish colonies, to Portugal, to Brazil, to the Dutch colonies, and to Africa; and devotes a hundred pages to a discussion of the relations of Christianity and slavery,—dealing with the subject as a hisiorian, a critic, and a Christian philosopher, happily condensing what others have said, and adding and interpreting much that is original and suggestive from his own mind.

E. Knowlton

THE

FREEWILL BAPTIST QUARTERLY.

No. XLIV.—OCTOBER, 1863.

Article I.—THE DISCIPLINE OF LETTERS AND OF LIFE.*

Ladies and Gentlemen:—

The first feeling with which one comes up to a literary festival, in these days of agitation and strife, is that of relief and gratitude. The season and the surroundings add to the satisfaction. The high noon of summer lights the landscapes; the rivulets sing through the listening grasses; the forest foliage rises and swells in long undulations like a sea of liquid emerald; and the vegetation of the fields hastens through its greenness into gold. We leave the battle-fields behind us;—the desolated towns reach us with no cry of agony, and the recruiting-call, dying in the distance, leaves the ear free to fill itself with better voices. Wearied with the ceaseless din of our intense and turbulent life, it seems no common joy to sit down at the bidding and renew the fellowship of letters. It is like

* It is with real reluctance that the author finally yields to solicitation, and allows this Address, delivered before the Literary Societies of *Maine State Seminary*, at their recent Anniversary, to appear as an article for the *Quarterly*. Besides the fact that such productions have quite frequently appeared on these pages, there is an objection arising from the general want of adaptation in the style of the spoken address to the careful reader. But being published for what it was, it is left without revision.

stacking our arms to bivouac for a season beyond the call of the bugle, and the challenge of the sentry,—to live over our brighter days in meditation, and feed on the beauty and grandeur of our best ideals, not yet lost or abandoned, however far from being realized. We may well be grateful that literature still keeps its temple and holds its court,—daring still to say, in the presence of a million struggling warriors,—"The pen is mightier than the sword." And when the *Alma Mater* sends out the annual call to her scattered children,—and is answered here only by the drum-beat and the shout of charging squadrons, and there only by the silence that settles upon the soldier's grave where many of her best and bravest are sleeping, —we who can, may well come up with thankfulness and fill our narrowed circle with a feeling whose only fitting language is silence and tears.

The first impulse of the occasion, moreover, is to select some theme belonging to the domain of pure and genial scholarship, and thus shut out for the time all those agitating and painful topics which crowd our days and nights full to overflowing. We are prompted to say,—"Let the rebellion and the war take care of themselves, at least for the half of one week, while we seek to do such justice as we may to the claims of learning. We are here to deal, not with slavery, but with science; not with elements of civilization, but with the erudition of the classics; not with politics, but with philosophy; not with life, but with literature. Soldiers may strive,—scholars should study; bayonets may belong to war,—books are the proper tools for true workmen."

But there is another side to this picture of literary life, and a second thought for the scholar's consideration. Is that a true manliness which would blind the eye to sober realities in life because the sight is painful, and stop the ear against the plea of the suffering country because there is agony in the tone? Would our scholarship hold a festival and shut the doors in the face of all public spirit, and drown all human sympathies in the cup of literary gratification? In the great struggle of Christian civilization to gain and keep the mastery of the Western continent, shall our learning take no interest, and bear no part?

Our brothers are in the field; shall we give them no place in our recollection, no word of cheer in our utterances, no recognition in our inventories of life, no mention in the roll-call of those who have been schooled into nobility under the tuition of American republicanism? What are educational appliances worth without a country? and who cares to claim a country where anarchy and despotism take the place of government, and liberty scoffs at both equality and law? Who pleads for a learning that does not intensify and enlarge and elevate life? and who does not scorn the study which builds up heartless pedants instead of producing men? The only apology for our being here to-day, instead of being in Virginia or Mississippi, is to be found in the fact, if it be a fact, that we can serve the country and its cause more truly and largely by sowing the seeds of a true manhood in northern soil, than by vitalizing the Southern with our patriotic blood. There are chasms and shadows in half our homes, caused by the departure of those whose presence was a light, and who are sanctified now by the altar on which they laid themselves as gifts to the country. We only impeach learning, and show ourselves treacherous to the best instincts of the heart, when we hide our faces from the great struggle of history, and seal up our lips with silence while the moral heroism of the century marches by to glorious martyrdom.

We are summoned here by Letters, and we come from the midst of Life; we cannot disregard the call, and we cannot forget the thrilling experiences that are making us live a century in a year. A literary reverie were unworthy of us as citizens at such a crisis; a heated harangue upon the war, from any standpoint, were an impertinence on such an occasion. Let us find our theme in this two-fold claim, and the method of its treatment in the circumstances and necessities of the hour; and so consider *The Discipline evolved from Letters and from Life.*

I do not propose to revive the old controversy between practical and theoretic education,—between self-culture and the culture of the schools,—between personal experience and foreign instruction. It has often been more a war of words than of ideas. A clear definition of terms would have taken away

more than half the area of the battle-ground, and spiked some of the very heaviest of the logical guns, in the opposing batteries. The first fact is, that no man is ever really educated who does not, by the exercise of his own personal powers, reach out and take hold of the elements of mental life, and appropriate and assimilate them. No teacher, however competent, or patient, or skilful, can educate a drone. A passive mind is doomed to be a weak one. However capacious a soul may be, if it is nothing but a reservoir, without absorbents or strong digestion, it only grows feeble and dyspeptic by being crammed. Put Agassiz and the Encyclopædia Brittanica into it, and it is rich only in its contents,—itself remains poor and despicable. All the Colleges and Faculties in the country will fail to make a scholar and a man of one who refuses to put forth his own mental powers in research and analysis, in self-development and mental appropriation. The universe is an eternal enigma to thoughtlessness, in spite of orreries and diagrams and experiments; and a college diploma is nothing but a fool's cap to one who has sought simply to suck up the stream of knowledge like a sponge, instead of turning it into fibre and fruit like a thrifty tree. In this sense, every man is self-educated who is educated at all.

On the other hand, the second fact is, that every man receives the chief elements of his educational discipline from sources—and very largely from human sources—lying without himself. One may read and become familiar with history in his own kitchen; but what would he have done without Liddell and Grote, Gibbon and Prescott, Hume and Bancroft? He may gain a mastery of the English language and literature, outside of schools; but what could he have done without the grammarians and lexicographers, the literary executors and publishers? He may revel among the classic authors, without listening to the prelections of a Greek and Latin professor; but where does he get his editions of the Anabasis or the Commentaries, the Iliad of Homer or the Odes of Horace? Does he follow the march of the constellations, and weigh the planets in his mathematical scales, without the help of the astronomers; or read the record of the older creations in the rocks without asking

Lyell or Hitchcock to interpret the writing, or Hugh Miller and Dana to illumine the misty pages? Does your self-taught man search out and classify for himself all the facts which he employs in every step of his career; and did he charge the atmosphere about him with the intellectual vitality that stirs his brain and thrills his spirit like a current of galvanism? There is but one answer. Every educated mind takes each onward and upward step aided by the arm and guided by the light of whole generations of teachers; and if he be either modest or just, he will recognize his obligations, and hasten to speak his gratitude.

It is not easy to decide which is the sorrier sight,—a strutting pedant, flourishing his new diploma as though that had changed him from a stupid undergraduate into a genuine literary aristocrat, or a merely decent, home-bred rhetorician, trying to ridicule the thorough scholarship which he cannot appreciate, or firing smutty sarcasms at the University whose refuse thoughts make up half his mental capital. A true scholarship, however and wherever developed, has no such petty prejudices and no such insufferable egotism. Hugh Miller and Sir William Hamilton admired each other like heroes, and loved like brothers; and the republic of letters has shown us few nobler or more touching scenes than that which was not long since witnessed at Cambridge, when Nathaniel Banks,—who had grown up from the "Bobbin Boy" to be the honored Governor of Massachusetts,—put into his magnificent address the modest regret that he could not call Harvard University *Alma Mater*; and Edward Everett, the consummate flower of our literary culture, generously responded for that venerable seat of learning, in the language of a classical quotation: "*Nothing is wanting to his glory, but he is wanting to ours.*"

Whether one shall study, and grow wise and strong, in the schools or out, is sometimes determined by peculiar tastes, sometimes by surroundings, sometimes by early training, sometimes by peculiar experiences, which create an attraction for one sphere and a repulsion from the other. Some natures, from inner build and chosen sphere, may get a more valuable training for themselves outside the schools than within them;

with others the question, whether they shall be bundles of weakness or sources of strength, turns upon the other question,—whether they are quickened and put upon the proper path by wise and systematic instruction.

That, however, is not the precise point to be considered. Every susceptible and teachable nature, however much it may derive from letters in the way of discipline, finds, sooner or later, that the experiences of actual life, where its forces throb and its social elements freely play, have much to do in its training. If these do not fashion, they at least modify and impress. Letters have their office, and they do their work in the discipline of minds and the training of powers; so also does life lift up its myriad voices, and touch us decisively with its more than hundred arms. The silent teachers in the library stand motionless on the shelves, but when we touch them they distil their lessons into the soul with marvellous effect; and the vocal teacher in the lecture-room keeps us hanging upon his lips as he will, while his thoughts flow along the channels of our being till the very banks are overflown; but when we pass into the living world of men, where antagonists contend, and rivals struggle, and athletæ run; where merchants manage, and politicians plot, and generals manœuvre; where enterprise strikes into the forest, and treachery lies in wait for its prey, and piety sends up its patient prayer to heaven, straight through all the jargon of men;—then we find ourselves in another school, where the teachers fill all the air with shouting, where reveries are broken by the push of violence, and lessons come to us in the form of deeds. One is the school of letters; the other is the university of life. One disciplines by set methods, and in accordance with a preärranged plan; the other stirs and impels us, now pressing this way, now drawing that, mingling exhortation and protest, the promise of paradise with the threat of purgatory. These are the two kinds of training which offer us their ministry and bring their discipline.

They are widely separated in character and diverse in method; and there are equal differences in the estimates put upon these two schools of discipline. One chooses letters,

another prefers life. Here manhood is sought through patient study in literary quiet; there the school-room and school appliances are regarded simply as so many expedients for keeping young minds out of mischief and danger, until the time comes for putting them into the real school furnished by the stirring, practical world. One father sends his boy of fourteen off among the hills to the academy, and thence to the college and the professional school, as the surest way of building him into a real man; a neighboring father puts his son at the same age into the store of some merchant prince in the heart of the metropolis, as the only school where he is likely to rise to a mastery among his fellows.

And the products of this diverse training meet a varying reception. The pale and patient student, carrying half a score of sciences in his overgrown brain, and as many languages folded up in his flexible tongue, receives in one circle an homage only a little below worship; while a Wall street banker, or a leader in Congress, is elsewhere hailed as the highest human product of the nineteenth century. In one case we glorify letters; in the other we are framing panegyrics upon life.

There must be reasons for this profound respect awakened toward both schools of discipline,—there must be something in them and in their products deserving of regard and answering to human wants, or they would have long since been put away. Forgetting their rivalries, and listening to them without prejudice, let us hear, first, what may be pleaded in behalf of letters, as a means of human discipline, and then listen to the claims of life. The arguments shall be epitomized for the sake of brevity.

In the sphere of letters we are put in possession of the treasures accumulated by the past. In our libraries are stored the vast results of previous study. There the by-gone ages tell us what they thought, and planned, and attempted, and accomplished; and also what they hoped for without realizing; and so, through both their successes and their failures, they come to aid us in our proper undertakings, and warn us against Utopias. There whole generations give us the benefit of their experience,—workers in the fields of life pass over to us their

implements and their products, explorers report from the fields they have surveyed, souls that have been wrecked set up beacons to warn us against their fate, and great conquerors tell us how their noblest battles were won. Through letters time reports to us six thousand years of human struggle and effort. The wisest lips of all antiquity distil instruction through letters, and the great workers build their monuments on that broad domain. And thus we get the teaching of a broad experience to chasten our untried confidence and direct our presumptuous speculation.

And then, too, we are calm and thoughtful under the discipline of letters. We listen in a meditative mood; we study and accept the tasks assigned us with deliberation and care. We are appealed to on the side of reason rather than on that of impulse. The passions part with their heat in the quietude of patient study, the eye of reflection is clear, the outlook upon life is from a point removed from the excitements which come of its turmoil. There is no fierceness in the tone with which the ancient worthies speak to us from the volumes that enshrine their thought,—even the Philippics of Demosthenes put no wild fever into the blood, the struggles between patrician and plebeian draw us into no headlong partisanship, and the fierce battle of the dictionaries is only a manifest war of words.

Besides, through letters, we may choose our teachers, selecting only the wisest and best, and be sure of getting even their highest utterances. The chaff of their speech is winnowed from the wheat, and they offer us the plump, nutritious grain. We keep company only with the nobility of literature, and we sit with them chiefly in their hours of inspiration. When Homer nods we cease to listen or look; when we perceive "his eye in a fine frenzy rolling," and his bosom heaves under his singing robes, then we wake both eye and ear to gaze on his rapt countenance, and drink in his entrancing music. We do not wait on these monarchs of thought as *valets des chambres*, where they put off their greatness; but take their fellowship when they walk in state,—every movement majestic and every word kingly.

Again, letters bring out into consciousness, activity and power, the highest and best elements of mind, which would otherwise lie latent and be overborne. Burns, following the plow over his father's field in Alloway, did indeed find the Parnassian fire kindled in his soul by the sunbeams; and Burritt heard the voices of many nations speaking to him in the roar of the wind through his blacksmith bellows; but all natures are not thus full of vital susceptibility. Even mythology makes only the statue of Memnon return the greeting of the rising day with a song,—all the rest of the chiselled gods and goddesses stood around cold and silent to the common appeal of the sun. And the inspiration of letters is needed to waken most natures into their nobler life. As many plants never come to the blossom in the open parterre, but flush out into splendor in the hot-house, so there are many minds that never reveal nor suspect their capacities in the fields of common life, but are crowned with flowers and hung with choice fruit under the special stimulus of letters. Many a poet, whose music will tremble in the air for a century, had never found the harp hanging tuned within his own spirit, had not the voice of Milton and Shakespeare shaken the strings and set the melody dropping like rain; and many a timid boy had failed to be the high priest of science, had not the lecture and laboratory drawn out his unconquerable inquisitiveness and fed his patient enthusiasm. A common fiddle may lie for years about a house, yielding now and then only a very doubtful version of "St. Martin's," or "Wait for the Waggon," until some Ole Bull or Paganini shall come along and touch it with the fingers of his genius, and then it appears an inspired Cremona, transfigured amid the glory of one of Beethoven's symphonies. What these masters might do for the viol, letters have often done for souls.

By the aid of letters we learn the significance of facts—looking beyond them to the laws which they illustrate and the principles which they symbolize. And this power of discernment and interpretation is the one great feature which separates the lower and the higher orders of mind—Von Humboldt and a Fejee Islander lived in the same world, saw the same

phenomena, had similar organs of vision, and witnessed the unrolling of the same panorama by the hand of Providence. But to them the worlds were not the same. One of them found every department of nature overcrowded with meaning,—each object had its lesson, every process was a revelation of Divine wisdom, and the whole air was full of prophetic voices. The other turned only a stupid gaze to the beauty of the landscape and the sublimity of the sea, walked irreverent beneath the solemn splendors of the sky, and raised no question over the great mysteries of life and death. The world is crowded with facts; life is brimming full of phenomena; we walk daily through a museum more rich in collections than any of which old cities can boast; the processes of life far surpass the experiments of the chemist; but we walk with a blurred vision and a stagnant and bewildered mind. It is the province of letters to yield us such a discipline as will clarify the sight, give penetration to the intellect, interpret the perplexing facts around us, make the silent Sphinx answer our questions, and put into our hands the key wherewith we may unlock the inner chambers of the world, where the wealth of knowledge has been stored as a reward for the discoverer.

And, finally, the discipline of letters proceeds according to system, and gives us continuity in its service. The work of yesterday and that of to-day are consecutive parts of a plan of training. It proceeds by regular steps, along an obvious path, to a definite goal. It does not work in spasms, nor teach in fragments. It does not mix incompatibilities. It does not confuse by employing a jargon. It frames a method with care, and then conforms to it with persistent purpose. When it prescribes needed acids, it does not allow some other mental practitioner to neutralize them with a dose of alkali. It keeps us treading steadily in one path till there is time to reach somewhere; and it insists upon one sort of industry till some specific result can be gained by the to[illegible] And so it sanctions the unity of effort without which life is a bustling failure, and nurtures the persistence without which it is only an unfulfilled prophecy.

In behalf of the discipline of life it may be said, that the value of any training is to be measured by the efficiency which

it gives men as workers in the field of real life; and that the place to learn is chiefly among the implements which are to be used, and amid the tasks that wait to be done. As the mechanic must go to the shop, the manufacturer live among the spindles, the musician study with his fingers on the keys of the instrument, and the artist mix his pigments and try his brush in the studio; so the future actors in the drama of life must win their efficiency in the very sphere which they are hereafter to fill, and develop skill in the very service which they are hereafter to dignify. As a blacksmith cannot learn to hammer out horse-shoes by studying a treatise upon the ores; as Ruskin's "Stones of Venice" will teach no man to build a house; as a course in agricultural chemistry makes no student master of the scythe and plough; as the authorship of the military system of Europe fails to fit the writer to conquer the rebellion in America;—so it is claimed that the theoretic culture of letters can guaranty no worthy leadership in the march and struggle of life. We must learn to live by living; become workers through work; gather skill from effort; and find the path to victory while fighting on the field.

Besides, mere students of the schools, trained by letters, are apt to be theorists instead of practical men. In their devotion to what are called principles, they are in danger of being blind to facts; glorifying ideas they ignore phenomena. Devoted to what should be, they overlook what is; asserting what they call the law, they take little note of its modifications and exceptions. They steer only by the compass, forgetting the wind on the starboard bow and the sweep of the gulf stream. They are apt to insist, like the philosophers who tried Galileo, that a ten pound ball would descend ten times as fast as a one pound ball, though both click together on the pavement when the old heretic drops them from the tower of Pisa. When told that the theory belies the facts, they only reply that the facts contradict Aristotle, and must therefore be somehow put down. And seeing this is a world of facts in which we live, and with which we have to deal, it is fitting that they should school us into practical wisdom, and save us from the contest out of which nothing can come but defeat.

It may be added, as an obvious truth, that many of our scholars, when leaving the college and professional school for their spheres of effort, are, in fact, often inefficient and bewildered. Their theories and plans, so complete to the eye, fail altogether in the hand. Logic glorified them; experience shames them. They encouraged belief; but they only harass and hinder practice. They must be unlearned, or modified, or altogether put away, before any real thing is done; and half a life is sometimes gone before the mischief is at an end. It is hard to forget an early lesson; it seems little less than sacrilege to mar our scholarly ideals; and students are apt to pet their theories as a maiden pets her lover, or a young mother her child, or a rhymer at the academy his first stanzas. When a student at law gets up his first case in the office, he has it all his own way. His client is a persecuted and hidden saint; none of his witnesses balk or flinch through all the cross questioning; the panel is made up of men who love justice, who can see a point in an argument, and are generously susceptible to oratory; the judge is a personal friend, who appreciates a well-turned compliment, and the crowd are enthusiastic over the rising of a new star. Of course he walks home beside his client, whom the jury acquitted without leaving their seats,—a thousand dollars in his pocket,—the murmured applause of the populace in his ear,—pleads the naming of an early day for the wedding, and sees himself, in the distance, running a race for Congress on the inside track. Theoretically that is all easily managed. Practically it may be a little different. His patron may be an old rascal, whom decent barristers are tired of defending; the witnesses he has bribed may be forgetful, or find the lies sticking in their throats like Macbeth's Amen; the jury may be criticising the hard face of the culprit, instead of listening to the doubtful precedents; the judge may overrule some main point, and remember the sentence over the prisoner on a previous occasion; the opposing counsel may be a vigorous pleader and a sarcastic rival; and the rest may be anticipated. The client goes to prison; while the advocate goes to his office to burn his brief in vexation, and then to his boarding house, to tear up his white gloves, already growing yellow, in utter

despair. Inexperienced pedagogues always have model schools when they make them up in anticipation; the dunces all get inspired, and the mischief-makers put all their capacity into their problems;—but when the actual school opens, somehow stupidity appears on the benches, lies more or less take the place of lessons, and the friction of the educational machinery exhausts the stock of patience and power. The medical student, while hearing the lectures, and handling the manikin, and witnessing the operations in the dissecting-room, expects to frighten disease by a display of his saddle-bags, render his presence like a visit of hope in the sick room, and charge upon epidemics in a way that coerces success; but, in fact, fever looks at him with flushed and defiant face, the grip of rheumatism is too firm for his strength, consumption mocks him with reproachful stare and hollow tone, and the undertaker's hearse follows up his retreating sulky. The sermons, written at the theological seminary, and preached to the furniture, seem certain to draw like a magnet, convince like a syllogism, subdue like a bereavement, cleanse like a fountain, and inspire like a prophet's message; preached in some Sabbath pulpit, they may lull indifference to slumber, invite young minds to mischief as the only escape from tediousness, perplex simple-hearted and devout listeners, awaken the pity or sorrow of the best souls, and leave the tide of worldliness to flow on without a single added barrier to arrest its progress, or narrow its sphere, or lessen its mischiefs. The real work of life, and the way in which it is to be done, are yet to be learned in the school of life; while the lesson is rendered additionally difficult by reason of the false theories which the discipline of letters has begotten.

And yet again, it is urged, that the teachers who deal with us in the sphere of active life are effective and life-giving. Human forces may grow dreamy, or stupid, or stagnate altogether, in the student's cloister; whereas, in the school of life, the faculties are not only kept awake, but lashed into activity. Powers are taxed there to their utmost capacity. The strain upon souls is intense. Minds must work with their whole force,

and act with their whole momentum. And the inner value and the outward results of our work depend chiefly upon the thoroughness and intensity of our mental action. There is sometimes more done for us, both in the way of discipline and development, in a single hour, when the mind acts under full pressure, than is accomplished during whole weeks of low, or even of ordinary, effort. All true teachers vitalize; we take their largest gifts in their quickening. Not by multiplying materials about or within us, are we chiefly helped, but by enlarging the play and elevating the tone of our own forces. And it is in the school of life that we find and receive this energetic and quickening discipline.

And, lastly, it is claimed in behalf of the discipline of life, that the chief actors in society to-day are mostly men whose principal training has come, not from letters, but from the living world. Our merchants, manufacturers, political and social economists, inventors, projectors, capitalists and statesmen, have very generally grown up to their present stature and position without the aid of a liberal course of study. They have bent over books less, and inspected life more. They have studied man less in literature than in society, and so have come to be leaders of men and moulders of society. And that simple fact seems to constitute the proof that the school of life affords the discipline which makes great and effective workers of men who take its counsel and quickening.

These pleas for the two forms of discipline, imperfectly as they have been outlined, seem to me well-founded and forcible. If they were to be regarded as antagonistic, I do not see how either is to be put aside or satisfactorily answered. We should be somewhat in the position of the susceptible and appreciative countryman, who heard for the first time a case tried in court, and was sure that both the lawyers would get the verdict. We cannot do without the discipline of letters, and we must have the training of life. One is needed to give us breadth, the other to yield intensity. One must train the powers for work; the other indicate the sphere, supply the material, and suggest the practical methods. One must teach accuracy, the other nurture promptness. Letters are needed

to make a man a polished shaft; life must draw the bow and send it speeding straight and sure to the target.

And so what there is no time to prove must be assumed,—that discipline, to be healthy and complete, is a compound to which both letters and life make a contribution. Neither the patient scholar nor the shrewd worker is but the half of a man. To swallow a university library and then digest it, is a great gastronomic feat; so to build the Pacific Railroad, and find the work only schooling the constructor into an ambition to find a larger job, is rather a startling example of enterprise; but when America has produced the man who could do both things at once, she will have reached the educational system for which the whole world waits.

If it were allowable to draw illustrations from the circle of living men, they are at hand ready for use. The *Home Journal*, under the care of Willis, sparkles with polished wit; culture and taste appear in every paragraph, and the chastened melodies in the poet's soul sing themselves touchingly through his verse; and Bryant discourses, through the *Evening Post*, with philosophical calmness and almost classical precision upon our public affairs; but Greeley, seated on his throne,—the *New York Tribune*,—is the pontiff among journalists, after all. Grant, should you insist on it, that he is a manager,—egotistic, audacious, unjust, inconsistent, unmerciful, crotchety, plotting most deeply when clamoring most strenuously for abstract right, regardless of all consequences,—and all because he has been so largely a student of life,—yet he wields a power which the merely literary qualities alone never reach. If the perturbations which mark his movement result from the reciprocal play of forces between him and all the other bodies in the political system, it must still be confessed that they bear but a slight comparison with the immense diameter of the orbit in which he swings; for his path circles nearly the whole firmament of civil life. Charles Sumner, whose scholarship ought to be our pride, whose character and talents are our glory, whose speeches are the voicing of eternal right, would yet do a greater work for his country and his age if he would oftener come down from the tripod and deal with practical matters; and his colleague,

Henry Wilson, would win more faith, and lift our policy into nobleness, if his devotion to abstract justice were strong and marked enough to relieve him from the suspicion of being a disciple of expediency. Taken together, her Senators most worthily represent the old maternal Commonwealth;—one of them a pioneer of thought, dropping great principles like a political prophet, as he leads the way to a better future; the other taking them up as he follows on the path, framing them into statutes and crystallizing them into institutions. Abraham Lincoln's vigorous, homely, and pungent common sense could not have produced Mr. Seward's letter to Lord Lyons,—winning a brilliant victory on the field of international law, while yielding Mason and Slidell to the provoking claim of English arrogance; but no more could Mr. Seward's rhetorical diplomacy have done what the President's shrewd letter did to Erastus Corning's resolutions,—collapsing the balloon of Democratic gas in which they were making their ascension, as quietly as he would have split a rail or navigated a raft down the Mississippi. Blend these partial types in one living man, and our education will have culminated. Mrs. Stowe's Dred, seeming so absurd as a real character,—shrewd enough to found and maintain a flourishing colony of fugitives in the swamp, and yet breaking with his weird tone and stilted Jeremiads into the solemnities of the camp meeting and the colloquies of timid and hunted women;—he may, after all, prove no unfitting symbol of the composite character which our reverent meditation and our intense life-struggles shall yet produce.

The experiences of the last two years have not been without their bearing upon this subject. The war has illustrated the theme, and emphasized the lesson of this address. I can make only two or three specifications.

The masses of the South have lacked the discipline of letters. As a result, they have failed to comprehend the nature and perceive the tendencies of the false principles taught by a few ambitious and skilful leaders; and so have come to be the ignorant dupes and the misguided zealots of secession. They have not read political history,—and so they naturally mistook

the call of a demagogue for the counsel of a prophet,—State Rights for true Republicanism,—local jealousy for patriotic pride,—Calhoun for a real reformer,—Slavery for saintship,—hot passions for high principles,—the ordinance of secession for an amended version of the Declaration of Independence,—and Alexander Stephens, talking of the new corner-stone of the slave confederacy, as the ghost of Thomas Jefferson come back to curse the work which put his fame into the keeping of a grateful country. A generous culture, such as letters give, would have fortified the people against these pernicious theories that now run rampant, disclosed the fury under the flattery, and left the chivalry of the plantation to empty themselves of their gasconade at their leisure. The war is an agonized protest against ignorance, and a blood-red harvest of suffering from the seed of false principles that sowed itself in the untilled soil. It is life exposing the rottenness of our partial theories; it is the flaming autograph of God set under the statement that individual liberty and local independence are lying catch-words, save as they give unity to a nation and strength to law. We have been adding to our centrifugal forces until they have swung us far out of our orbit; there is nothing left us now but an adjustment of our theories and methods to a true political system, or go off into chaos and old night. Our armies, in their southward march, will have reached no proper goal till their feet touch the waters of the gulf; and have done no work worthy of their undertaking till they put Calhoun's disintegrating philosophy, and Wise's constituency of ignorance, and Stephen's corner-stone of despotism, into the grave together, and sow the best ideas of the nineteenth century in the overlying soil.

So, too, the war, as a part of the direct and stern discipline of life, is necessitating a review, and effecting a modification, of our moral philosophy and religious plans. Sitting where Christ showered the beatitudes, growing devout through meditation and prayer, impressed by the beauty of patience, stirred by the yearning of love, and filled with hope by the great achievements of philanthropy,—making commerce a civilizer and cotton a king,—we had come to believe that great physical

struggles for right and regeneration were no longer necessary; and out of the "peace on earth," of the angels, we had developed the beautiful theory of non-resistance as Christ's substitute for active heroism. The theory was born of a noble idea; some of the purest and bravest of human souls paid homage at its cradle, wise men brought gifts unto it, and not a few saints, dwelling night and day near God's altar, were newly inspired by the vision,—thinking the travail of the world was well nigh over. Pictures of peace, painted by the old prophets, were taken out and restored, while men wondered that their beauty had been so long hidden; and a few sentences in the teachings of Christ, enjoining the love of enemies, commanding a headlong disciple to sheathe his sword, and declaring that his servants would not fight because his kingdom was not of this world, seemed overrunning with the very honey of a passive goodness. This barbaric assault upon the very fundamentals of our religious faith and our civil liberty, this presumptuous sneering at our piety, which was called pusillanimity,—this reckless and defiant challenge to defend our principles or see them spit upon before the world,—this crusade which meant nothing less than the burial of whatever had helped to make us great, and which alone we trusted would make our children noble,—this was a crucible for our peace theories that had not been foreseen. The results are apparent, and might have been easily predicted. The advocates of peace were men, and citizens, and Christians;—not cowards, nor anchorites, nor atheists. The "League of Brotherhood" is, hence, merged in the League of the Union, with the British branch sloughed off; and the American Peace Society gathers fifty persons at its Anniversary, who listen, in spite of the programme,—to an earnest plea for a more vigorous prosecution of the war. The old orators are chaplains in the army of the Union, repeating Cromwell's exhortation, to "Trust in God and keep the powder dry;" some of the Vice Presidents wear a Brigadier's shoulder-straps; and the audiences,—well, the women are making army clothing and gathering sanitary supplies, while the men are running a race with Lee for Richmond, or knocking with 200-pound Parrotts at the gates of Charleston. They do not love peace less,

nor give up their faith in the gospel; but they perceive that there is no way to win a true peace but by battering down the citadels of wrong and violence, and shaping, with battle-axe and sword, the goodly stones that are hereafter to be built into our temple of concord. They hear the Great Teacher's majestic voice, crying,—"I came not to send peace, but a sword;"—new and nobler interpretations flash from the words that once forbade the struggles that lift nations into life and put upon truth a crown; and the Bethlehemic song is now heard as an adoring prophecy, whose fulfilment makes up the last earthly victory of Christ, and the grand doxology of time.

The war, too, is making a plea to our institutions of learning, beseeching them to deal with practical and living questions, and teach the minds which are trained there to make up real and vital issues when they come out to grapple with the forces of the world. It tells us that it will not answer for our scholarship to ignore life, and create a chasm, instead of multiplying bonds, between the studious few and the toiling masses. It tells us that, so far as professional life lacks acquaintance or loses sympathy with the practical, it spurns duty, and works mischief, and is sure to bring retribution. A university with a classic conservatism to represent it, or a college with a proslavery theology to speak for it, is a miserable return to society for the money put into its buildings or under the feet of its Faculty. It graduates few real men, except by accident, and gives currency to lies which come back to plague the people that trusted them.

Our educational systems are gaining in this direction, and the call of the country for its manhood has brought forth noble responses from both the sphere of letters and of life. The student and the backwoodsman march side by side like brothers to the field. The manufacturer of cloth and the professor of criticism occupy the same soldier's tent. The brain of New England and the muscle of the Northwest enter into alliance. The surface distinctions of classes melt away, under the heat that fuses all patriotic hearts into real unity, and the alchemy of suffering makes kindred even of the extremes among men. The disciple of letters furnishes the wholesome stimulus of

thought to the monotonous camp, and the toiler from the field of life lightens the load that would otherwise have crushed the soft muscle of the scholar. Both are wiser and stronger for the alliance, and the prejudices that once separated them drop away and are forgotten. The student will be less a recluse, and the worker will be less an animal henceforth. One will find a new vitality throbbing in his brain, and the other will see with a keener eye and work with a more skilful hand. Never before did literature so animate war; never before did an army march under such a weight of brain. An eminent Englishman, visiting among the tents of our encamped army, on a tour of inspection, saw a soldier, without straps or stripes, poring over a leading Review. "Do you read such works as that here?" was his surprised question. "I am looking to see if the compositor deciphered my manuscript, and set up my article correctly," was the quiet answer. That soldier student was ready for a march of twenty-five miles the next day, and only waited an order to storm a battery like a veteran.

Letters and Life! These are our teachers. The scholar and the worker! These are the products of the training. The war is showing us afresh how these interact and coäct,—it shows us, too, how they sometimes counteract. We need their harmonious discipline, and we need also their two-fold result. Our great national struggle does not wholly disappoint our longing. And besides what it announces and yields, it gives us the promise, and some of the first fruits, of this broader and better training. There are names in the catalogue of our dead,—who went out from the circle of letters resolved to come back *with* the unrent banner of Union and Liberty, or *in* it,—which threaten to choke us as we try to speak them,—Ellsworth, Winthrop, Lander, Stearns, Putnam, Webster—Fuller,—ah! the list is too long, and the memories are too tender to go on. The country has written them all on her heart, and each shall have his day in her heroic calendar. But there is one that may not be omitted, even in our haste, for he has so filled the sphere of letters with his illumination, and the sphere of life with his skill and power; he has so dignified both spheres with a full manhood, and hallowed them with a sublime patri-

otism, that he stands out an almost complete product of this compound training. One knows not how to paint him in a single picture; for he appears in so many types and acts,—each one of which is too noble and beautiful to be lost. Whether in his patient study evolving the laws of dynamics and of motion; or looking out from the observatory to read the mysteries unfolded by the night; or standing before hushed audiences with rapt countenance and magnetic speech to interpret the teaching of the stars; or hastening from his home to offer his service to the country as soon as rebellion smote her; or rallying his soldiers with the whole-hearted energy which kept three armed States in the Southwest trembling for fear of his discipline; or filling the Department of the South, in a single week, with resolution and hope by his zeal and wisdom; or counselling like a father the timid men and women who hardly dared to believe their chains had fallen, and making them at once confident and submissive; or expressing the calm, uncompromising trust with which he laid down his earthly commission, and the gladness with which he went up to answer his Great Master's call,—MITCHEL is at once the glory of our letters and one of the noblest incarnations of our life.

Hail, philosopher, worker, patriot, philanthropist, Christian! Henceforth thou dwellest among the stars, thyself a Sirius in our firmament of letters, and lighting up for men, through all the nights of the future, the path of a true life. His life-lesson condenses itself into one brief sentence, which these many sentences have only sought to enforce. It is simply this,—"GO AND DO THOU LIKEWISE."

Art. II.—THE TRUE AND PROPER PLACE OF FEAR IN DISTINCT AND OPPOSITE CHRISTIAN EXPERIENCE.

Two states are reached in the Scriptures in reference to the soul's eternity—the one that towards which the righteous and the other that towards which the wicked are tending. The one is represented by the term heaven, and the other by that of hell. The one represents an eternal good to be sought, and the other a corresponding evil to be shunned. The one is, consequently, presented as the object of *hope*, and the other of *fear*. Through the former, the mind is prompted to activity, animated with enduring gladness and deep joy, and inures itself to a "patient continuance in well doing." Through the latter, it is rendered sober, circumspect, watchful, self-distrustful, and prayerfully trustful in God. The one may be compared to weapons of offence, and the other to those of defence, in the Divine warfare in which every Christian is engaged. Through the one he wields "the sword of the Spirit," which is the word of God. Through the other he puts on the whole armor of God, that he "may be able to stand in the evil day." Without hope, the believer will not act as commanded, and without fear, he will never watchfully guard against the real evils to which he is exposed, and which, if he is not sober, circumspect and watchful, will certainly descend upon him. Hope and fear, duly balanced the one over against the other, are two all-animating principles of the Christian life, and enter as absolutely essential elements into Christian character, so essential that where they are not blended in due proportions, a properly developed and well-balanced Christian character can, by no possibility, exist.

Nor are these, as principles of action, at all incompatible with other motives to Christian activity revealed in the Scriptures—motives such as love to God, love to man, love of truth, love of virtue, and respect for duty. No one will love God the less, because he hopes for infinite good in his service, or be

the less circumspect in duty, because he apprehends infinite evil as the sure result of disobedience.

Nor is either of these, any more than the other, a sordid principle of action. When infinite good is hung out as an object of hope, he has a debased and sordid mind who does not aspire, with all the heart and with all the soul, to the attainment of that good. And when infinite perils actually encircle one, he is a dare-devil or a fool who is void of fear and watchful circumspection. No great and noble character ever yet had being in earth or in heaven, who was not actuated by great hopes, on the one hand, and rendered sober and circumspect by corresponding apprehensions of evil to be avoided, on the other.

At the present time, a prejudice, even, is entertained by some against the idea that fear, especially the fear of hell, should be entertained as an element of Christian experience. In a young convert, it is thought to be something noteworthy, that in becoming a Christian, he was not at all influenced by a fear of hell. Is this sentiment rational? Is it Christian? Is being void of this element of fear, of a real fear of hell, if our readers please, in accordance with the form and lineaments of Christian character, as God himself has portrayed it in his holy Word? This brings us to the object of the present article, which is to show, *that the element of fear, the fear of hell, must enter, as an essential element in experience, if men would possess a genuine Christian character as the same has been drawn by the finger of God, and that such a sentiment, instead of being banished from our thoughts, as being unbecoming in us, as Christians and as men, should, as an acting principle, be omnipresent with us in all the circumstances and relations of our present existence.*

On this topic, permit us to remark, in the first place, that, without this element of fear, genuine *Christian hope,* as the same is described in the Scriptures of truth, can have no dwelling-place in our hearts. Heaven itself is there presented, as an object of hope, on the one hand, and equally as an object of fear, on the other. It presents to our hope an infinite good to be gained, and gained, by "faithful continuance in well doing,"

and, to our fear, a corresponding good to be lost by evil doing. The idea of such infinite loss is also presented in the Scriptures as a specific object of fear. "Let us, therefore, fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it," that is, fail to obtain it.

Nor can we, by any possibility, entertain the sentiment of fear relatively to the loss of heaven, without entertaining a corresponding fear of the opposite state represented by the term hell. Into one or the other of these states we must enter in eternity. Why should we, how can we, fear the loss of the one, unless the other is to us a proper object of fear. True Christian hope, therefore, cannot abide in our hearts, without the presence there of the sentiment of "reverence and godly fear."

If the element of fear, "godly fear," has a place at all in our character and experience, that *state represented by the term hell,* that is, *hell itself,* must, permit us to add, in the next place, be the special object of that sentiment. Is *God* an object of fear? Certainly, he is. But why? "Because he has power to cast into hell." This is the reason why we are taught that "it is a fearful thing to fall into the hands of the living God." Is *sin* an object of fear? and if so, why? Because, "the wages of sin is death." Whatever is presented in the Scriptures as an object of fear, is thus presented, for this reason especially, that, in its final consequences, it lands the soul in that eternal state represented by the term hell. Remove from the Scriptures the eternal and fearful verity represented by that term, and there is nothing which represents the object and cause of that fear which, according to the Scriptures, is an essential element of Christian character. He that teaches that the fear of hell should not dwell, as an actuating sentiment and principle, in our minds, does, in fact, teach that "godly fear" should have no dwelling-place there.

This sentiment of fear, the fear of hell itself, we add, in the next place, is *required* of us in the word of God, and that by the most absolute commands, on the one hand, and the most impressive admonitions, on the other. "I will forewarn you whom ye shall fear. Fear Him who after he hath killed the body, hath

power to cast into hell. Yea, I say unto you, fear Him." "Be not high-minded, but fear." "Let us, therefore, fear." "Let him that thinketh he standeth, take heed, lest he fall." Have you, reader, banished this fear from your mind, or refused to admit it there as an omnipresent and influential principle of action? Then you have never heeded, or have ceased to heed, the most absolute commands of Christ, and the most urgent and impressive admonitions of God himself in his holy Word. Is this wise, or prudent? Is it not infinite presumption and folly? Is he at all likely to escape the perils which encircle him, who fears not where and when God commands and admonishes him to fear? Can he have good evidence that his hope of heaven is genuine, who neglects or refuses to entertain a sentiment which God commands and admonishes him to entertain, and that as a necessary means of rendering that hope sure and steadfast? Nor can any one who is now "without God in the world," rationally hope to escape the impending doom of sin who banishes the fear of that doom from his mind. Whoever else banishes fear, the fear of hell, from his mind, let not him do it who is now under the power and doom of sin.

In addition to all that has thus far been said, we would add, that the whole mission of mercy to man, as presented in the Scriptures, is specifically addressed to the principle of hope, on the one hand, and to that of fear, on the other. "Say ye unto the righteous, it shall be well with him: for the reward of his hands shall be given him. Woe unto the wicked! It shall be ill with him; for he shall eat of the fruit of his doings." Our Saviour closed his Sermon on the Mount with a formal appeal to these two distinct and opposite principles. So of his commission to his disciples to "preach the gospel to every creature." "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." "Be not deceived," is the voice of inspired wisdom to man. "God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall, of the flesh, reap corruption. He that soweth to the Spirit, shall of the Spirit reap life everlasting." Such is the tenor of inspiration, from the beginning to the close of the Word of God. Now, when a particular senti-

ment and principle of action in us is so often and so specifically addressed by God himself, we shall heed the Divine admonition by entertaining and cherishing that sentiment, or justly subject ourselves to the charge of being "mockers," mockers whose bands of sin are being made strong. Is it wise, is it safe, for us to banish from our minds a sentiment to which God perpetually appeals, when he would induce us, as sinners, to accept of mercy, or, as Christians, to "hold the beginning of our confidence steadfast even unto the end?" Shall that be regarded as a sordid principle of action to which God appeals when he would draw the creature from death to life? Is not that "vain wisdom all, and false philosophy," too, which repudiates as a motive to obedience what God is constantly holding before the mind as such a motive? Have men, in this age of increasing light, become wiser than God? God has judged that man, advancing on the track of time, amid the perils of opening existence, needs the omnipresent influence of the two principles under consideration—hope to excite and animate and inspire to active duty and patient continuance in well-doing—and fear to induce circumspection, and caution, and ever wakeful watchfulness against impending evils. Does God know what is in man? Does God understand what springs of action in man need to be touched, to induce him to forsake the evil and seek the good? Or have modern investigators discovered that God, who made the mind, has misapprehended its laws and principles of action? No, reader. It is infinite presumption in us to repudiate, or think lightly of, a principle to which God appeals when he addresses us in respect to the interests of the soul's eternity.

There are also *certain virtues* presented in the Scriptures as absolutely essential elements of Christian character, virtues whose existence is impossible in the absence of the sentiment of fear of which we are speaking. How much is said in the Scriptures of the virtues of sobriety, circumspection, wakeful vigilance, watchfulness. "Be sober, be vigilant." "Watch therefore." "Let us not sleep as do others, but be sober." "Take to yourselves the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand." "If, therefore, thou shalt not watch, I will come unto thee as a

thief, and thou shalt not know what hour I will come upon thee." The reason everywhere assigned for these virtues is the fact of *immanent peril*, peril in regard to the interests of the soul's eternity. If such perils are not real, there is no place for these virtues, and if the peril is real, and you, reader, fear it not, you will not be wakeful or watchful against it. Without sobriety, circumspection, and watchfulness, Christian virtue is of impossible existence in our character, and where fear is wanting, these virtues can have no being. We walk carefully only when we are conscious of walking on slippery places, and appreciate the perils which encircle us. We watch only under the apprehension of danger, and where that danger so impresses our minds that we set our hearts to guard against it.

We now adduce another important reason why we should cherish the sentiment under consideration. We refer to the only condition on which we can, without infinite folly and presumption, banish that sentiment from our minds, or ignore or repudiate it as a principle of action relatively to the eternal future. It is this: Either the term hell, and all the fearful imagery employed in the Bible to shadow forth the eternal future of sin, represent no reality whatever worthy of fear, or we are in no danger at all of falling into that state. If there lies behind that term and that fearful imagery no reality adapted to awaken apprehension, and move our fear, or if we are in no peril whatever of a descent into that state, why, then, let us laugh at the imposition which inspiration has vainly attempted to palm upon us. Noah, to be sure, "moved by fear," heeded God's warnings and admonitions of approaching peril. Felix, even, "trembled," as Paul reasoned before him of "righteousness, temperance, and a judgment to come." The trembling jailer cried out in an agony of fear, "Men and brethren, what shall I do to be saved?" Paul, also, though an apostle of Jesus Christ, "kept his body under," "lest he should be a cast away." All, indeed, in past ages, who have laid hold on eternal life, have made "the wrath to come" a motive for repentance for sin, and patient continuance in well-doing. We, however, in our higher wisdom, having discovered the cheat which high Heaven, which the eternal God, in his unwisdom, has so long

imposed upon the world, will no longer suffer "the thought of something after death," to "puzzle our wills." But, reader, if the term, and the terrible imagery before us, do indeed represent a dread reality, which we are in peril of rendering real in our future experience, then we glory in our shame when we cast off fear and restrain prayer, or affirm the idea that we are uninfluenced by the fear of hell. You admit that heaven discloses to you an infinite good which you are in danger of losing, and that hell discloses an infinite abyss, into which you are in real peril of descending. Yet you say that fear, fear in respect to the awards of the eternal judgment, "godly fear," has no dwelling-place in your mind. When in peril of the loss of life, health, reputation, or property, you do fear; but when encircled with perils infinite in regard to the interests of the soul's eternity, then you are in the midst of these perils without fear. Deny the fact that hell and all the dread imagery under consideration represent anything fearful at all, or the other fact, that you are in real danger in respect to such reality; or cease to tell us that you are uninfluenced by the fear of hell. Tell us not that, in your religious life you are influenced by higher motives than fear. We would, by no means, affirm that such motives do not exist. But do such motives render fear out of place in our experience when we are in the presence of realities demanding fear? The virtuous parent has, indeed, other and higher motives in caring for his children than fear. Are these motives, however, incompatible with fear, when those children are known to be in real peril? So of the interests of the soul's eternity. Motives of infinite weight impel us to care for these interests, and fear is one of these motives, and is incompatible with none of the others, but intensifies, and is intensified by them all. If, then, we would possess and preserve a hope of heaven that is "sure and steadfast," if we would heed God's positive commands and admonitions, if we would not ignore and repudiate a sentiment to which God's entire revelation to man everywhere addresses itself, if we would possess the sobriety, circumspection, and watchfulness requisite to the attainment of eternal life, if we would not appear before God and the world as mockers of God's revelations in regard to the

wages of sin, if, in short, we would regard the facts of our condition and destiny, as they are, and would feel and act accordingly, we shall not "cast off fear, nor restrain prayer" before God. We shall, on the other hand, "fear Him, who, after he hath killed, hath power to cast into hell." May God deliver us from that spirit of mad presumption which does not fear the future of sin.

Our argument thus far has referred mainly to what the Scriptures require and teach upon this subject. We would now refer to some considerations which lie outside of such revelations. Whether "all scripture is given by inspiration of God" or not, no one can deny the fact of sin in himself and the world around him, or the possibility, to say nothing more, that a widely different and even an opposite destiny may, in a future state, attend a virtuous and sinful life. It is undeniably possible that a terrible future awaits a life of sin, a future not improperly represented by such a word as hell. Now, a proper consideration of such a future as possible, will induce, in every wise and prudent mind, an apprehension, a fear, that such a future will be actual, and to induce sobriety and circumspection in ordering our course across the track of time. Who would deny that he acts most prudently, who repents of past sin, and carefully avoids its future perpetration? The Scriptures aside, is not sin, as a certain present, and a possible future, evil, a something to be feared, and, as a fearful something, to be carefully avoided? Should not the possibilities of the eternal future make us sober, circumspect, and fearful, even, lest a reckless life, a life, also, which ignores a proper consideration of the possible relations of the present to the future, should compromise the interests of the soul's eternity? Right reason does not permit us to anticipate the future without hope. It equally demands, on the other hand, and that in view of what may happen, that we regard the deep unknown with that degree of fear which is the immutable condition of a prudent conduct of life.

If we consider also, not only the *possibilities*, but more especially the *probabilities* of a future state, we shall be most deeply penetrated with the conviction that a repudiation or ignor-

ing of the principle of fear in respect to the interests of the soul's eternity, is, of all other mental states, most unreasonable and criminal. All the analogies of observation and experience, and all the laws and principles of our moral nature, and all the natural and intuitive convictions of universal mind, tend to impress us with the deepest apprehension, that the future of sin, and a conscious liability to its commission, are proper objects of fear. How readily, for example, do evil habits obtain an almost immutable control over the mind's activities, a fact clearly indicating the probability, to say nothing more, that we are all advancing to a state of fixedness of character in good or ill, and to a degree preceding fixedness of destiny! How instinctively, also, does the consciousness of sin awaken, in universal mind, the apprehension of future retribution! He that "casts off fear and restrains prayer," is not walking in the light of all-impressive facts which lie all around him in the universe. Nor is he following the natural promptings of his own moral nature, nor the intuitive convictions of his own or of universal mind, convictions awakened by a consciousness of sin. On the other hand, he is perpetually disregarding the impressive indications of the most palpable facts and analogies of observation and experience, and as continuously suppressing and resisting the immutable promptings of his own moral nature, and the intuitive convictions and apprehensions of his own mind. One whose counsels no wise man will disregard, has thus addressed us on this all-impressive theme: "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear Him." To such as presented the indication of incorrigibleness in sin, he addressed the fearful exclamation, "How can ye escape the damnation of hell?" While reason and facts impress us with the same convictions, we must regard it not only as unreasonable, but as infinite presumption, to ignore or repudiate a form of fear thus commended to our regard.

In arguing that fear, the fear of hell, shall have a prominent place in the moral and religious life, we have not, we repeat,

argued at all for the displacement or eclipse of any other rational principle of action, the love of God, the love of man, the love of truth, the love of virtue, the abhorrence of evil, or the hope of future good, for example. These are, by no means, antagonistic principles, and the presence of neither tends to banish from, or to weaken the influence of, any of the others, over the mind. All of them, on the other hand, when realities and facts within and around, beneath and above us, facts past, present, and future, are rationally apprehended, combine their influence to induce us to "fear God and eschew evil." There is a place for each of these mental states, where its appropriate object is before the mind, and the proper object of each state is ever thus present. When real good is in prospect, then and there is a place for hope, and when real evil impends, then and there is equally a place for fear. To fear what is the appropriate object of fear, is to feel and act rationally. To avow the absence of fear when real danger impends, is to avow our own folly and presumption. Either no peril at all, we repeat, impends over the future of sin, or we should "*fear* Him who, after He hath killed, hath power to cast into hell."

Nor has it been our object to give to the principle of fear a *disproportionate* place in experience. When this becomes an exclusive principle of action, sordid selfishness, and imbecility for every good work, are the necessary result. But when all other proper principles of action are duly tempered and intensified in their influence, by "reverence and godly fear," then activity becomes most efficient for good, and character takes on its brightest forms of moral and spiritual development. While character, whose chief element is fear, is always offensively selfish, peevish, and imbecile, that which is void of this element is always characterized by a good-natured indifference to good or evil, right or wrong, or by reckless fool-hardiness.

One prime object which we have had in view, in the preparation of this article, has been to correct, as far as may be, a tendency in religious thought and feeling, quite too common, and, in our judgment, alarmingly prevalent, at the present time. We refer to a tendency to ignore, and, in many instances, to disparage, the principle of fear, the fear of hell especially, in the

presentation of truth. In instances not a few, this tendency manifests itself in the almost total absence of the doctrine of retribution in pulpit ministrations. In attending upon the ministrations of many evangelical preachers, no one, from what he hears, would apprehend that the audience, any of them, are "in danger of the damnation of hell," or encircled with any form of real peril in reference to the interests of the soul's eternity. The trumpet is sounded, but *the alarm* is never heard. Now this silence in regard to this fearful verity, this ignoring of the doctrine of "eternal judgment," is, if possible, more perilous to the hearer, than an open avowal of the opposite doctrine. Such avowal would, at least, awaken inquiry, and might lead to a discovery and reception of the truth. Of this silence, on the other hand, this failure to *warn* the wicked, God has, himself, foreshadowed the result. "The wicked man shall die in his iniquity;" but his blood God will require at the watchman's hands. In other instances, while the doctrine of "eternal judgment" is not denied, and, in certain forms, advocated, the fear of hell, as a principle of action, is openly disparaged. This is really equivalent to an open advocacy of the doctrine of universal salvation. Unless this doctrine is true, so the hearer will intuitively reason, then the fear of hell is not to be ignored, or repudiated, or disparaged, as a principle of action. Hence, if the hearer sympathizes with the teachings referred to, he will naturally and consistently repudiate the doctrine which is the only appropriate object of the sentiment which is repudiated and disparaged. No other ultimate result can be reasonably anticipated from such a form of teaching. In other instances still, while no impressive representation is given of the fearful verity which the imagery, by which the doctrine of retribution is set before us in the Scriptures, represents, much pains is taken to inform the hearer that this imagery is not to be understood *literally*. While we readily admit that such forms of speech as "death," "the second death," "blackness of darkness," "outer darkness," "the worm that never dies, and the fire that is not quenched," "the lake of fire," "the wine of the wrath of God poured out without mixture in the cup of his indignation," &c., are to be understood in a figurative sense; we maintain that behind this

terrible imagery there lies a dread reality, a reality no less fearful than the imagery by which the approaching doom of sin is shadowed forth to our apprehension. Now, to teach that such forms of speech are figurative, and not, at the same time, to impress the hearer with an apprehension of the reality represented, is to disrobe language of all meaning, and leave before the mind nothing whatever to fear. But what shall we think of a form of teaching which sometimes obtains, a form in which the hearer is distinctly told that the reality is not so terrible as the imagery by which the doom of sin is shadowed forth. God is mocked by such teachings as that.

The tendency of which we are speaking no doubt had its origin in what may properly be denominated an undue prominence given to the element of fear in the great revivals which characterized the first half of the present century, and is a natural, but dangerous, reaction against such a form of presenting Divine truth. While this tendency continues, revivals will be few and far between, and conversions, where they apparently do occur, will be unattended with deep conviction of the fact and desert of sin. As a consequence, such conversions will, in very many instances, prove, in the end, not to be genuine, and when genuine, will not be marked by strong, decisive, and active developments of Christian character. Having never run in the principles and doctrines of "righteousness, temperance, and a judgment to come," that by which he was himself made to tremble, and having himself never seen anything in the approaching doom of sin to awaken personal alarm, on his own account, the convert will apprehend little or nothiug in the condition of sinners around him to awaken alarm in reference to the doom impending over them, and will seldom or never "warn them to flee from the wrath to come." In the church he may "have a name to live;" but he will be little more than a cipher there. It is only as ministers and Christians "know the terrors of the Lord," that they persuade men. "The glorious gospel of the blessed God" will be in the church and the world a *permanently* renovating power when and only when all its great truths and principles and native influences are everywhere, "in season and out of season," presented as living veritics, and presented in due proportions.

Art. III.—THE BIBLE THE WORLD'S GREAT NEED.

The Psalmist says, "Thy word is a lamp to my feet and a light to my path." This passage expresses the work that a Divine revelation is designed to effect,—to enlighten the minds of men, to illuminate the world.

Again we read, "Darkness covered the earth, and gross darkness the people." This is the religious condition of all nations that are destitute of the Bible. And, again, it is said, "The entrance of thy word giveth light," which expresses the moral state wrought among all people blessed with the word of God. The Bible is the moral luminary of the world, as the sun is the world's natural light. By it, God is made known in his real character, as he could, in no other way, be known. It is by this Divine light we know whom to worship, and how to worship. By it, our relations and destiny, our obligations and duties, are clearly set forth. We say with Paul, "God, who commanded the light to shine out of darkness, hath shined into our hearts," and this Divine word is the medium of this heart-illumination. This is the "*more* sure word of prophecy," by "taking heed" to which, the "day dawns in our hearts." Our lost world's greatest want is the rising of this Day Star.

Let us now consider the world's relation to the Bible, and the relation of the Bible to the world:

It is a very sad reflection that at this late day,—after eighteen centuries since Divine revelation was completed, more than half the world is yet without the Bible, still in Pagan darkness. It is safe to calculate that of the *twelve hundred millions* of earth's inhabitants, not less that *eight hundred millions, i. e.*, two-thirds, are now destitute of the word of God. This is the world's greatest need. But, thanks be to God, it is his purpose to bless the whole world with the Bible, through the agency of his church. This is *our* work, and in it will any one be indolent? With Bishop Heber we inquire:

"Shall we, whose souls are lighted
With wisdom from on high;
Shall we, to men benighted,
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

O, no, we will not withhold this light of life from any portion of this sin-cursed world, but join with our poet again, and say:

"Waft, waft ye winds, his story;
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

May God hasten this glorious day!

Let us not lose sight of the fact that God just as much designed the Bible for all nations as he did for any one, and for the *whole world* as much as for any part of it. And let it also be borne in mind that what the Bible has done for us as a nation, it would do for all other nations if they possessed it. And our work as Christians is to diffuse *world-wide* this Divine light.

The consideration of a few facts will show us the work to be done:

It is thought that there are now only *forty millions* of copies of Bibles in the world, which makes *one* Bible to every *thirty* persons, or *one* Bible to every *six* families! This is indeed a *sad* picture. But when it is known that, at the beginning of this century there were only *four* million Bibles existing; that in sixty-three years there has been a ten-fold increase of Bibles for the world's benefit, we shall see reasons to thank God and take courage.

A very great work of multiplying Bibles is to be done before the whole world can have the word of God. This is the glorious work of our noble Bible Societies! At the least estimation, the world now needs *twenty-five* times as many Bibles as are now in existence!!

But there is another point of consideration to look at, in our estimation of the world's need of the Bible, and the mission of the church in this work.

We must consider the number of languages that are spoken; and that the Bible in a foreign tongue is of no value to anybody not acquainted with that language. We are informed that there are not less than *one thousand* languages, and *three thousand* dialects spoken in the world. Now, to supply the world with the Bible, so that it may be a "light to their path," it must be translated into all these languages. God gave the world the Bible in but two languages,—the Old Testament in *Hebrew*, and the New Testament in the *Greek*; and he has made it our duty to give it to the world by translations. This translation of the Bible into the various languages is a very important part of the work of the church, now on our hands. And we rejoice to know that this glorious work is progressing encouragingly. When it is remembered that at the commencement of the Reformation, in the sixteenth century, it can scarcely be said that the Bible existed in any language but the Latin; and that then it was an *unknown* book to the most of the people; and that even at the beginning of the nineteenth century, the Bible existed in only about *twenty* languages; and that it is now translated into *two hundred* of the principal languages now spoken, we see reason to rejoice in the progress of this part of our mission.

Giving a nation, or even a tribe, the Bible in its native tongue, is no *small* work! It is even a most glorious consummation!! On this subject a recent writer thus speaks:

"The Bible has been translated into 260 languages and dialects, and is ready for 600,000,000 of the inhabitants of the earth; but only 100,000,000 have, as yet, received it."

By this testimony, it will be seen that *half* of the earth's

inhabitants may now read the Bible if they will. Another writer thus testifies:

Within the last 58 years, 72,000,000 copies of the Bible have been circulated. Of these, Great Britain absorbed 26,000,000, the rest of Europe 25,000,000, America, 16,000,000, leaving 5,000,000 copies as the whole number distributed among the heathen. At the commencement of the century there were forty translations of the Bible. It is now printed in 196 different languages,* 146 *of which are translations or versions of languages which never before had a written existence.* Does the world owe no debt of gratitude to the labors of Christian missionaries?"

It is impossible to express the glory and mighty results of the reduction of the language of a nation to writing, the translation of the blessed Bible into it, thus creating a Christian literature in a new tongue. The mighty changes, and revolutions now going on in Africa, with 15,000 converts; in India, with 20,000 native Christians; in the Sandwich Islands, with 30,000 turned from dumb idols to God; in the seventy islands in the South Pacific Ocean, that are now really Christianized, (according to the testimony of Dr. Harris,) and in China, Turkey, and in Catholic Europe; give us but a slight view of the real glory of this work. Surely great changes for the better have occurred in our day. On this point we have the following testimony:

"Bible Circulation. The following statistics are from a German periodical: In the year 1524, the bookseller Herrgott was executed at Leipzig, at the command of Duke George of Saxony, because he had sold a Bible. Another vender had his eyes pierced for the same offence. At the present day, 5,000 societies are busy to spread the Bible among Christians and heathens. The number of Bibles now current is estimated at 40,000,000 in 200 different languages, while only fifty years ago the number did not exceed 4,000,000 in 50 different languages."

This work of Bible translations, we consider with great delight, as without it all the world nearly would still lie in heathen darkness. We consider this work to be of God. As God

* This number is probably too low.

inspired men to speak and write the Bible in Hebrew and Greek only, he has since *moved* men to translate it into our tongues, thus making it "a lamp to our feet and a light to our path."

It is interesting to see at what an early period this work of Bible translation into English began.

The following table shows the manner and order of time in which the Bible was translated into English:

DATE.	TRANSLATIONS.
A. D.	706, Adhelm, Saxon Psalms.
"	721, Egbert's four gospels.
"	734, Bede's St. John's Gospel.
"	880, Alfred's version of the Psalms.
"	1340, Rolle's (or Hampole's) Psalms.
"	1380, Wickliff's Bible.
"	1526, Tyndale's New Testament.
"	1530, ——— Pentateuch.
"	1531, ——— Jonah.
"	——, G. Joye, Isaiah.
"	1534, ———, Jeremiah, Psalms, Songs of Moses.
"	1535, Coverdale's Bible.
"	1535, Cranmer's Great Bible.
"	——, Traverner's Bible.
"	1537, Matthew's (i. e., J. Roger's Bible.)
"	1560, Geneva Bible.
"	1560, Bishop's Bible.
"	1562, Rheims New Testament. (Roman Catholic Translation.)
"	1600, Douay Bible. (Roman Catholic Translation.)
"	1611, King James' version.

But while we rejoice in these glorious "dawnings of the day-star" upon us, we cannot refrain from expressing our disapprobation of modern efforts, that have been made, and are still making, to substitute a *new* translation in the place of our common version—"King James' translation."

We have examined many of these pretended improvements of the English translation of the Bible, and feel compelled to say they are miserable failures—more objectionable by far than

our "*Old* fashioned Bible." Most of these attempts to improve the translation of the Bible in English, appear to us very much as did the young chorister's proposal to his pastor, to improve this verse in Dr. Watts' hymn.

> "O may my heart in tune be found,
> Like David's harp of solemn sound."

He wished it read thus:

> "O may my heart be pure within,
> Like David's Sacred violin."

To which the parson replied "Would it not be preferable, sir, to read it thus?" (sarcastically.)

> "O may my heart go diddle diddle,
> Like King David's sacred fiddle."

This proposed poetical improvement appears about as wise as the many pretended improvements on our English translation. To this general charge, we will except the translation of Paul's epistles, by Revs. W. J. Conybeare, and J. S. Hawson. This may be considered an improvement in some respects.

It seems to us that we now have the mind of the spirit in our common version, as nearly as uninspired men can give it to us by translation in almost every instance.

The English of our translation might, and probably ought to be, improved, and this is all that is really needed, at least for general use.

There is another obstacle in our way of giving the Bible to the whole world. There is great opposition to the Word of God within the so-called part of the Christian world.

1. The whole force of Roman Catholic power is arrayed against our Bible work, at war with the purpose to give a copy of the Bible to every family in the world.

The following facts are all the proof on this point we need.

An English paper says:

"We deeply regret to learn from a correspondent, that Escalante

has been sentenced to *nine years penal servitude for circulating the Bible.* We hope that this intelligence will stimulate the Christians of this country to more earnest prayer, followed up by vigorous and untiring effort, until the iniquitous sentence is reversed."

"The Roman Catholic Bishop of Strasburg has issued a circular recommending all persons in his diocese to burn Protestant Bibles, and all books and tracts published by Bible societies. He refers particularly to the Society for Promoting Christian Knowledge, which he calls that 'gloomy society.'"

"Advices from Bogota, South America, state that the Catholic clergy there had collected all Bibles distributed by the London Bible Society and burnt them in the public square."

But we rejoice to know that this papal power is giving way, and in spite of Rome the Bible is gaining ground, and is beginning to have "free course," comparatively, all over Italy, and in most other Catholic countries. Some writer gives us the following facts in relation to this glorious work in Italy:

"A sale of Bibles and religious books has taken place, which has surprised the Christian world, and a willingness to hear the Gospel has been displayed, quite remarkable in a land where the Bible has been so long a contraband article and the slightest taint of heresy has entailed a felon's doom. Although the first run upon these prohibited books is now past, I find, from an official paper before me, that ten colporters in the service of the Scottish National Bible Society have sold all over the land, during the year 1861, close upon 3,500 BIBLES AND TESTAMENTS and 50,000 religious books."

2. Slavery is another hinderance to the universal circulation of the Bible among all classes. The statute laws of the several slave states of this Union forbid the circulation of Bibles among the slaves under severe penalties. Thus 4,000,000 of our own countrymen, and nearly half of them are church members, are deprived of the Word of God.

But thanks to God, this mighty power, ("The sum of all villanies") is now giving way too, and soon we trust all the enslaved will become free men and women, though it be through seas of blood. And then may we give our African brethren the Word of Life as well as the Hindoos.

3. There is still another opposing influence against our work of the universal spread of the Bible, among all nations. There is at this day a very great amount of secret Infidelity, and semi-infidel principles promulgated among the people, even by professed Christians.

This "sugar-coated" infidelity is well calculated to throw doubt over the Bible, as a Divinely inspired Book, and contempt upon it as a rule of life, at least with many of our youth. What Voltaire, Paine, and other open infidels failed to do in their direct attacks upon the Bible, Theodore Parker, Gerrit Smith, Bishop Colenso, and many others are trying to accomplish by a more secret and even more dangerous *doubting* of Divine inspiration.

And in this work of the devil, these men are now joined by the *Spiritites*, who have recently given us a new Bible, or, as they say, the Bible as *corrected* by the spirits of Jesus, Peter, Paul, and others. In this new version Jesus (as they say,) denies the resurrection of his body, and assumes that not until now have there ever been "Mediums" pure enough to reveal the real truth to the world.

Thus is every conceivable effort put forth by the powers of darkness to stop the spread of the Bible, and to substitute something else in its place as a rule of living.

Now then, to this great and glorious work of the salvation of this lost world, by Bible influences—by giving all nations the Word of God in their own tongue, every one should feel himself called upon to do something towards its perfect consummation. All *can* do something, as "where there is a *will* there is a way." "If there be first a willing mind, it is accepted according to what a man hath," or what any one can do.

The Bible is the world's only cure. In the language of another, we say,

"Finally, the universal diffusion of the Book of God will enlighten the ignorant, reform the vicious, and convert the sinner from the error of his way. It will plant churches, found schools of learning, and establish benevolent institutions. It will purify the moral atmosphere, reform society, and elevate its degraded classes. It will ban-

ish idolatry, superstition, and false doctrine, civilize savage nations, and introduce the blessings of civilization, literature, and science among all nations."

We have a most noble testimony in favor of the Bible as the book of Books, from Sir Wm. Jones, as follows:

"Theological inquiries are no part of my present subject; but I cannot refrain from adding, that the collection of tracts, which we call from their excellence, *the Scriptures*, contains independently of a divine origin, more true sublimity, more exquisite beauty, finer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass, from all the other books that were ever compiled in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions, which bear no resemblance in form of style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning; the *antiquity* of these compositions no man doubts; and the unrestrained application of them to events long subsequent to their publication is a solid ground of belief that they were *genuine* compositions, and consequently inspired."

In conclusion, we may be allowed to give Bishop Simpson's short and most conclusive argument in favor of the Divine inspiration of the Holy Scriptures.

"There are four grand arguments for the truth of the Bible. The first is the miracles on record; the second, the prophecies; the third, the goodness of the doctrine: the fourth, the moral character of the penmen. The miracles flow from Divine power; the prophecies, from Divine understanding; the excellence of the doctrine, from Divine goodness; the moral character of the penmen, from Divine purity. Thus, Christianity is built upon these four immovable pillars, the power, the understanding, the goodness, the purity of God. The Bible must be one of these things; either an invention of good men, or good angels; of bad men, or bad angels; or a revelation from God. But it could not be the invention of good men, or angels; for they neither would nor could make a book telling lies at the time, saying, 'Thus saith the Lord,' when they knew it all to be their own invention. It could not be the invention of wicked men, or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by Divine inspiration."

Art. IV—GOD'S CARE FOR OUR NATION.

Denial of Providence is a common sin. Our fathers recognized God in everything; many of their sons recognize him in nothing. The great prosperity of this nation has engendered skepticism. We have felt ourselves so capable, "so smart," ingenious, enterprising, that we could do anything, succeed everywhere, that no obstacles could defeat us, and no enterprise prove too hard for us. The next step after such pride, self-confidence, and even vanity, is disbelief in Providence. When men cease to *feel* dependence, they will deny that they are dependent: when our people became so self-confident that they did not feel the need of Divine support and guidance, they began to deny that such guidance was available. God has been formally recognized by public men, but it was unusual to find one who really believed that He interfered at all in the affairs of the nation.

This unbelief weakened our sense of obligation to God, and encouraged the dangerous notion that we might violate the eternal law, trample on justice, wrong God's poor, and yet escape the penalty. The idea of fearing the Divine judgments, of "trembling at his Word," of respecting the "higher law," was a common subject of ridicule, and the conscientious were deliberately exhorted to "conquer their prejudices," or in other words, to banish all respect for truth and justice from their minds, and embrace the infidel doctrine that, "conscience has no business in politics."

Ministers of the Gospel even, were perverted by this poison, and lifted up their voices to encourage the perfidious unbelief of the nation. Do we not all remember the discussions provoked by the Fugitive Slave Act? Do we not recollect the scorn, the abuse which was hurled against the Hon. Wm. H. Seward and his friends, and those clergymen who stood faithful to the Bible, because they asserted that there was a "higher law," to which the nation was amenable? To refresh the memory of the reader, we will give a brief extract from a sermon of Doctor J. C. Lord, of Buffalo, delivered in 1850, and

published by the "*Union Safety Committee.*" (We ought to say, however, that the Doctor is now doing nobly to sustain the Government, and boldly advocates the total extirpation of slavery.) He then said:

"To allege that there is a 'higher law,' which makes slavery, *per se*, sinful and that all legislation which protects the right of the master, and enjoins the re-delivery of the slave, is necessarily void and without authority, and may be conscientiously resisted by arms and violence, is an infidel position, which is contradicted by both Testaments;—which may be taught in the gospel of Jean Jacques Rousseau, and in the revelation of skeptics and Jacobins, who promised France, half a century ago, universal equality and fraternity; a gospel whose baptism was blood, a revelation whose sacrament was crime; but it cannot be found in the Gospel of Jesus Christ, or in the revelation of God's will to men.

Governments have jurisdiction over men in all affairs which belong peculiarly to the present life; in all the temporal relations which bind societies, communities, and families together, in respect to all rights of persons, and property, and their enforcement and penalties.

The decision of governments upon matters within their jurisdiction, though they may be erroneous, are yet, from the necessity of the case, absolute.

It is somewhat singular that those whose consciences have been so much aroused in regard to a 'higher law' than the Constitution, should have forgotten in their contemplation of moral and religious questions, that the observance of the compact between the North and the South, falls within the moral rule which enjoins good faith, honesty and integrity among men."

When clergymen, of Doctor Lord's ability and power, are pushed by public sentiment to protest against the moral sense of the people, and argue and plead that they may have less reverence for the Divine law, less fear of violating it, less faith in God's immediate concern in the affairs of governments, and our duty to fear and obey him as citizens, as well as Christians, there can be no doubt of the apostasy and depravity of the public conscience on these points. The faith of the Revolutionary patriots had certainly been forgotten; yea more, it had come to be despised, scorned by the prominent men of modern days.

When Gov. Seymour of New York devoted a considerable por-

tion of his message to an assault upon New England, its sentiments, and spirit, it signified dislike of the doctrine that God rules among the nations, and holds men accountable. That doctrine was the support, the guide and the glory of the Pilgrims, and for this cause they were uncompromising friends of freedom; they held that justice and judgment must permeate the institutions of government, and that God would destroy those nations who trampled justice under foot. The man who represents the opposite doctrine is governor of the Empire State, and his voice is therefore raised against the people of New England, though not against them, but against their spirit, against recognition of God, justice, providential control in government, and a terrific shout of response is heard from his partisan friends in all quarters of the land. "Down with New England! Down with religion in politics! Down with conscience, honesty and liberty in government," is their cry.

"Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his hot displeasure."

"And all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of earth, and none can stay his hands, or say unto him, What doest thou?"

It may be superstitious, and excite the ire of those who have ruled this nation for two score of years, but we glory in the belief, that these words, from the sacred oracles, are true, without limitation or qualification. And God is now vindicating their truth. His hand is seen and recognized in the terrible experiences now passing in the nation. And we shall survive or perish according as we return to the faith of our fathers, or persist in our reckless infidelity. God will be honored by this nation, or he will destroy it. We must practically accept

the truth that Jehovah reigns and holds our national destiny in his hands. To this state we must come, this lesson, our Father is resolved to teach us; his rod will not be removed until we learn it. God has not forsaken us, his chastisements prove *this*, and he will not do it if we will listen to his counsel, but we can be saved only through repentance and blood.

Our hope for the future rests on our faith in God's love, and care for our weal. We have many evidences that he chastises us in love, to purge away our sins and make us a better and more useful people. It is better that he should afflict and save us, than leave us to our own devices to perish, as we surely should. Some evidences that he purposes our salvation and will ultimately effect it, we propose to record. OUR FIRST REASON IS—*He ardently desires the success of the principles and interests at stake.*

What are these? All that are involved in Christian civilization. For two thousand years these principles have been struggling for embodiment in civil government, but the political and social elements of the world have resisted their progress. The gospel imparted a regenerating impulse to the world, and received a mighty resistance at every point. It has only been by slow, gradual attrition that the ideas of the gospel have supplanted, even in Christian minds, the partial, selfish, one-sided notions of the world respecting civil rights. The gospel teaches that all men are of one blood, that the *rights* of the poorest and weakest deserve protection and respect, just as much as those of the rich and powerful, that the *rights* of all are equally sacred, and that they are so sacred that no man can violate them and be guiltless.

And this is what is meant by being created equal, and being endowed by inalienable rights. This Christian idea stands opposed to the political and social theories of all ancient and of most modern nations. Even in the republics of Greece and Rome, human rights were held to be contingent, subject to the demands and fancies of the ruling power. When a majority of a people oppress the minority, as the ancient republics did, they violated the Christian idea, as really as Nero did in his cruel-

ties. For there is sometimes a vast difference between the voice of a majority, and justice. "*Vox populi vox Dei,*" the ancient democratic adage, is not true, except when the people decree justice. The majority has no right to wrong the minority; the strong may not, on any account, oppress the weak.

Ancient republics claimed that the majority should rule, and that being a majority justified their decrees, but the gospel teaches that whoever rules are bound to rule in righteousness; and protect the rights of every man. Life, liberty, and opportunity to make life valuable, honorable and happy, are taught as rights inseparable from humanity; this is a Christian axiom, a first principle of government, majorities and minorities, democracies and kings, are imperatively forbidden all violation of this truth, which was settled by the Eternal, and placed beyond and above the jurisdiction of earthly powers.

The opposite doctrine, that governments bestow civil rights, and may give or take them away, has ever prevailed in Asia, Africa, and mostly in Europe, and has always resisted the gospel idea, and will resist it to the last. The Christian idea struggled into form, in the thirty years war of the Dutch Republic.

For two hundred years in England, it kept up a perpetual warfare against the crown party, and the doctrine that some were born to rule and others to serve. Just in proportion as the Word of God was understood and revered, these Christian ideas became better defined, and potently expressed. And in all of these long conflicts, God ruled and disposed so as to help the Christian side and weaken the other, thus proving His devotion to Christian ideas in civil government. And why should he not stand by his own truth? Is it strange that he destroyed the wisdom of his enemies, so that such men as Bishop Laud, Judge Jeffries, Charles I. and II., and James II. actually helped the cause of liberty, and weakened their own side by their folly, even more than the wisdom and zeal of the Puritans could do for liberty and the overthrow of despotism?

Their severe measures, into which they foolishly run, *drove* thousands of moderate men from the royal party and the established church, who never could have been drawn thence by the appeals of the Puritans.

This consummation was contemplated when the gospel was given; the leaven was placed in the measures of error, for this very purpose; and the world might have known that after God had so carefully incorporated these principles in the Christian system, and set up the machinery for the regeneration of society and conversion of the nations to the truth, he would by no means fail to give them his constant, vigorous support. Will he now abandon these regenerative forces when found in an advanced state of organized life, on this new continent especially consecrated to their culture, growth and glory? Will he allow the concentrated tyranny, usurpation, and barbarism of the old worlds, as found in American slavery, to now engulf and destroy this sacred gift to man? Did he not guide our fathers to these shores and plant Christian civilization here? Did he not choose this continent as the field for its untrammelled growth? And will he now abandon his own cause? His immutable and glorious nature answers, no, never! His providence since the world began, delivering his friends and confounding his enemies, answers, no! He has set his hand to the work of incorporating the excellent principles of Christianity into civil government; he has carried forward the work until it has become a moral power in the earth, demolishing the bastiles of oppression, and giving hope to the peoples, who have been crushed by human usurpation, and He will not allow it to fall, nor suffer disgrace. No, he will vindicate, honor and defend his own cause.

2. *We have assurance of this in the early history of our government.*

The oppressions and follies of the old world, drove lovers of liberty to these shores, where their ideas could attain a more complete development, than was possible amidst the prejudices of the old world. Political and religious liberty won a great advantage in that move. The folly and greed of tyrants at home, drove the colonies to declare their independence and set up a government for themselves, based upon their own ideas of liberty. If King George and his counsellors had not been blinded, and left by God to destroy the cause they designed to establish, the Declaration never would have been made.

It is marvellous that the revolution was a success. England

was strong; one-third of the people in the colonies were averse to separation; red-hot tories were abundant; the whole population was only about equal to that of the present State of Ohio; these were poor, without arms or munitions, and scattered over an immense territory, without means of communication; seven years the war continued; the hardships, darkness, gloom of those years no one can tell; conspiracies, treason, fraud, jealousy, cowardice assailed the cause of freedom on the one side, and a well appointed army and navy on the other; while a small, poorly fed, poorly armed, and unpaid army withstood these enemies for seven tedious years.

They were victors, because God helped them; there is no other reasonable solution of the case.

After Independence was acknowledged, was it possible to organize the ideas of the Revolution, and establish a permanent government? That was doubtful. Considering the state of the colonies, it seemed all but impossible. The attempts of revolutionary parties, in other days, gave little encouragement. But it was done, the Constitution was framed, and adopted. That Constitution is the most sublime political document the world has ever seen. Its adoption by the people was a moral miracle. Those men who framed it must have been almost inspired. More than human wisdom certainly endowed them. The Preamble is the key-note to the whole document.

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

The more we study the language, scope, spirit, comprehensiveness of this document, and consider the times of its construction and adoption, the more deeply are we impressed with the unusual wisdom of its authors, and the especial superintendence of Jehovah in the whole affair. It is marvellous how state rights, personal liberty, executive, legislative and judicial functions and prerogatives, foreign and domestic relations and interests, national and state authority, were combined, balanced,

defined, protected, and limited so as to make a system so harmonious, and conservative of liberty, order, and power. How strange that no aristocratic elements secured recognition, for not a few of the people cherished them!—that slavery was carefully excluded from its provisions, and even its language, so that when that relic of barbarism is purged away, not a provision of the Constitution will become useless or inoperative, and no record of slavery call for erasure! Does not God's hand appear in all of this? Did He not decree the birth of this Constitution as a chart of liberty till the world ends? Will He allow the world to go back from this advanced position, and lose the advantage of this stupendous victory of Christian ideas? No, verily; his providence in creating and establishing the Constitution, guarantees that the present troubles will only remove the dross, and destroy the poison, which corrupt men have attached to it. They will introduce a broader, more truthful, and comprehensive interpretation of that document; its excellences, its wealth of wisdom, its fulness of liberty, vigorous, mighty, all-controling, glorious, will shine with new effulgence, but He will not let it fail. The attempts to degrade it to the service of slavery, to amend it so as to give oppression an honored seat under its ægis, will bring into more bold relief its utter antagonism to all that is oppressive, unjust, and wrongful to men, and show that its whole tone, spirit, life, power, are a terror to oppressors, and a praise to them that do well.

The hand writing of Jehovah is upon that Constitution, and upon every page of our early history, and the eye of faith and piety clearly discerns his seal, his warranty of protection. He has a mighty and glorious mission for this nation yet. The seed that he has sown and nurtured with so much care, he will protect unto the harvest; when this entire continent shall be beautified and blessed by the triumph of Christian civilization, and shall send this gospel of liberty to the nations of the whole earth.

3. *The history of the anti-slavery discussion proves God's care for us.*

Slavery has threatened to destroy Christian freedom. Its

life is wholly opposed to the first principles of liberty. Our Constitution rests upon the axiom that human liberty is *inalienable.* Slavery denies this, and in denying it, denies all inalienable rights, and asserts the old Asiatic doctrine, that man's rights are contingent, gifts of the accidental ruler, may be taken away, limited, bought and sold, at the discretion of those in power; that "might makes right." Thirty years since, the danger threatening us was discovered by a few, and they cried aloud to alarm the nation. But their cry was met by persecution, violence, abuse of every kind, even unto death, by church and state. How could this feeble few withstand such a terrible opposition? Had not God used their enemies to help the cause of freedom, they would have been overwhelmed, discouraged, and their light extinguished. But the mobs, the arsons, the murders, aroused the sympathies of the people, provoked discussion, scattered the light, and did more for the cause than was done by the eloquence of its advocates. So at every stage of the anti-slavery war, when freedom's advocates have become disheartened, and the prospects gloomy, their enemies have done something to arouse the drooping spirits, and make converts to their faith.

As the violent, reckless, oppressive course of the church and crown party in England, in the days of Laud and Jeffries, drove thousands from their party to the Puritan side, so for thirty years the enemies of freedom have behaved with such disregard of all honor, justice, or good sense, that they have multiplied over and over again the ranks of abolitionists; they have done more to abolitionize the nation, than all the eloquence of the friends of freedom could do. They did not intend it, but God did, and every move that they made to extinguish anti-slavery fire, fanned the flame to greater violence; and the more they strove to protect their party lines, the more desertions were multiplied. So God used them to destroy their own cause. He did not *make* them ugly, but he so controlled the exhibitions and plans of their sinful leaders, as to bring them to shame, and to honor liberty. How visibly we see his hand in the whole course of this conflict!

The violent efforts to exclude the discussion of slavery from

Congress, only made the discussion more earnest, and attracted the attention of the nation to it. The war with Mexico to seize more slave territory, increased the area of freedom, and aroused the public mind to the foul designs of slavery. Slavery thought to possess the Pacific coast, but God unveiled the golden treasures, and flooded the land with freemen. California and Oregon were given to liberty. The omnibus measures of 1850, were designed to quiet forever the public mind, and close all discussion of slavery, and party conventions gravely voted, that all trouble from this source was ended; but like the surgings of old ocean, it would not and could not be still.

The Fugitive Slave Act so insulted the moral sense of the North, that the discussion became more intense in church and state. The South essayed to justify slavery from the Bible, but in seeking strength and security from this new mode of defense, the church was brought to a decision and voted the essential wickedness of human bondage. This increased the excitement, and damaged slavery more than any previous event.

The Kansas-Nebraska measure was a desperate effort to add to the power of this enemy to our country, but it was converted into a mortal blow upon the head of that same enemy. So the more desperately they strove to destroy liberty, the more they injured themselves, thus proving that there was a set of forces at work in the interests of Christian civilization, which were decreed by Heaven, to transmute all enemies into friends of liberty, and give glorious success to this first experiment of civil government based upon Christian principles.

Then the slave power resolved to establish a separate empire, break up the Union, break down the grand scheme of a great Republic, and secure a perpetual lease for the existence, growth, and sway of slavery. This is their last card; they risk all that they may win all evil, by the ruin of all good. We know the perfidy, thefts, violence, murders, barbarisms, which attended the opening of the rebellion; we know, too, the terrible sufferings which have already resulted from the war. We have no space to discuss these. We are looking for the hand of God, the promise that He still befriends our cause. Is He for us or against us? Do we see signs of good, or does evil

alone frown upon us? We have much to say; in how few words can we say it? God is with us, his hand is visible, we have faith that he will give us victory.

The South stole the arms and munitions of the nation, and much money; they were prepared, had military organizations, trained officers, and a martial spirit; their blood was hot for the fray. The Government had long been under their control, and was stripped, robbed, and paralyzed by their craft and guilt; the army was betrayed by traitorous officers, and the navy banished to the ends of the earth. Thus far all looked dark for liberty. The strife began, armies were gathered, we were repulsed, darkness became thicker than midnight. Some hearts failed. Europe said: "8,000,000 on their own soil, in their own country, cannot be subdued by 20,000,000, who must march hundreds of miles from home, fight in a strange territory, in an inhospitable climate, among unfriendly people, away from the base of supplies. Such a thing was never known." With man it *was* impossible; God only could give us victory.

But it was not mere victory over our enemies, that God sought; it was not that the North should conquer the South, that He would help us; it was not to preserve the Union, that He would interfere; *but that Christian civilization might triumph over barbarism*, that liberty might prevail over slavery, that Christian ideas might exclude heathen, wicked ideas of human rights, that he would stretch out his arm of power. To this end two things must be done; the North must be converted, and raised to an appreciation of the conflict, and the South subdued. Both of these tasks were most difficult, and to the mere human sight impossible.

A little more than two years have passed, and we can review the wonders performed. Our armies have been repulsed just when and where success would have favored the continuance of slavery, and they have triumphed when and where victory favored liberty. Delay and progress have so balanced in the scale as to change the public sentiments of the North, push the Government to do what it did not at first design to do, stand up for liberty, and make the war fatal to slavery. Had we been

successful at Bull Run, compromise would have been the result, and slavery would have survived.

How slow was the Government in striking directly at the real enemy of the nation! How long the fallacy was cherished, that the Union might be preserved and slavery stand unscathed! How reluctant the public were to acknowledge that we could have no permanent peace, so long as slavery lived! How politicians insisted that slavery had nothing to do with the war, and need not be destroyed in order to end it and have perpetual peace! But all of this resistance of the tide was vain. God had resolved to punish us for our great sin, and make us a better and more useful people, and successes and reverses all seemed to forward the work of purification. Finally the Proclamation rung through the land. There was one victory. That was a bright day; for it proved that the nation was taking the position which God could approve.

A guarantee that this Proclamation would be effectual was the next necessity. How shall it be secured? The malcontents at the North oppose the Government, discourage enlistments, and thus weaken the army. The loyal men call for *negro* soldiers to fill the ranks. The opposition did not design such a result; the Government desired to avoid it; but Jehovah had put it into his programme, that negroes should share in the perils and the glory of this conflict, and by becoming a part of the army of freedom, warrant and defend the broadest application of the Proclamation. Without a negro army, that document would most likely have proved a dead letter, but with such an army, it cannot fail to be effectual. Who will be so base as to vote that negroes shall remain slaves, when they have filled the breach and saved the nation? Who will dare to repeat the common lies of detraction and scandal against their manhood and courage, after they have done deeds of valor; equal to the bravest? Humanity has been dishonored, crushed, abused in the person of the negro, and Heaven's seal of justice demands that his redemption shall bring a glorious vindication of *his* manhood, as well as the sacredness of liberty for all.

The lessons of the war are wonderful and impressive. We

have raised such armies as potentates in Europe never commanded; we have created officers and soldiers mostly out of civilians, who never studied war; we have created a fleet of marvellous strength; we have raised money, furnished munitions and stores to an unheard of extent, and with apparent ease; we have gathered harvests sufficient to feed the world, and grown rich while carrying the tremendous burdens of the war; we have marshalled more men, marched more miles, fought more battles, conquered more territory, taken more prisoners, and more munitions of war than Napoleon did in his famous European wars; and have forced the prophets, who foretold our discomfiture, to confess their error, and admit that the free North can and will subdue the slave-holding South. And what is especially germain to our subject, is that our success has been in almost exact ratio of our conversion to the doctrines of absolute freedom.

As our ideas have progressed, our armies have been victorious; our military progress has moved hand in hand with our moral progress, and when we have hung back in the work of moral renovation, we have suffered reverses in the field. Does this not show that the Lord is with us, and that he intends to give us more than a victory of arms? Is there not an assurance here, that what is more desirable than the Union, more desirable than the Constitution and Government, is involved in the aim of the Almighty, and will be certainly secured? If otherwise, why this strange connection between our moral position and military success? Why were we held back from decisive victories until we assumed the right position on the question of liberty? Why such wonderful success, so soon as we did become right in this respect? God says in these facts, as distinctly as Providence can speak, that he has chosen us to be conservators of Christian civilization, and will, by chastisements and blessings, by reverses and successes, make us worthy of our trust, and help us to preserve it forever. It is sad that we must needs suffer so much, that so many of our noble youth must be sacrificed before we would open our eyes, and turn our hearts to the side of righteousness; that the warm blood

of our dying braves was the only remedy for our apostasy. But when we consider the interests at stake, we ought to be grateful for the blows that arouse us, the bereavements that save us from utter perfidy and ruin, and the experiences that bring us to appreciate liberty, and enable us to rescue it from the black dragon of the South. To secure this result, God has permitted this rebellion; left us to suffer reverses; made all of our hearts to bleed, and groan in anguish of bereavement; He has changed public sentiment, brought the Government to the right position, and then given us great success; He has filled our barns with plenty, and clothed our ministers of state with unusual wisdom, in directing the finances and ordering supplies.

Moreover, these remarkable results have been reached in a way, so as to correct another grievous sin of the nation. We have spoken of the rank infidelity which was poisoning and destroying the nation. Now our trials, and sufferings, and our successes too, have been ordered in such a way as to most effectually rebuke that sin. We thought at first that we could crush the rebels by our shouts and boastings. We were vain and self-confident. But we are sobered now. We have learned our dependence, and felt rebuked for our vanity and self-confidence. We have had days of fasting and prayer, which we coldly and formally observed. But we finally yielded to the strokes of our Father, we were humbled, our hearts broke down, we fasted and prayed as this generation never did before. All looked dark and hopeless to us then if God did not help us. Our army on the Potomac had been repulsed, the armies of the West were held at bay, and their efforts foiled; opposition at the North was bold and impudent, and the President called us to humiliation and prayer, and the people said, Amen. On the 30th of April prayers and tears marked the distress of the nation. In two months the answer came; the whole face of our prospects was brightened; victory after victory crowned our arms, and the great strength of the rebellion was broken. Thus God's hand was visible in our relief.

How could Providence have spoken more plainly and emphatically than He did in these victories? Taken in connection with the nation's prayers, his meaning cannot be mistaken.

He proclaims love for us; He assures us that He afflicts in mercy, and designs to purge our sins away.

In these events we have a promise of complete deliverance from our enemies, and our troubles; the rebellion will be subdued, the land be blessed with peace again, and freedom shall wave her golden pinions over all our States. Are we too sanguine? Do we read too much in the providences which surround us? Do we see a silver lining to clouds that are all blackness and despair? It cannot be. The evidences are too numerous and unmistakable. The rainbow beams in glorious light, the covenant is confirmed; our nation is ordained to a future overflowing with the fruits of Christian principles, and life incorporated into political institutions, and proving the exhaustless wealth of the gospel in blessings for this world and the world to come. Despots may dream of our overthrow, and plot tyrannies on this continent; but no hierarchs can practice their usurpations on our borders; they may build, but their structures will melt like ice-towers beneath a tropic sun; the doctrine of inalienable rights is decreed to sway the sceptre here, and put all enemies under its feet. "Thus far the Lord hath led us on," and the mercies of the past stand as a guarantee of the future.

It is not for our sakes alone, that He does this, but for humanity; for the millions who are yet to live on these goodly hills, valleys, prairies, and mountain sides, and for the nations who are to gather light, hope and freedom through the influence of this experiment of incorporating Christian civilization into civil government.

Through blood and sorrow we are marching to a higher and better life; we behold the glories of our future through the smoke and din of battle; we gaze upon it through tears of sadness and heart-breakings which we cannot control; we rejoice that our terrible sufferings are to be overruled by the God of our fathers for lasting good; we have thoughts and feelings about the future, the fruitage of liberty, the peace of righteousness, the prosperity and happiness of Christian order and benevolence, which no language can express; we search for words, figures, sentences, to bear our hearts' high hopes and tell the

prophetic story of what God will make of this land and nation, but no medium at all adequate is at hand. "It doth not yet appear what we shall be." The Lord has chosen us for his heritage, and will glorify his truth and name in our history. So let the ship of state sail on; so may Jehovah control the winds and waves, and give righteousness, liberty and peace on board; so we will sing with the eloquent New England poet:

"Thou, too, sail on, O, ship of state!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all its hopes of future years
Hangs breathless on thy fate.

We know what master laid thy keel,
What workmen formed thy sides of steel,
Who made each mast, each sail, each rope,
In what a forge and what a heat
Was shaped the anchor of our hope.

Fear not each sudden sound and shock,
'Tis but the wave and not the rock,
'Tis but the flapping of the sail,
And not a rent made by the gale,
In spite of rock, or tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea,
Our hearts and hopes are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

Art. V—THE EIGHTH CENSUS.

1. Preliminary Report on the eighth census. 1860. By Jos. C. G. Kennedy, Superintendent. Washington. 1862.

2. Statistical view of the United States, embracing its territory, population—white, free-colored, and slave—moral and social condition, industry, property, and revenue; the detailed statistics of cities, towns and counties; being a compendium of the seventh census. By J. D. B. De Bow, Superintendent of the United States Census. Washington. 1854.

The Constitution of the United States provides for a census every ten years. In accordance with this provision, the first census was taken in 1790. As its special object was the apportionment of "representatives and direct taxes," it included only five particulars, namely: "the white males over and under 16, the white females, the slaves, and all other free persons, 'except Indians, not taxed.'" Additions and improvements have been made at each succeeding enumeration, till we have arrived at something like completeness, and the census is not now to be regarded as merely a dry detail of figures, but as a general and comprehensive statement of the progress of the country.

With this view of the matter, we propose to examine the "Preliminary Report" of Mr. Kennedy, for the purpose of ascertaining the national progress during the last ten years. There is cause for congratulation that the returns for 1860 were all completed before the rebellion commenced, as we are thus enabled to ascertain the condition of the whole country in 1860. In taking the census of that year, 64 marshals, and 4417 assistants were employed: and the total amount paid to these officers was $1,045,206.75. We may here refer incidentally to the English mode of taking the census. On the same day, a printed schedule is left at every occupied house or tenement throughout the kingdom, and in addition to the other information required, the occupant has to insert the name and age of every person who remains in his house on that night. On the next day all these schedules are collected; the officers

collecting them taking care that they have been properly filled, and they are then forwarded to the office of the census department. Thus the whole business of collecting statistics is completed in two days.

The United States acquired no new territory during the last decade, "except a narrow strip to the southward of the Colorada river, along the Mexican line, not yet inhabited." Hence the only alteration in area reported, is a correction with reference to the state of Iowa, which is now estimated to contain 55,045 square miles, instead of 50,914, as stated in the census of 1850. The total area of the states and territories is therefore 2,940,297 square miles.

THE POPULATION

—is reported as follows:—White, 26,973,843; Free-colored, 487,970; Slave, 3,953,760; Indian, 27,749. Total in the states and territories, 31,443,322. To these must be added, White, Free-colored, and Slave population of Indian territory, west of Arkansas, 9,761; and the population of the Indian tribes, 294,-431; making the aggregate population of the country, 31,747,-514. The following are the numbers at each census, with the amount and ratio of increase.

	Population.	Increase.	Ratio of increase.
1790	3,929,827		
1800	5,305,937	1,376,110	35,02 per cent.
1810	7,239,814	1,933,877	36,45 "
1820	9,638,191	2,398,377	33,13 "
1830	12,866,020	3,227,829	33,49 "
1840	17,069,453	4,203,433	32,67 "
1850	23,191,876	6,122,423	35,87 "
1860	31,443,322	8,251,446	35,59 "

There has been a very striking difference in the relative increase of whites, free-colored, and slaves, as the following table will show:

	White.	*Free-colored.*	*Slaves.*
		Increase per cent.	
Between 1790—1800	35,68	82,28	27,97
1800—1810	36,18	72,00	33,40

1810—1820	34,11	25,23	28,79
1820—1830	34,03	36,87	30,61
1830—1840	34,72	20,87	23,81
1840—1850	37,74	12,46	28,82
1850—1860	37,97	12,33	23,39
Average increase per cent.,	35,77	37,43	28,11

We cannot account for the large increase of free-colored in the first two decades, but leaving these out, the *average* decennial increase of that portion of the population since 1810, is 21,55 per cent., while the increase of the last decade was only 12,33 per cent. The average decennial increase of the slave population is 28,11 per cent., but in the last decade this had decreased to 23,39 per cent. The average decennial increase of the white population is 35,77 per cent., and this has increased to 37,97 per cent.

In view of these facts, Mr. Kennedy estimates the future increase of the population as follows:

	Free-colored and slaves.	Aggregate of whites and colored.
1870	5,407,130	42,328,432
1880	6,591,292	56,450,241
1890	7,909,550	77,266,989
1900	9,491,459	100,355,802

Thus far there has been no instance of a state decreasing in population. But there have been many changes in their relative positions. For instance, Virginia was first in the number of inhabitants in 1790, became second in 1820, third in 1830, fourth in 1840, and fifth in 1860. North Carolina was third in 1790, fourth in 1800, fifth in 1830, seventh in 1840, tenth in 1850, and twelfth in 1860. South Carolina has passed from the seventh in 1790, to the eighteenth in 1860. But the most striking changes have occurred in the Western States. Ohio was the eighteenth State in 1800, the fifth in 1820, and the third in 1840, which position it still maintains. Indiana was twentieth in 1800, and is now the sixth. Illinois was twenty-third in 1810, and descended to the twenty-fourth in 1820, but is now the fourth. Wisconsin was twenty-ninth in 1840, but has already become the fifteenth. New York is now the first

State in the number of its population, having 3,880,735 inhabitants; and Oregon the last, having only 52,465. Texas has the largest area, 237,321 square miles; and Rhode Island, the smallest, 1,306 square miles. Massachusetts has the densest population, 157.83 to the square mile; and Oregon, the sparsest, .55 to the square mile.

In 1850, there were in the United States only six cities which numbered over one hundred thousand inhabitants, and these occupied the following relative position, viz., New York Philadelphia, Baltimore, Boston, New Orleans, Cincinnati. In 1860, three others had reached this number; Brooklyn, taking its position between Philadelphia and Baltimore; and St. Louis and Chicago coming after Cincinnati. The ten cities having the largest numerical increase during the last decade are:

	1850	1860	Increase
New York	515,547	805,651	290,104
Philadelphia	340,045	562,529	222,484
Brooklyn	96,838	266,661	169,823
St. Louis	77,860	160,773	82,913
Chicago	29,963	109,260	79,297
New Orleans	116,375	168,675	52,300
Cincinnati	115,436	161,044	45,608
Baltimore	169,054	212,418	43,364
Boston	136,881	177,812	40,931
Buffalo	42,261	81,129	38,868

The following table of the ten cities which have had the largest increase per cent. in the last decade probably includes some which are destined to make their mark in the future:

	1850	1860	Increase per cent.
Lafayette, Indiana;	1215	9387	672,59
Montgomery, Alabama;	4935	35,902	627,49
Davenport, Iowa;	1848	11,267	509,68
Richmond, Indiana;	1443	6,603	357,51
Jersey City, New Jersey;	6856	29,226	326,28
Dubuque, Iowa;	3108	13,000	318,27
Des Moines, Iowa;	986	3,965	302,12
Chicago, Illinois;	29,963	109,260	264,65
Iowa City, Iowa;	1,582	5,214	229,58
Keokuk, Iowa;	2478	8,136	228,32

Passing to the table of population by sexes, we find that

there are in the States and Territories, 16,085,205 males, and 15,358,117 females. The excess of males is distributed as follows: whites, 733,244; Indians, 2286; slaves, 11,490; total 747,020. But there are 19,932 more free colored females than males, thus reducing the preponderance of males over females to 727,088. The colored population, slave and free, is, males, 2,216,644; females 2,225,086; showing 8,442 more females than males. The white population is, males 13,849,087; females, 13,115,843. In New Jersey, Maryland, North Carolina, Rhode Island, New Hampshire, Connecticut, New York, Massachusetts, and the District of Columbia, there are more white females than males; but in all the other States, and in the Territories, the males preponderate over the females. The following table will show those States and Territories in which the excess of males over females is the largest:

	White males.	White females.	Excess of males.
Oregon	31,451	20,709	10,742
Texas	228,585	192,306	36,279
Wisconsin	406,309	367,384	38,925
California	239,856	98,149	141,707
Washington	8,225	2,913	5,312
Nevada	6,102	710	5,392
Colorada	32,654	1,577	31,077

In twenty-three States, and in the District of Columbia, there are more free colored females than males. In some cases the excess is large, as may be seen below:

	Free-colored males.	Free-col. females.	Excess of females.
Louisiana	8,279	10,368	2,089
Virginia	27,721	30,321	2,600
Pennsylvania	26,373	30,476	4,103
Maryland	39,746	44,196	4,450
District of Columbia	4,702	6,429	1,727

Among the slave population, the difference in the proportion of the sexes is not usually large, but in Virginia, there are 8,101 more males than females; and in Louisiana 12,228; while in Georgia, there are 3,812 more females than males; and in South Carolina, 9,264.

SLAVERY.

It will not be out of place to say something here on this subject, as presented in the census. The following table will show the progress of the Institution.

	No. of slaves. *	No. of states in which held.
1790	697,897	15
1800	893,041	16
1810	1,191,364	19
1820	1,538,125	20
1830	2,009,043	26
1840	2,487,455	25
1850	3,204,313	16
1860	3,953,760	17

Of the fifteen States which returned slaves in 1790, we may note the following results: Vermont returned 17 slaves in 1790, but has not reported any since that year. Connecticut, New Hampshire, New York, Pennsylvania, and Rhode Island, reported slaves for the last time in 1840. New Jersey reports 18 slaves in 1860. The remaining eight are still slave States, and they present the following changes since 1790:

	No. of slaves in 1790.	No. of slaves in 1860.	
			Decrease.
Delaware	8887	1,798	7,089
Maryland	103,036	87,189	15,847
			Increase.
Virginia	293,427	490,865	197,438
Kentucky	11,830	225,483	213,653
North Carolina	100,572	331,059	230,487
Tennessee	3,417	275,719	272,302
South Carolina	107,094	402,406	295,312
Georgia	29,264	462,198	432,934

Two slaves are reported in Kansas, but no other free State except New Jersey has returned any slaves since 1840.

For the first time in the history of the country, the census of 1860 shows the number of slaves held by the Indian tribes west of Arkansas. They are as follows:

* Including those in the District of Columbia.

Held by	No. of slaves.	No. of masters.	Largest no. held by one Indian.
Choctaws	2297	385	227
Cherokees	2504	384	57
Creeks	1651	267	75
Chickasaws	917	118	61

The Seminoles do not hold any slaves, a fact which should be stated to their credit.

Since the present rebellion commenced, it has often been alleged that the South were goaded to the course they adopted, by interference with their slaves on the part of inhabitants of the free States; and by the obstacles thrown in the way of the recovery of fugitives, by the operation of "Personal Liberty Laws," and other legislation of the free States. The census affords us the opportunity of testing the truthfulness of such statements, on the evidence furnished by those who have lost slaves. In the year preceding the census of 1850, 1011 slaves escaped from bondage, or one out of every 3,165 slaves. This does not appear to be a very large proportion, being only about one thirtieth of one per cent. But in the year preceding the census of 1860, when it is alleged that the conduct of the North had become unendurable, and the South was compelled to arise in self-defence, the number who escaped was only 803, or one in 4,919 slaves, being only one fiftieth of one per cent. And of these only 491 escaped from the border States of Delaware, Kentucky, Maryland, Missouri, Tennessee, and Virginia. We may rest assured therefore that the real cause of the rebellion was not, as alleged by some, the interference with slavery where it at present exists, but the fear that restraining it within its present limits would interfere with its growth. We hope, however, that slavery has reached its maximum, and that the next census will not only show a large decrease in the number of slaves, but that by that time, in the providence of God, steps will have been taken in every State to end a system which is alike injurious to the bond and the free.

IMMIGRANTS.

It is estimated that 5,062,414 immigrants have come from

foreign countries since 1819, a period of forty-one and one-fourth years. Of these, 2,707,624, more than half, arrived in the last decade. The whole number of countries enumerated as furnishing emigrants to this country, is forty-eight, embracing the four quarters of the globe, and the Polynesian isles. The countries which have furnished the greatest numbers are

Great Britain and Ireland	2,750,874
Germany	1,486,044
France	208,063
British America	117,142
Prussia	60,432
China	41,443
West Indies	40,487
Switzerland	37,733
Norway and Sweden	36,129

DEAF AND DUMB, &C.

The following table exhibits the numbers of a class of the population which has a special claim upon our sympathies.

	1850	1860	Increase.
Deaf and dumb	9803	15,077	5,274
Blind	9794	12,635	2,841
Insane	15,610	23,999	8,389
Idiotic	15,787	18,865	3,078
	50,994	70,576	19,582

Mr. Kennedy suggests that the large increase of deaf and dumb, will be somewhat decreased in his final report by subtracting those who are deaf only. We believe little has yet been attempted in this country for Idiots, although the success attending an Institution for them at Earlswood, near London, proves that much may be done to raise them higher in the scale of humanity. It is gratifying, however, to know that Institutions for the deaf and dumb, blind and insane, are increasing, both in numbers and efficiency. There are, for the deaf and dumb twenty-two Institutions, and for the blind twenty-three. Eighteen new Asylums for the Insane were put in operation between 1850 and 1860; but we have no total given.

STATISTICS OF MORTALITY.

It is not likely that these show the whole number of deaths, because they were given from memory for a whole year previous to the period of enumeration. Hence we cannot compare them with the number of deaths in countries where a regular registration is made, and decide on the comparative salubrity of this and other lands. But they are reliable as showing the *proportion* dying at different ages, and for comparing the number of deaths in different States. The table of "Deaths classified by ages and sex," on page twenty-nine of the "Preliminary Report," shows that the deaths enumerated in 1860, were, males, 207,235; females, 185,586; total, 392,821,* or one in seventy-nine of the population. Of these 20.74 per cent. died under one year of age, and 49.96 per cent. (about one-half,) under ten years of age. Only 17.88 per cent. exceeded fifty years of age, and only 7.54 per cent. exceeded seventy years. More females than males died between ten and thirty years of age, and over eighty. At all other ages, the deaths of males are in excess of the females. The States in which the smallest proportion of deaths occurred during the year, were, Oregon, Minnesota, California, and Michigan; and those in which the largest proportion occurred, were, Arkansas, Louisiana, Massachusetts, and Mississippi. It must, however, be borne in mind, that in the new States there are fewer children than in the older ones; and as half the deaths in the United States are of children under ten years of age, this fact muct affect the proportion of deaths to a considerable extent.

We pass to the diseases which have caused death. Of these we find one hundred and sixteen enumerated, besides "Old Age." The following are a few of the largest totals distinguished by sex:

Disease.	Males.	Females.	Total.
Consumption	23,029	25,942	48,971
Pneumonia	15,804	11,272	27,076
Scarlatina	13,217	13,176	26,393
Fever, typhoid	10,321	8,886	19,207

* This is given as 393,606, on pages 139, 161 of the Report.

Croup	8,232	6,956	15,188
Dropsy	5,804	6,230	12,034
Fever, remittent	5,760	5,342	11,102
Old Age	4,895	5,992	10,887
Dysentery	5,620	4,841	10,461
Cephalitis	5,762	4,573	10,335

Diptheria, which, since 1860, has been making such fearful havoc in some parts of the country, has placed against it only 788 males, and 875 females, a total of 1,663.

Under "violent deaths," we have eleven classes of accidents, from which we select the following:

Cause.	Males.	Females.	Total.
Burns and Scalds	1,798	2,477	4,275
Drowning	2,660	459	3,119
Suffocation	1,091	1,045	2,136
Poison	552	391	943
Railroad	544	55	599
Lightning	134	58	192

The number of deaths by poison suggests a lesson of caution to those who have such articles in charge, while those by railroad urge the need of care, upon those connected with these valuable lines of inter-communication.

We find that 794 males, and 208 females committed suicide. Total 1,002. Of these the largest number, 304, was by hanging. The summary of deaths is as follows:

	Males.	Females.	Total.
Diseases	193,572	179,919	373,491
Accidents	12,399	5,669	18,068
Suicide	794	208	1,002
Homicide	426	32	458
Murder	479	47	526
Executed	57	4	61
	207,727	185,879	393,606*

There were 65 murders in Texas, and 106 in New Mexico, or about one-third of the whole, in this State and Territory. But there was only one execution in Texas, and only five in New Mexico. The States in which the females were executed

* This is given as 392,821 on page 29 of the Report.

were, Minnesota, 1; Tennessee, 1; Virginia, 2. There were no executions in Connecticut, Illinois, Indiana, Kansas, Maine, Maryland, Massachusetts, Michigan, Missouri, New Hampshire, Ohio, Pennsylvania, Rhode Island, Vermont, or the District of Columbia, nor in any Territory except New Mexico.

REAL AND PERSONAL ESTATE.

The table exhibiting "the true value of real estate and personal property" shows a remarkable increase in the wealth of the nation, during the last decade. In 1850, the real and personal property was estimated at $7,135,780,228; but in 1860, it was $16,159,616,068; an increase of $9,023,835,840, or subtracting, as Mr. Kennedy does, the amounts for 1860, for the States of Kansas and Minnesota, and the Territories of Nebraska and Washington, for none of which there are returns for 1850, the amount of increase in the other States and Territories is $8,925,481,010. The three States which had increased most largely, are, Iowa, 942.97 per cent.; California, 837.98 per cent.; and Texas, 592.44 per cent. The three States having the largest amount, are, New York, $1,843,338,517; Pennsylvania, $1,416,501,818; and Ohio, $1,193,898,422.

BANKS.

The following statement with reference to these, shows a large increase since 1850.

	No.	Capital	Loans	Specie	Circulation	Deposits
1850	872	$227,469,077	$412,607,653	$48,671,138	$155,012,881	$127,567,655
1860	1642	421,890,095	691,495,580	83,564,528	207,102,477	253,802,129
Increase,	770	194,421,018	278,887,927	34,893,390	52,089,596	126,234,474

The States which had the largest number of Banks, are, New York, 303; Massachusetts, 174; and Wisconsin, 108. Those having the largest amount of Bank capital, are New York $111,441,320; Massachusetts, $64,519,200; and Pennsylvania, $25,565,582. Those with the largest amounts of specie, New York, $20,921,545; Louisiana, $12,115,431; and Pennsylvania, $8,378,474. Kansas has only one bank; Florida, two; and Michigan four.

MANUFACTURES

—have increased largely during the decade preceding the last census. In 1850, it was estimated that the annual produce of this branch of industry, including fisheries and the product of the mines, was, $1,019,106,616. In 1860, it was $1,900,000,000. It is calculated that there are 128,300 establishments, with a capital of $1,050,000,000; and employing 1,100,000 males and 285,000 females; total 1,385,000. Mr. Kennedy estimates that the whole number of persons supported by the proceeds of manufacturing industry, is 4,847,500, or nearly one-sixth of the whole population. This estimate does not include those engaged in auxiliary trades, or in the production of raw materials. The statistics of the four States which are most largely engaged in manufactures are as follows:

	No. of Establishments.	Capital Invested	No. of hands employed.	Value of Annual Products.
New York,	23,236	$175,449,206	221,481	$379,623,560
Pennsylvania,	21,100	189,000,000	223,141	285,500,000
Ohio,	10,710	58,000,000	81,200	125,000,000
Massachusetts,	7,776	133,000,000	217,100	266,000,000

The manufacture producing the largest annual value, is, Flour and Meal, the amount in 1860 being $223,144,369, against $135,897,806 in 1850. Alabama, Louisiana, and South Carolina show a decrease in this manufacture, and all the other States an increase. The three States producing the largest amount in value in 1860, are, New York, $35,064,906; Ohio, $27,129,-405; and Pennsylvania $26,572,261.

Cotton goods stand next in order, the value of the product of 1860 being $115,137,926, against $65,501,687 in 1850. All the States except California, Iowa, Kansas, Michigan, Minnesota, Oregon and Wisconsin, are engaged to a greater or less extent in this manufacture. We give below the statistics for the whole of the States, and for New England, from which it will be seen that this is peculiarly a New England manufacture:

	No of Establishments.	Capital invested.	Pounds of Cotton.	Spindles.	Looms.	Hands employed.
Aggregate,	915	$99,551,465	364,036,123	5,035,798	129,458	118,920
New England,	472	71,107,325	244,695,454	3,959,297	103,204	81,442

The rebellion has no doubt caused a serious reduction in the amount of this manufacture, and we fear it will be a number of years before it will again be in as flourishing a condition as in 1860.

The annual product of "Woollen Goods" for 1860 was $68,-865,963, against $45,281,764 for 1850. All the States have a share in this manufacture, except Kansas, Florida, Louisiana, and Minnesota. But as in the cotton manufacture, New England has more than half of the whole, as the following statement will show:

	No of Establishments.	Capital invested.	Pounds of Wool.	Spindles.	Looms.	Hands employed.
Aggregate,	1909	$35,520,527	80,386,572	639,700	16,075	48,900
New England,	453	19,950,000	48,817,630	393,333	8,920	24,059

The clip of wool in 1860 was 60,511,343 pounds, so that about one-fourth of the whole amount used had to be imported; and with the decline in the supply of cotton, we have no doubt that this amount was largely increased during the last year.

The statistics of Printing, Book, Job, and Newspaper, show that the Press is still a power in the land, and we believe as well as hope that that power will increase. The aggregate value of the productions of the press in 1850, was $11,352,705; in 1860 it was $39,678, 043, divided as follows: Books, $11,-843,459; Jobs, $7,181,213: Newspapers, $20, 653,371. Of the gross total, New York produced $22,916,685, more than half of the whole amount. Pennsylvania came next, with $6,281,587, and Massachusetts followed with $2,905,916. The aggregate number of copies of newspapers published in 1860 was, Daily, 1,478,435; Tri-weekly, 107,170; Bi-weekly, 175,165; Weekly, 7,581,930; Monthly, 3,411,959; Quarterly, 101,000; Annual, 807,750. Total, 927,951,548; being 29 copies for each inhabitant, or 33 copies for each free person. Of these the free States published 748,022,656 copies, or 39 for each of the population of 18,907,753. The slave States published 168,019,192 copies, being 13 for each of the population of 12,240,294; or 20 for each of the 8,289,783 free inhabitants of those States. 11,909,700 copies of newspapers were published in the District of Columbia and the Territories. The following table will

show the States which publish the largest and the smallest number of newspapers in proportion to the population:

	Population.	No. of copies annually.	No. for each inhabitant.	No. for each free person.
New York,	3,880,735	320,930,884	82	82
Massachusetts	1,231,066	102,000,760	82	82
Pennsylvania,	2,906,115	116,094,480	39	39
South Carolina,	703,708	3,654,840	5	12
North Carolina,	992,622	4,862,572	5	7
Arkansas,	435,450	2,122,224	5	6

The "value of product in round numbers" of other "Leading Manufactures" "for the year ending June 1st, 1860," will be found below, as compiled from the several tables:

	Annual Product.
Lumber,	95,912,000
Boots and shoes,	89,549,000
Leather, including Morocco and Patent Leather,	72,000,000
Clothing,	64,002,000
Machinery, steam engines, &c.	47,118,000
Sugar refining,	38,500,000
Iron founding,	28,546,000
Spirituous liquors,	24,253,000
Cabinet furniture,	22,701,000
Bar, and other rolled iron,	22,248,000
Pig iron,	19,487,000
Malt liquors,	18,001,000
Agricultural implements,	17,802,000
Paper,	17,500,000
Soap and candles,	16,960,000

Of these we have only space to refer to two, viz., "Spirituous, liquors," and "Malt liquors." Delaware, Florida, Louisiana, Mississippi, New Hampshire, Rhode Island, and Vermont have no distillery. The number of establishments in the other States, and the Territories of New Mexico, and Utah, in 1860 was 1,138, and the amount of spirituous liquors produced was,

Whiskey, high wines and alcohol,	80,453,089	gallons
Brandy, gin, &c.,	3,397,419	"
New England rum,	4,152,480	"
Total,	88,002,988	

This gives 11 1-5 quarts for each of the population, while in 1850, there were only 47,864,724 gallons produced, or 8 1-4 quarts for each person.

Of malt liquors, there were 3,239,545 barrels brewed in 1860. Reckoning thirty gallons to the barrel, this will give three gallons for each of the population, while, in 1850, the amount was only 1,179,495 barrels, about one and a half gallons for each person. Thus, it will be seen that the average supply of spirituous liquors has been increased more than one-third; and that of malt liquors has doubled. These facts call upon the friends of temperance to be vigilant and energetic, lest the devastating influence of intemperance again sweep over the land.

The number of sewing machines manufactured in the year ending in 1860, was 116,330, and their value $5,605,345. There were forty-six establishments for their manufacture, and the number of hands employed was 2,194.

Petroleum has now become an important manufacture, but as it had hardly commenced in 1860, we have no full returns. The value of coal mined in 1860, was $19,365,765, against $7,173,750 in 1850; and the value of copper and other metals in 1860, $4,394,573. The fisheries produced $12,924,092 in 1860, against $10,000,182 in 1850.

AGRICULTURE.

It is gratifying to know that this important department of the industry of our country has been prospering during the last decade. Improved implements and valuable machinery have been largely increased. New domestic animals, as camels and cashmere goats have been introduced, while the Chinese sugar-cane is being extensively cultivated in the Western States, so that upwards of seven millions of gallons of Sorghum molasses were manufactured in the year preceding the census of 1860. The following table will also indicate progress:

	1850.	1860.	Increase.
Lands improved, (acres)	113,032,614	163,261,389	50,228,775
Lands unimproved, "	180,528,000	246,508,244	65,980,244
Cash value of farms,	$3,271,575,426	$6,650,872,507	$3,379,297,081
Value of implements, &c.,	$151,587,638	$247,027,496	$95,439,858

Value of Live stock,	$544,180,516	$1,107,490,216	$563.309,700
Value of animals slaughtered,	$111,703,142	$212,871,653	$101,168,511
Value of orchard products,	$7,723,186	$19,759,361	$12,036,175

The States which had the largest number of acres of improved lands, in 1860, are, New York, 14,376,397 acres; Illinois, 13,251,473 acres; and Ohio, 12,665,587 acres. Those with the largest number of acres of unimproved lands, are, Texas, 20,486,990 acres; Virginia, 19,578,946 acres; and Georgia, 18,587,732 acres. Those which made the largest increase in improved lands during the decade, are, Illinois, an increase of 8,211,928 acres; Missouri, an increase of 3,308,446 acres; and Indiana, an increase of 3,115,174 acres. Those which made the largest increase in unimproved lands, are, Texas, an increase of 9,634,627 acres; Missouri, an increase of 6,943,693 acres; and Arkansas, an increase of 5,793,254 acres. Those in which the cash value of farms was highest in 1860, are, New York, $803,343,593; Ohio, $666,564,171; and Pennsylvania, $662,050,707.

The following table exhibits some of the principal products of the farm in 1850 and 1860, with the amount of increase:

	1850.	1860.	Increase.
	Bushels.	Bushels.	Bushels.
Indian Corn,	592,071,104	830,451,707	238,380,603
Wheat,	100,485,944	171,183,381	70,697,437
Oats,	146,584,179	172,554,688	25,970,509
Rye,	14,188,813	20,976,286	6,787,473
Buckwheat,	8,956,912	17,664,914	8,708,002
Barley,	5,167,015	15,635,119	10,468,104
Irish Potatoes,	65,797,896	110,571,201	44,773,305
Sweet Potatoes,	38,268,148	41,606,302	3,338,154
Peas and Beans,	9,219,901	15,188,013	5,968,112
	Pounds.	Pounds.	Pounds.
Butter,	313,345,306	460,509,854	147,164,548
Cheese,	105,535,893	105,875,135	339,242
Cane Sugar,	237,133,000	302,205,000	65,072,000
Maple Sugar,	34,253,436	38,863,884	4,610,448
Wool,	52,516,959	60,511,343	7,994,384
Tobacco,	199,752,655	429,390,771	229,638,116
Hops,	3,497,029	11,010,012	7,512,983
	Gallons.	Gallons.	Gallons.
Cane Molasses,	12,7000,991	16,337,080	3,636,089
Sorghum Molasses,		7,235,025	
Maple Molasses,		1,944,594	

	Bales.	Bales.	Bales.
Cotton,	2,445,793	5,198,077	2,752,284
	Tons.	Tons.	Tons.
Hay,	13,838,642	19,129,128	5,290,486
Hemp,	34,871	104,490	69,619

The produce of flax in 1850 was 7,709,676 pounds, and in 1860, only 3,783,079 pounds, a decrease of more than half. The produce of rice in 1850 was 215,313,497 pounds, and in 1860, only 187,140,173 pounds, a decrease of 28,173,324 pounds.

Illinois produced the largest crops of Indian corn and wheat; New York of oats, Irish potatoes, hops, butter, cheese, maple sugar and hay; Pennsylvania of rye and buckwheat; California of barley; Georgia of sweet potatoes; Mississippi of peas and beans, and cotton; Virginia of tobacco; Louisiana of cane sugar, and cane molasses; Iowa of Sorghum molasses.

RAILROADS.

In 1850 there were	8,589	miles, costing	$296,660,148*
" 1860 "	30,793	" "	$1,151,560,829
Increase,	22,204	" "	$854,900,681

There were also, in 1860, 402 miles of city passenger railroads, which cost $14,862,840. The States having the greatest length of railroads in 1850, were New York, 1403 miles; Massachusetts, 1035 miles; Pennsylvania, 822 miles; in 1860, they were, Ohio, 2999 miles; Illinois, 2867 miles; and New York 2701 miles. The States which had made the largest increase in ten years were:

	1850.	1860.	Increase.
Illinois,	110 miles.	2867 miles.	2757 miles.
Ohio,	575 "	2999 "	2424 "
Indiana,	228 "	2125 "	1897 "

Only two States, Kansas and Minnesota, are entirely destitute of a railroad; but Oregon reports only three miles; Ar-

* See page 231 of "Preliminary Report," which differs from page 103.

kansas, 38 miles; and California, 70 miles. With reference to the earnings of railroads, Mr. Kennedy says: "It is well ascertained, however, that our railroads transport, in the aggregate, at least 850 tons of merchandise per annum to the mile of road in operation. Such a rate would give 26,000,000 tons as the total annual tonnage of railroads for the whole country. If we estimate the value of the tonnage at $150 per ton, the aggregate value of the whole would be $3,900,000,000. Vast as this commerce is, more than three-quarters of it has been created since 1850." Mr. K. verifies his estimate by a reference to the ascertained business of the railroads in the States of New York and Massachusetts, and of several western railroads.

SHIPPING.

The total tonnage of the United States in 1814, was	1,368,127	tons.
From that time till June, 1861, there were built	8,307,397	"
Making an aggregate of	9,675,524	"
But during that time, the loss by decay, wreck, &c., was	4,135,712	"
Leaving the amount of tonnage owned in 1861,	5,539,812	"
The total tonnage in 1851 was	3,772,439	"
From that time till June 30, 1861, there were built	3,589,200	"
Total	7,361,639	"
The loss in those ten years, by decay and other causes, was	1,821,827	"
Leaving the tonnage in 1861, as above,	5,539,812	"

Thus, the loss in ten years is nearly 25 per cent. Mr. Kennedy suggests the importance of ascertaining the statistics of wrecks, that we may know how much loss is sustained from this cause, and how much from decay.

In the year 1860, there were built* 100 ships, 36 brigs, 372 schooners, 289 sloops and canal boats, 259 steamers. Total,

* Some of these figures differ from the totals in the report, but are the result of recasting the several columns.

1056 vessels, containing 212,892 tons. The States building the largest number of vessels were, New York, 201; Maine, 162; Pennsylvania, 152. Those building the largest number of tons were, Maine, 57,867 tons; Massachusetts, 33,460 tons; and New York 31,936 tons. During the three years, ending June, 1861, the principal ship building States occupied the following relative position: Maine, 156,115 tons; Massachusetts, 101,937 tons; New York, 94,608 tons.

Part III. of the Census of 1850, "Moral and Social Condition," contains the following sections: "1. Religious Worship. 2. Education. 3. The Press. 4. Libraries. 5. Charities. 6. Wages of Labor. 7. Crime." Of these, we have already referred to "the press." With reference to education, Mr. Kennedy promises "full returns in the "final report," and says, "Enough is ascertained to authorize the statement that not far from 5,000,000 persons received instruction in the various educational institutions of the different States in the year ending June, 1860, or about one-fifth of the entire free population of the country." The other subjects embraced in this part are not referred to, but we hope that they will be included in "the final report." It is interesting to know what is the financial and industrial progress of the country, and it is also important to mark its moral and religious progress.

Here we close our synopsis of "The Eighth Census." There are other matters of interest, but our space forbids us to refer to them. This review has encouraged us. We must confess that in view of the immense expenditure connected with, and the taxation consequent on, the war, we have sometimes indulged fears with reference to the financial prospects of the country. And we still think that care should be exercised, to avoid unnecessary expenditure, and especially to prevent those peculations upon the treasury, which are so often made by grasping and unscrupulous speculators. But while care is exercised, there is no real cause for fear. A country which has more than doubled its real estate and personal property in ten years, increasing it by eight billions, nine hundred and twenty-five millions, four hundred and eighty-one thousands, and eleven

dollars, (8,925,481,011,) while exercising proper prudence, has no need to fear a speedy collapse. This war, caused by a wicked rebellion, for which there was no reasonable excuse, is a great calamity. It has destroyed many valuable lives, and caused a large amount of suffering in both sections of the country; and it will lead to much financial sacrifice; but if, by the blessing of God upon our efforts, it be soon ended, and the rule of the government be reëstablished, we may hope to see the tide of prosperity soon setting in again. And especially if, in the providence of God, slavery receives its death-blow, we may, under the influence of universal freedom, expect to see the *whole* country enjoy a degree of prosperity, to which only a part of it could hitherto attain.

Art. VI.—THE REBELLION AND THE PROSPECTS OF THE UNION.

During the fluctuations of the tide of war, the mind is disposed to be elated and depressed as to the prospects of the Union, according to the success or defeat of the Union arms. If one gives way to the impression which naturally results from too exclusive attention to the passing military events, he will not seem to the spectator to be of stable mind. Now he is too much depressed, and now too much elated. If one would always keep a hopeful heart as to the prospects of the Union, while passing through the present conflict, he must learn to form his judgments by a different rule than that afforded by the passing events in the martial field. He must learn to "judge righteous judgment." He must keep in mind the nature of the rebellion, as a fact; he must always look at it in relation to its cause; he must mark the effect of the passing events upon the public mind, as related to the cause of the war. We touched upon one or two of these points in our remarks

upon the President's Emancipation Proclamation, in the first number of the present volume. It may be well to enter upon the subject a little more extensively at this time.

Let us, in the first place, recall some of the events by which properly to characterize the rebellion as a fact.

While, to the outward appearance, profound peace reigned in the nation, nearly a year and a half before the rebel guns opened upon Sumter, an order was received [December 30, 1859] at the War Department, directing the transfer of 115,000 muskets from Springfield and Watervliet to be distributed to South Carolina, North Carolina, Georgia, Alabama and Louisiana. The arms were accordingly distributed, and, of course, fell into the hands of the rebels, for the most part before the beginning of actual hostilities. Such a number of muskets at that time was regarded as more of a wonder than half a million would be to-day. The fact can never be explained away as an ordinary distribution of arms to the several States. It was manifestly a step in preparation for civil war.

Just before the election of President Lincoln, General Scott was so deeply convinced that a rebellion was in process of formation, that in a letter he urged President Buchanan and his Secretary of War, Mr. Floyd, to garrison the forts below New Orleans, Fort Morgan below Mobile, Pulaski below Savannah, the forts in Charleston harbor, and Fortress Monroe. A man with less military genius could easily see that our veteran General only made suggestions of reasonable precautions, if the government had it in mind to preserve the tranquillity of the nation. These precautions, it is hardly proper to say, were unheeded, for they were absolutely forbidden by the Secretary of War. When he saw that other counsels than his own would probably be followed, he resigned, the first of January, 1861. Three months later, there appeared, at Richmond, Va., the following exposition, as we may call it, of Mr. Floyd's motives:

"All who have attended to the developments of the last three months, and know aught of the movements of the Buchanan administration up to the time of Floyd's resignation, will justify the assertion

that the Southern Confederacy would not and could not be in existence at this hour but for the action of the late Secretary of War. The plan invented by General Scott to stop the secession was, like all his campaigns, very able in its details, and nearly certain of general success. The Southern States are full of arsenals and forts, commanding the rivers and strategic points. General Scott desired to transfer to these forts the army of the United States as speedily and as quietly as possible. Had he succeeded in doing so, revolution would have been paralyzed in the whole South, and the submissionist [Union] party would have been organized on a very different footing from what we now know. The Southern States could not have cut off the communication between the government and the forts without a great fleet, which they cannot build for years, or take them by land without 100,000 men, and many hundred million of dollars, and several campaigns and many bloody sieges. Had General Scott been enabled to get these forts in the condition he desired them to be, the Southern Confederacy would not now exist." * * * *

It is hardly supposable that the rebellion could ever have assumed the proportions to endanger the life of the Republic, had the counsels of our veteran General been heeded by the Buchanan administration.

Take a fact or two further. Most readers will remember that there was much said in the public press about a caucus held by the Southern Senators in Washington about the first of the year 1861. By certain papers which have fallen into our hands since the war began, it is now determined that the conspirators met on the 5th of January, 1861, and passed the following resolutions:

"1. That, in our opinion, each of the Southern Sates should, as soon as may be, secede from the Union.

"2. That provision should be made for a convention to organize a confederacy of the seceding States, the convention to meet not later than the 15th of February, [1861,] at the city of Montgomery, in the State of Alabama.

"3. That in view of the hostile legislation that is threatened against the seceding States, and which may be consummated before the 4th of March, we ask instructions whether the delegations are to remain in Congress till that date, for the purpose of defeating such legislation.

"4. That a committee be and are hereby appointed, consisting of Messrs. Davis, Slidell and Mallory, to carry out the objects of this meeting."

This was the plot by Senators, who were still supported by the government, for its overthrow. Even after this, they drew money from the treasury of the United States, as if they were servants of the government at the time they were arranging the plans of the rebellion. Thus the Senators, like the Secretary of War, and other high officers of the government, conspired for its overthrow. The plan, thus secretly adopted by the officers of the government, was circulated and adopted by the leaders of the South. In accordance with it, the Confederate Congress met February 4th, 1861, and Davis was inaugurated President the 18th of the same month.

The government thus inaugurated, mustered into its service troops that had already been raised under State authority, and proceeded to raise, discipline and equip many thousands more. Thus prepared for hostilities, the Confederates deliberately opened war upon the United States early in April, 1861, by the bombardment of Fort Sumter. On the evening of the day upon which the war was actually begun, L. P. Walker, Secretary of War for the rebels, said, in an address to the people of Montgomery, then the rebel capital, "No man could tell when the war this day commenced would end; but he would prophesy that the flag which flaunts the breeze here would float over the dome of the old Capitol at Washington before the first of May, [1861.] Let them try Southern chivalry, and test the strength of Southern resources, and it might float eventually over Faneuil Hall itself."

Here is the boast of men who had been preparing for the war, and who felt very confident of success. It seems it was their plan to accept the Capital of the nation, and all of its Slave States peaceably if they could; but in case of resistance to their plans, they intended to extend their dominion over the free States, including New England itself. Immediately upon the opening of the war, Virginia seceded, and united with the Confederacy. Davis, in his proclamation and messages, claimed as President of the Confederacy, authority over Texas, Mis-

souri, Virginia, Florida, Georgia, Arkansas, Alabama, Mississippi, Louisiana, Tennessee, South Carolina, North Carolina, Kentucky, Maryland, Delaware, and, in a certain event, the District of Columbia, comprising an area of about one million square miles. Still further, he claimed the territories of New Mexico, Arazona, and the Indian territory south of Kansas. The rebellion, as compared with the government, was well supplied with arms and troops upon the outbreak of hostilities. The wonder is, the government did not fall an easy prey in those days to the conspirators, and the hearts of the loyal people utterly sink in presence of the formidable conspiracy.

As a fact, then, the Confederacy was organized in crime. The leaders were guilty of perjury and theft. They were even steeped in meanness as well as crime. In the darkest days of gloom in the wars of Napoleon, the German said, the Emperor is unjust; he will fail. Whatever may be the destiny of the Union, we may be certain that the great conspiracy will fail.

Having thus glanced at the Confederacy, as a fact, let us consider briefly its motives. What is the soul of this new body or organization?

For years there has been a growing divergence of opinion between the North and the South as touching the moral character of slavery. Politically there was a similar divergence upon the proposal to extend slavery to the new territories and as to the master's right of transit through the free States with his slaves. The Fugitive Slave Law had deeply wounded the moral sensibilities of a portion of the Northern people. But as to slavery in the slave States, it was agreed by both of the great political parties that the States themselves in which it exists must have the sole management, if not the sole responsibility, of it at home. In the election of 1860, the sole issue carried on the subject of slavery, was that of prohibiting its extension to the new territories.

The secessionists, who made the election the occasion for organizing the rebel government, in forming their Constitution, did, of course, therein provide for those interests which they thought to be imperilled under the Constitution from which

they had revolted. A comparison, therefore, of their Constitution with the Constitution of the fathers of the nation, will forever settle in the judgment of mankind the chief motive of the rebellion. No denials and no pretexts can possibly prevent such a result. But, upon comparison, the two Constitutions are bound to be, word for word, alike on all but minor points, excepting only the subject of slavery. The words *slave* and *slavery* do not pollute the old Constitution, but they figure in the new as if they were entirely honorable words. Witness a sentence or two:

"The citizens of each State shall be entitled to all the privileges and immunities of the citizens of the several States, and shall have the right of transit in any of the States of this Confederacy, *with their slaves and other property; and the right of property in said slaves shall not thereby be impaired.*"

After providing for the acquisition of new territories, the said so-called new Constitution uses the following language:

"In all such territory, the institution of negro slavery, as it now exists in the Confederate States, shall be recognized and protected by Congress and by the territorial governments, and the inhabitants of the several Confederate States and territories shall have the right to take to such territory any slaves lawfully held by them in any of the States and territories of the Confederate States."

This comparison of the Constitutions is sufficient forever to settle the motives of the great conspiracy, and further, the conspirators, through the mouths of their chiefs, have carefully confirmed the thing testified by their Constitution. The Vice President of the Confederacy has given utterance to the following remarkable paragraphs:

"The new Constitution has put at rest forever the agitating questions relating to our peculiar institutions—African slavery as it exists among us—*the proper status of the negro* in our form of civilization. This was the immediate cause of the late rupture, and the present revolution. Jefferson, in his forecast, had anticipated this as the 'rock on which the old Union would split.' He was right. What was conjecture with him is a realized fact. But whether he

fully comprehended the great truth upon which that rock stood and stands, may be doubted. The prevailing ideas entertained by him and most of the leading statesmen at the time of the formation of the old Constitution were, that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally and politically. It was an evil they knew not well how to deal with; but the general opinion of that day was, that somehow or another, in the order of Providence, the institution would be evanescent and pass away. This idea, though not incorporated in the Constitution, was the prevailing idea of the time." * * * * *

But the new Constitution has carefully incorporated slavery, if the hope of the national fathers was to be inferred by the silence of their Constitution, rather than by its express terms, that slavery would soon vanish. The new has done everything it can to make slavery eternal. But Mr. Stephens resumes:

"Those ideas, however, were fundamentally wrong. They rested upon the assumption of the equality of races, [an assumption put forth by Paul in his speech before the idolatrous Athenians.] This was an error. It was a sandy foundation, and the idea of a government built upon it was wrong—'when the storm came and the wind blew,' it fell."

Thus Stephens frankly and honestly, no less than accurately, gives us the opinions of Jefferson and the other national fathers; here he frankly admits secession to be revolution to overturn the old Constitution and government. He goes on further to contrast the new Constitution with the old in the following candid words:

"Our new government is founded upon exactly the opposite principles; its foundations are laid, its corner-stone rests upon the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and normal condition. This, our new government, is the first in the history of the world, based upon the great physical, philosophical and moral truth. This truth has been slow in the process of development, like all other truths in various departments of science. It is so even amongst us, [slaveholders.] Many who hear me, perhaps, can recollect well

that this truth was not generally admitted, even within their day. The error of a past generation still clung to many as late as twenty years ago. * * * It is upon this [slavery,] as I have stated, our social fabric is firmly planted; and I cannot permit myself to doubt the ultimate success of a full recognition of this principle throughout the civilized and enlightened world. * * * This stone which was rejected by the former builders has become the chief stone of the corner."

We might quote from other rebel leaders to the same purport, but a specimen is sufficient for our point. Thus have we a view of the rebellion as a fact, as an organization, and of its inspiring cause. If the organization was infamous in its means, its aims are still more infamous. If in the one perjury and theft were considered honorable, human bondage is the end which sanctifies not only the crimes perpetrated in organization, but the hundreds of thousands of murders which have been committed and are still to be committed in the vain attempt, as we trust it will prove, to found a black empire to be recognized as one of the great powers of the earth by the civilized and enlightened nations.

To look a moment at external events, we might speak of the bloody war which had been waged up to the first of July last with alternating success and defeat to our arms. Then within a few days were granted to our arms such a series of victories as seem to change the whole aspect of affairs. Gettysburg will probably be known as the Waterloo of the war. It seemed to be the turning point. Then came Vicksburg, Port Hudson and other victories, by all of which the rebels lost not less than one hundred thousand men. No doubt there may be other severe reverses to our arms, and those looking only to outward events will become discouraged, as if nothing had been done. They will forget the great victories of the past in present misfortunes. The obstinacy and continued efforts of the rebels will yet cause many to forget that the Mississippi was for a long time closed, that many States now free from the domination of rebels were once under their power, in short in the magnitude of our future work many will forget to take encouragement from what has already been achieved.

But if we would all keep in mind that the life and soul of the rebellion is slavery, and, if we would mark the state of public opinion at home and abroad on that subject, we should have such a clue to the end of the war as not to be too easily elated as if our work were almost done, while it is only well begun, and as never to be discouraged, however adversely events for a season seem to go.

The clue is this, in the ratio that slavery loses its influence over the minds of men both North and South, and in Europe, just in that ratio the rebellion is waning despite military reverses, and not a whit faster is it waning, whatever the military successes may be. If to-day we had Charleston, Savannah, Mobile, Richmond and Texas, the war would not be a whit nearer its end, if we did not with those victories learn to love slavery less than we now do. On the other hand, if Rosecrans shall be defeated and Kentucky and Tennessee should again be swept with the besom of destruction, and the nation should thereby greatly relax its affection for slavery, still the end of the war would be drawing nigh. The rebellion cannot survive the death of the nation's love to slavery. When that moment comes, the life-power will be gone from the rebellion which will then be the corpse that men will hasten to bury. While, however, there is a great party at the North and the South fanatically attached to slavery, either for the ease and luxury it is supposed to bring, or from the hope of political preferment thereby, so long those lovers of slavery will strive to combine their power so as to rule the nation or to destroy it. Till at the North, the pro-slavery men are in a hopeless minority, even if they could form their coveted union with their pro-slavery brethren of the South, in the very nature of things the war will continue.

A year ago the President, trusting that public opinion in the North had reached such a stage as to prefer the Union without slavery, to dissolution with it, issued his preliminary Emancipation Proclamation. Immediately three or four large States deserted the administration. Well did the rebels shout over this result as of more importance to their cause than military victories. They took new courage. They believed they could divide the North by invasion of Pennsylvania, Ohio and Indi-

ana. Immediately they had new hopes of foreign intervention. Immediately they hoped to make foreign powers believe, that it is a useless waste of blood to fight any longer for the Union. France at once was ready to propose the suspension of hostilities for six months. England would have seconded the proposition with more cogency than France moved it, had not the people of England by that time come to understand that the success of the Union included the liberation of the slaves.

In like manner the leaders of public opinion in the South are at this time encouraging their people that their losses at Gettysburg, Vicksburg and Port Hudson, will be more than made up by the political victories of the Northern pro-slavery men in the elections of this autumn. If the elections at the North should result in decided triumphs to the pro-slavery men, all the encouragement the rebels hope for would be more than made good.

But the agitation caused by the Emancipation Proclamation and the passing events, are inevitably opening the eyes of hundred of thousands of people at home, to understand, as the Proclamations themselves enabled Europe to understand, the nature of the real issue involved in the present war. The elections in California, Vermont and Maine are as strong indications of the progress of light on the nature of the interests at stake, as the most ardent dared to expect. It is not unlikely that the remaining elections of this autumn will be equally gratifying. With reasonable success in conducting the war, another year's agitation will produce still more gratifying results. The love of the Union is driving the old pro-slavery leaven out of the minds of hundreds of thousands of voters, who perhaps would never have reached their present opinions from philanthropic considerations, nor from considerations of the abstract right of all to liberty and the pursuit of happiness.

The soldiers who return from the war also have great influence in correcting the opinions of many on the subject of slavery. For one reason or another, nearly all the soldiers, despite their former views and prejudices, become thoroughly committed to the cause of the Union, and as thoroughly convinced that slavery is the only real enemy of the Union.

The change of opinion for the better is strikingly indicated by the growing popularity of the plan for enlisting the slaves as soldiers, and the present belief that such troops can do good service. It is no new thing that colored troops are of full average efficiency in fighting. It is a fact as well settled by history as the bravery of the Greeks. But the strange pro-slavery fanaticism so blinded the perceptions of many of our countrymen that even the best established facts on this subject lost their legitimate effect in producing conviction. But the passing events and the new necessities which have come upon our nation are helping all of us to cast away many old prejudices.

In viewing the progress of opinion on this subject, we are by no means to leave out of our estimate the striking indications to be seen in loyal slave States, and in the rebel States themselves. Not to dwell upon details, we presume no well informed lover of the Union fears that Missouri, a year from this, will put herself on the side of slavery against the Union. The new State of Western Virginia is unequivocally on the right side. The election in Maryland this autumn will afford similar encouragement in the next Presidential election. Delaware, Kentucky, and Tennessee are not without their tokens of promise. But the moment the rebels lose the hope that the Government will fall into pro-slavery hands, at the close of the present administration, utter discouragement will fall upon them. They will then also give up the hope of foreign intervention.

The Union movement in North Carolina, indicates that even among slave-holding rebels themselves, an opinion may yet spring up the effect that the Union without slavery is better than secession with it. Among the non-slaveholders of the rebel States there is already, to no small extent, despair as to the success of the rebellion, as is stated by the numerous deserters of this class, who daily come within our lines. That whole class of the southern population seems to be gradually coming to the conviction that slavery is opposed to their best interests. In no particular is it possible to name a thing that would more effectually stop the hopes of the rebellion, than for them to come fully to that conviction, a conviction, we know, the light

of truth would soon bring, were it permitted to shine upon their minds.

In Europe, the people are so fully aware that the Union means freedom, and disunion slavery, that each day it is growing more difficult for the Governments, however much disposed to do so, to enter upon any potent intervention without great risks to themselves.

The indications we have mentioned, and others that might be mentioned, are sufficient to show that the pro-slavery sentiment of the nation, both North and South, is rapidly decreasing. In foreign nations, anti-slavery sentiment has been made available to the cause of the Union in preventing intervention. So far as the governments of France and England are concerned, they have shown great sympathy for the rebels, or at least a strong disposition to intervene in our affairs. Those governments have most manifestly violated the laws of nations in according belligerent rights to the rebels, who had no ports, and of consequence, no prize courts, and also in particulars, yet from a fear of the people, the governments have been prevented from committing themselves to the extent of going to war for the purpose of destroying our nation. Had it not been for the course of the government in adopting its emancipation policy, the restraint of the people would not have sufficed to hold their governments from carrying out, even by war, their malicious desire for the overthrow of our republic.

Thus, if we read the signs of the times aright, the Union is yet to be triumphant. And not only so, but the progress of the government in its purpose to overthrow the rebellion, has kept even pace with the progress of the anti-slavery sentiment of the nation. Moreover, if darker days than any we have experienced in military affairs, are in store for us, we are not to feel the least discouragement so long as through adversity or prosperity, or despite the one or the other, we can mark the progress of anti-slavery sentiment, as we have been able to do since this war began. So long we may be certain the life-power of the rebellion is wasting away.

On the other hand, if the onward march of anti-slavery ideas should be seriously checked, the rebellion will then be gaining

ground, whatever the successes of our army and navy may be. Even if peace should come, it will only be a deception. The rebellion will then only be gaining new strength, for the yet unfinished war. Slavery has taken up arms for its own protection, and so long as it exists in the hearts of a large party of the nation, and so long as the slavery sentiment has an embodiment in the institutions of the land, so long the Union will have an enemy watching for an opportunity of war.

Suppose peace had come and we were about to enter upon the work of reconstruction, with the present amount of proslavery fanaticism in the nation, both North and South, is it not plain to every thoughtful mind that slavery would be placed upon a footing to gain strength more rapidly than it did after the revolutionary war? In a few years it would be ready to take up arms again, and we have learned that slaveholders do not wait for an occasion to begin war, when they wish to fight for their peculiar institution. They create their own grievances, and make them the pretext for war. But in the process of reconstruction with slavery preserved, they will not lack many real occasions of irritation.

But such a peace Providence does not design to send upon us. God has almost visibly set his hand to the destruction of slavery in this land. We may believe the war will continue, either by the success or defeat of the Union arms, till 200,000 or 300,000 slaves are trained and armed. When that event has taken place, if peace comes, it "will come to stay," for it will then be too late to entertain the thought of preserving slavery. And it is little difference on this score, whether the Government or the rebels arm them, so long as we know such a body of men will strike for the freedom of their race, and that the moment slavery is destroyed there will be left no motive adequate to sustain secession.

We most devoutly pray that no European nation may enter into our civil war. It would bring great discouragement and distress to the Union cause years, but we do not believe that even a war of intervention can defeat the ultimate union of our States and people. Such a war, whatever might be its aim in relation to slavery, whether to preserve or destroy

it, would inevitably destroy it. But with slavery overthrown, we believe nothing could prevent the ultimate union of the States. We believe the time has passed when a war of intervention might possibly have materially protracted the life of slavery.

Let us as Christians then settle our minds upon the fact that can now hardly be concealed from any candid mind, that this war has a providential aim, and that aim the destruction of slavery. In reverses, as well as in victories, let our trust be in God, that our spirits flag not. Let us pray and fight, if fighting falls to our providential lot, in a hopeful and determined spirit, knowing that our God will overrule our defeats, as certainly as he will employ our successes for purging this nation of its pro-slavery idolatry. Discouragement only postpones the day of triumph, which is sure to come. Let us never falter because the work is of such magnitude. Let the thought that we are permitted to be sharers in so great a work inspire us with the requisite manly courage.

If one will for a moment think of a state of things in America, as it will be when there is no slave in all our land, he will see that a great and effectual door for the triumph of the Gospel will be opened. The colored race is to be instructed and christianized, the blessings of free schools, and Sabbath schools, and churches, are to be given to the South, in as liberal portion as in the most favored parts of the North, and under the new and free union, the power and glory of America are yet to begin, so is the glory of the latter house to excel the glory of the former. Nor are the great triumphs of the Gospel, and the blessings of the truly Christian civilization, to be confined to our own continent. The destiny of our continent, it will be seen in years to come more and more, is, not simply to influence Europe and Asia, but is inseparably connected with the destiny of Africa. With the millions of freedmen of African origin in our nation, the relations of this country to Africa must become more and more intimate year by year. Through this dark night and this bloody war, Providence is preparing for a new state of things over the whole globe, a state more encouraging to the spread of the Gospel than has ever before existed. The guilty cause

of the present bloody war had in effect said, that the Gospel in its fulness of blessing, should not enter slave territory. How wonderfully it is to magnify the name of our God to see in the coming events how He overrules this impotent rage of the oppressors of Africans, to give His Gospel to the whole African race.

In view of so great a privilege as God is manifestly preparing for laborers in the kingdom of Christ, through the present distresses, it behooves us all daily to commit ourselves to Him in new zeal and fortitude, and enlarged Christian sacrifices. Let prayer daily ascend that God may speedily turn the hearts of the people from their fanatical attachment to slavery. In the darkest night we should have words of cheer for all who love the Union, especially while we see the anti-slavery sentiment moving forward so much more rapidly in war than it did in peace. All that we can do to hasten forward the truth is just so much towards preventing bloodshed, by hastening the downfall of the slaveholder's rebellion.

Art. VII.—HISTORY OF THE TEMPERANCE ENTERPRISE.

Drunkenness is a sin. It is a great sin. It is classed in the Scriptures with the works of the flesh; that is those of a sensual and corrupt kind. Few vices are more seductive than drunkenness, and few bring more misery, transmitting it often to descendants, the iniquity of fathers being visited upon children to the third and fourth generation. The punishment for drunkenness is terrible here. It comes in multiplied and in almost all conceivable forms. In the life to come, it will be banishment from God and from all that is good. Drunkards shall not inherit the kingdom of God.

The history of intemperance by drinking is almost coeval with the history of the race of man. The fermented juice of

the fruit of the vine intoxicated the owner of the vineyard as mentioned by Moses. That was 4200 years ago. Probably the drunkenness of that vine-dresser, Noah, was one of innocency, as he might not have known the intoxicating nature of the liquor. But an awful judgment came upon the youngest son for his impropriety on the occasion. Fermented drink was the most ancient vehicle for stimulation and inebriation, and in all ages has been among the most common. In the progress of intemperance in portions of Asia, the people found intoxication in preparations, not from the juice of the grape alone, but in preparations from the poppy and wild hemp. Afterwards some nations found the apple adapted to the same bad purpose. Tacitus relates also that the ancient Germans obtained intoxicating drink from wheat and barley. Whether this was by fermentation or brewing is not known with certainty. It is known, however, that the art of brewing, as now practiced, was not known in Europe till about A. D. 1600.

By the distillery business, fermented liquors and some other substances are converted into spirits of a more highly rectified state. The precise time of this invention is uncertain. In Prov. 31 : 6 mention is made of strong drink in distinction from wine. It must have been very strong wine, or something of the sort, for distillation and the production of what are called ardent spirits were not known till at least 1600 years later. One account states about A. D. 900, an Arabian chemist discovered by distillation the liquor called alcohol or ardent spirits, and that this as a drink soon came into general favor. Dr. Ure says it seems to have been invented in the north of Europe by barbarians, as a solace to the cold and humid climate. The first record of distinct mention of it was in that grand division of the earth about the year of grace 1300. Those among the wisest had long been searching for one great balm for human diseases; and on this discovery, it was fancied they had found it. They fully believed this was the ELIXIR OF LIFE. And the fatal delusion has not, up to this time, been fully dispelled. Newton in discovering Nature's great law of matter, nor Columbus in discovering the western continent, was not so much elated with rising hope of good to the race, as were some in

regard to the amazing blessings that had commenced and that were to roll in upon the world by the discovery of alcohol. One Villeneuve, a chemist and a physician, with untold joy expressed himself thus, "Who would believe that one can draw from wine, by chemical process, that which has not the color of wine, nor the ordinary effects of wine? This water of wine is called by some the water of life, and it well deserves the name, since it is truly the water of immortality. Already its virtues begin to be known. It prolongs one's life; it dissipates superfluous and vicious humors; it revives the heart, and perpetuates youth."

Three hundred years later, Shakspeare, in tones of terrible denunciation, exclaimed, "O, thou invisible spirit of Rum! if thou hadst no name by which to call thee, we would call thee, devil." And much later Robert Hall gives it the significant and highly appropriate name, "Distilled fire and liquid damnation."

The history of the nations is a history of war, as if this was the normal state of society. The history of the church is a history of persecution, as if it had been the business of the wicked to "wear out the saints of the Most High." And the history of the world in its great social vice is a history of drunkenness, as if the fiery plowshare of destruction was being driven through to destroy what little bliss is afforded in this imperfect state; and to crush the brightest hopes of future felicity. The use of intoxicating drinks in some of their various forms has been in extensive and almost common use at most periods in nearly every nation under heaven. They have been judged necessary and almost indispensable in every possible condition, sickness and health; labor and ease; warm and cold. They were given to children at the tenderest age; friends were treated with them at every social gathering; and at funerals they were provided as a solace to sorrow-stricken friends. Church members drank; ministers drank. In fact all drank; or, if there was here and there one who did not use them, it was a wonder that none could comprehend.

The consequence was, what the masses used without scruple, large multitudes indulged in without restraint. Drunkenness was on every hand. No condition was exempt from invasion.

While beggars and peasants were reeling into the ditch, those in more elevated situations were brought down by the destroyer. It crept up into the circles of the refined, laid worse than vandal hands on those, who by the aid of genius, education and moral worth, were soaring to the highest position of usefulness and fame; and brought them down to the lowest infamy and shame. Lawyers, physicians, orators, legislators, governors, presidents, kings, and emperors drank of the maddening cup, and at times at least were badly intoxicated. The church of the living God did not escape. Its members drank of "the cup of devils;" and not unfrequently, when filled with that kind of spirit, were uncommonly religious in the words of their flippant tongues. Even the ministers of God's altar, in numerous cases, were overcome by strong drink.

In the train of intemperance, followed poverty, quarrellings, and tumults. Crime abounded. Two-thirds of the offences against the civil laws and the expenses of litigation were attributed, after some observation, to inebriation. Woe and squalid wretchedness were everywhere. In our country, thirty-five millions of dollars were expended yearly for liquor; and the whole expense adding losses by idleness, lawsuits, &c., that came of drinking was estimated at one hundred millions annually. England expended for liquor one hundred and seventy-six millions yearly; and France two hundred and thirty-four millions. As far as the expense was concerned, how forcible the question, "To what purpose was this waste?"

But there was another matter as the legitimate results of drinking, far more awful to contemplate. In our country alone about thirty thousand drunkards went yearly down to the grave, and their spirits to the drunkard's world of woe. A large portion died prematurely, by this sin, hurrying themselves unbidden into the presence of the Judge of all the earth, to receive their dreadful doom.

The foregoing, which is but a hasty glance, shows that the world had its "hour and power of darkness." France once had what is well called the "Reign of Terror." It was but seventy years ago. The throne was overturned, the head of the king cut off; and then under the lead of Murat and Robespierre,

more than eighteen thousand in a few months were led to execution because they were suspected of being favorable to royalty. Innocent men, women and children perished without mercy. But the reign of alcohol has been a worse reign of terror than that. It has made much of earth a terrible hell in sight of living beings.

While scenes were thus transpiring, and inventions and discoveries being made for the convenience and improvement of society, it is natural to suppose some would have been led to inquire if there was no remedy for the curse of intemperance? Were there not measures that could be employed to roll back to the bottomless pit the desolating tide? Could not this great fountain of human misery be dried up? But here it should be said that even then drunkenness was condemned in no unmeaning terms. The pulpit not unfrequently uttered a voice of thunder against it. But it amounted to little so long as it was never said, "Touch not, taste not, handle not." Thieves were told to steal no more. The profane, to swear not at all. But drunkards, to drink in less quantities so that they might not be so dreadfully intoxicated. So in this way, things went on as aforetime.

Here let it also be said that Christianity is for reform; and the church of Christ is for a complete renovation of heart and life. Hence every true church embraces the principles of purity and benevolence. It cannot, if it answers the designs of its being, practice the works of sin; nor have fellowship with iniquity; but must reprove wrong. But in this imperfect state cardinal principles are sometimes much lost sight of, and cardinal, practical virtues found to be lacking. And lamentable indeed is it that while the church is not to be of the world, it is too much in affinity with it, so that there are commingled the language of Ashdod and Canaan, and the pronunciation, "Sibboleth," where it should be "Shibboleth."

The object of the great religious movement under Luther, in the sixteenth century, the Puritans in the seventeenth, of the Methodists and Freewill Baptists in the eighteenth—was a revival of the faith once delivered to the saints, and thus to help on the reformation of the world. And so with some other de-

nominations that have arisen to reflect the light of gospel truth. In this, the nineteenth century, there have been organized several enterprises of benevolence and philanthropy, that in them Christians and other well disposed persons might employ a combined and concentrated effort to overthrow the evils of the world, bless the suffering, and extend Christianity to the ignorant and perishing. The Temperance enterprise is one of these. It is a very important one; so important that the success of the others and of saving faith itself depend much on the progress of this.

The precious diamond worth three millions of dollars has existed from time immemorial, but it was not found till there had been a patient search in the low bed of the stream. Truth is a rich mine, but the golden vein is not found till one searches for it "as for hid treasures." The evil of drunkenness and the general spread of it did not escape anxious observation. And the question was, Is there any remedy?

They, who seek for good, shall find it. And behold, the principle of an important reformation was discovered. It was not a new thing, but as old as the law of the Lord, which enjoins that men "sin not," and "avoid the very appearance of evil." The beginning was small. It was like dropping a pebble in the midst of the ocean, the planting of a grain of mustard seed in the earth, or the kindling of a small blaze of fire. It was "the day of small things," despised by many and overlooked by the great of this world. But the pebble causes a ripple of the whole expanse of waters; from the mustard seed comes a tree in which the fowls of heaven lodge; and the little fire becomes a great matter.

The first Temperance Society on the principle of the great reform, owes its origin to a physician by the name of B. J. Clark of Moreau, Saratoga county, New York, who consulted with Rev. L. Armstrong of the same place, as to measures to arrest the progress of intemperance, and to save the community at large from threatened drunkenness. This was in March, 1808. The plan of a Society was suggested. On the 30th of April, the same year, the organization took place, and forty-

three male persons became members. A printed copy of the Constitution is now at hand. The use of ardent spirits was strictly prohibited, except for medicinal purposes. Wine was allowed at public dinners and at the Sacrament of the Holy Supper. On the 25th of August of the same year, Rev. L. Armstrong delivered an address before this Society. Probably this was the first Temperance address ever given. A printed copy of this also is at hand. Two general topics are considered. One is the unhappy consequences of a free use of spirituous liquors; and the safety of abstinence from them.

This Society stood alone eighteen years, no other being formed to cóoperate with it. It did good, but finally languished, and in 1843 its surviving members adopted the pledge of total abstinence from all that intoxicates. This pledge was at that time in the Constitutions of most temperance organizations.

The next movement after the organization at Moreau was in New England, the land of the Puritans, of churches and free schools. The General Association of Massachusetts at its meeting in 1811, chose a committee to devise means to check the growing evil, intemperance. The result was the formation of a Society on the 13th of February, 1813, called "The Massachusetts Society for the suppression of Intemperance." No pledge to abstinence was adopted. In fact, at that time that principle was hardly thought of. The Society in New York was very quiet. Its doings were not then published, so were not known and read of all men. The Massachusetts Society confined its operations mostly to the collection of facts towards a precise exhibition of the great evil, with the view of drawing attention to it. In this it was quite successful. And in a few years like measures were employed in Connecticut, and to some little extent in Vermont.

It is necessary that the nature of a malignant disease be understood before the proper means for its removal can be employed. And not unfrequently the *cause* must be removed before the good effects can be seen. This last was especially the case here. The question naturally suggested itself, How are

drunkards made? Answer, By moderate drinking. How, then, can drunkenness be prevented? Answer, By ceasing to drink even in moderate quantities.

The Printing Press speaks with a thousand tongues, and pours, when it speaks for truth, a flood of light upon the world. In the mean time it was speaking on this great matter, and suggesting in unmistakable terms the remedy. As early as 1790 Rev. John Wesley published that "The men, who traffic in ardent spirit and sell to all who buy, are poisoners general." In 1804 Dr. Rush wrote with great force on the effects of using spirits. In 1814 a Tract was published against offering liquors when entertaining friends. In 1819 Judge Hurtell issued an expose of their use. In 1825 Dr. Edwards wrote the Tract entitled, "The well conducted farm," exhibiting the good effects of carrying on a farm without the use of liquors. And sometime in the course of these years, Dr. Humphrey wrote a series of articles in the Panoplist, in which the principle of abstinence was pointed out. Dr. Beecher, also, while in Litchfield, Connecticut, delivered a series of sermons on the "Nature, signs, evil and remedy of intemperance." After settling in Boston, he had these published about the year 1826.

And now all things indicated that the time had come for the inauguration of a movement that should roll back the dark waves of death, and bring sobriety and peace. A meeting of a few friends for consultation was held in Boston, January 10, 1826, and it was decided to form an Association to be called "The American Temperance Society." On the 13th of February the Constitution was adopted, and fifteen became members. The Constitution prohibited the use of ardent spirits as a beverage. In April following, Wm. Collier commenced publishing in Boston a paper devoted to temperance. Its motto was, "Moderate drinking is the down hill road to intemperance."

And now a small force was marshalled; its flag was thrown to the breeze; and there was a call for volunteers. But at once there was a fierce opposition. The enterprise was denounced as an "innovation,"—as a work of the priests; as against the liberties of the people, and withal an appeal was made to the

Bible as is usual in similar cases; and it was boldly affirmed that using these liquors was according to the Scriptures. Those who abstained were called by what those who gave the name supposed a terribly bad name, "cold water folks;"—"fanatics," and consummate hypocrites, who, out of sight, would drink as freely as others.

But denunciation and persecution never dishearten reformers. The only effect is to cause them to cherish their sacred principles more tenderly, and to labor to extend them more earnestly. They had at first planted themselves on the Bible, and as that Book had been appealed to, to justify the use of inebriating liquors, to that, the friends of temperance resolved to go. And in all its length, breadth, height and depth of its instructions it was found that so far from the law being a "minister to sin," it on the contrary did not allow of "the very appearance of evil." And that as related to the use of intoxicating drinks, drunkenness is denounced in the most fearful terms, and only for medicinal purposes are they to be used at all. And so plainly was this all set forth that after a little time few respectable men in this country had the audacity to attempt to justify the practice by an appeal to the Bible.

The leaven of truth was working gradually for the first year or two. The first annual report of the American Temperance Society stated that thirty auxiliary Societies had been formed. At the next annual meeting the number was two hundred and twenty, five of which were State Societies. By 1829, only three years having elapsed since the first direct commencement, the interest was great in all the land. There were about one thousand societies, and in the Union there were twenty-four States, eleven of which had a State society. Information collected showed that the quantity of liquor drank had much diminished; that fifty distilleries had been stopped; four hundred engaged in the traffic had abandoned it; and seven hundred drunkards had been reformed and become sober citizens. The good influence on the general happiness of the community could not be estimated. The benefit to the Church too was incalculable. Its purity and spirituality was much increased, as what might well be called "the cup of devils" had been given

up by the main part of its active members. And the Most High set the broad seal of his approbation upon the work by pouring out the Spirit in a work of grace, in a few following years, the like of which the country before this had not known.

By this time the importance of members of churches giving up the moderate use of ardent spirits had been urged and very many churches made it one condition on which members should be received that they be pledged to abstinence.

About this time, 1830, it was found that the reform could not be complete without a pledge against the use of all that intoxicates, wine and cider as well as strong drink. This began to be adopted. It was urged in Resolutions at a great Convention a while after at Saratoga Springs; and "Tee-totalism" became the great and successful feature of the reform.

About this time also the fame of the work reached across the ocean; and first in Ireland, about the same period in Scotland, then in England, and on some portions of the continent, the pledge was adopted, societies formed, and a great reform ensued. Some efforts were made in the South Sea Islands, in China and the Sandwich Islands. It seemed for a few years that it would not be long before the curse of drunkenness would be removed from the world.

In our land from 1830 to 1840 it was a time of much work and much progress to the cause. Lectures were given everywhere; publications scattered thick and fast; and the pledge signed. It was no uncommon thing for retailers in renouncing the traffic to make a sacrifice of what liquors they had on hand. Sometimes they were taken out and burned in a fire made for the purpose. Sometimes they were emptied upon the ground. Among the first who poured them upon the ground was Edward C. Delevan of Albany, New York, since well known as an earnest friend of temperance, who at once destroyed liquors in his possession to the amount of about five hundred dollars worth. Some tipplers were sad at this seeming waste, but probably Beelzebub was the chief mourner. Angels, however, rejoiced, and the prospects of humanity and civilization were daily growing brighter. "And the earth opened her mouth,

and swallowed up the flood which the dragon cast out of his mouth." Rev. 12: 16.

Members of Congress formed a Congressional Temperance Society in February, 1833. This was kept up several years with good interest.

By 1840 it was believed the number pledged to abstinence in the land was two and a half millions. There were about 1000 Societies; 5,000 distilleries had stopped; and 8,000 retailers abandoned the traffic.

From 1840 to 1850 the interest was pretty well sustained. At the commencement of this decade, that is, April 5th 1840, six persons, inveterate tipplers in the city of Baltimore, took the pledge; one of them being J. H. W. Hawkins, afterwards an efficient lecturer. This was the origin of what was soon called "Washingtonian Societies." These for a while seemed to accomplish wonders. Drunkards abandoned the cup, and many of them took the field to lecture. The unvarnished story of their life of degradation, and appeals to the intemperate to refrain, had much influence on the class to which they had belonged. But too often it was excited feelings without intelligence and the strength of moral principle. In time the excitement subsided, and while the efforts of the Washingtonians were highly beneficial, many who professed reform, embracing some who had lectured, relapsed back into inebriation. Hawkins, Gough, and many stood firm and did much good.

In this time were female organizations called "Martha Washingtons." These, while active, shook the strongholds of intemperance. What moral enterprise can fail when woman with a heart, with her strong sympathies and her winning graces engages in it? There were also "Sons of Temperance," "Daughters of Temperance," "Rechabites," "Cadets" and several other organizations. All found their hands full of work; all enjoyed the unspeakable luxury of doing good. And it is much regretted that the operations of several of them existed only for a short season. Experience has shown, however, that success does not depend upon a multiplicity of societies, bearing different names, so much as a few, with the principle well defined and the machinery simple and direct.

The next decade, from 1840 to 1850, came. About a quarter of a century had passed since the enterprise commenced. On well-fought fields trophies had been won. It seemed that one ponderous blow, one mighty effort more, and the work would, in the main, be finished. Law against crime is important. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for men-stealers, for perjured persons, and if there be anything that is contrary to sound doctrine."—1 Tim. 1 : 9, 10. God says, "Woe to him that putteth his bottle to his neighbor's mouth, and maketh him drunken." Retailers do this, and the attention of the temperance public was turned to the arm of the civil law as requisite to be raised and protect those liable to be ruined; and punish those who send the streams of death abroad. There had been, in several States, some legislation regulating, and, to a little extent, curtailing, the unhallowed traffic. But, in some instances, it had been so partial, or otherwise imperfect, that the exigencies of the great matter had by no means been met. Not far from 1840, a law had been passed in Massachusetts prohibiting the sale in less quantity than fifteen gallons. This was very soon repealed. By a law in New York, in 1845, it was left to the towns, in a special meeting for that purpose, to vote for licensing the sale, or not licensing. The city of New York was exempted from the provisions of the law. The towns voted, in 1846, and a great majority voted no license. In 1847 the majority was much less, and at the next session the Legislature repealed the law.

But the sovereign voice of the people was demanding prohibitory laws. And while many were in anxiety and some in expectation, a bright light, a brilliant star, arose in the East; and the indications were that it was the guiding star, that would point the nations to purity and peace. The matter was brought before the Legislature of Maine. A bill, devised by Hon. Neal Dow of Portland, provided for the effectual arrest, seizure and destruction of all existing alcoholic liquors in the state, excepting some for specific, necessary purposes.

Not only were violators to be fined or imprisoned, but liquors illegally held were to be taken and destroyed. The law was nicely framed, with the necessary checks and balances; was elevated in its tone, potent in its aim at the terrible evil its design was to overthrow. Even opposers were struck with astonishment; and it passed without any very furious opposition. This was in the winter of 1851.

The law was, for a time, very well executed. It seemed that Satan was to be bruised under feet shortly. In process of time, there were some reverses, some changes in the law, and less faithfulness in its execution. Still, such a prohibitory law has done wonders, and stood the test of criticism and opposition.

Many other States soon followed the example of Maine. In New Hampshire, 80,000 petitioned the Legislature to enact a similar law. It was enacted in 1855. The Democratic party, the next spring, made its repeal an article in its platform, and appealed, all over the State, to the low prejudices and corrupt appetites of the people; but the party was defeated, and the law sustained.

In New York, not long after the law in Maine, hundreds of thousands petitioned for a similar law; and some thousands, mostly from New York city, sent up a remonstrance against it. Very many females petitioned for the law; but as may at once be supposed, not one signed the remonstrance.

New York, after a time, had a prohibitory law; and so had a number of other States. The law is good. But here must be named a failure of the friends of temperance, by which there has been a decline of the interest since the passing of temperance laws. Too much dependence has been placed on legal means, and the former efforts of lecturers, the operation of Societies, and the circulation of the pledge, have not been kept up. The consequence is, the enterprise, for more than ten years, has not progressed as before. In many sections there has been a sad decline. The laws against the free sale are but poorly executed, and drunkenness still abounds.

In view of the subject thus sketched in the outlines of its history, the following statements suggest themselves:

1. The world has been, and still is, in great need of the temperance reform.

2. There is no effectual remedy for the evils and woes of intemperance but on the principle of total abstinence from the use of intoxicating liquors as a beverage.

3. The temperance cause is of God, to largely help "destroy the works of the devil."

4. Moral and legal measures must be vigorously employed together, and truth, being mighty, must prevail.

And now, the simple, yet momentous question before the religious and civilized world is, shall drunkenness continue, or be done away? Shall quarrelling, tumults and cursings exist; or peace, quietness and praise to the Creator? Shall poverty and crime abound; or a competency and good conduct? Shall man, capable of scanning the sciences, tracing the long track of day, soaring among the stars, and enjoying an almost infinite amount of bliss, degrade himself lower than brutes, live in untold pain, and sink in eternal woe?

"Men of Israel, help." Ye "angels that excel in strength," help. "Eternal Spirit! God of truth; to whom all things seem as they are," and who alone can cause right to bear away the victory, help; and there will be help indeed.

Art. VIII.—CONTEMPORARY LITERATURE.

The Standard-Phonographic Dictionary. By Andrew J. Graham, Conductor of the Phonetic Academy, New York, and Author of the Hand-Book of Standard Phonography," "The Synopsis of Standard Phonography," "The First and Second Standard-Phonographic Reader," "Brief Longhand," a System for the Rapid Expression of Numbers, &c., &c. New York: Published by the Author.

In this age, which might be characterized as the age of types, for the press is really the greatest power, the phonographic system must continue to grow in public favor. While it is the most rapid mode of expressing thought upon paper, it is also thoroughly philosophic, the art being founded upon thoroughly tested principles of science. The great principle upon which it proceeds is simply this: That each sound is represented invariably by one and only one character. A given character must represent invariably a given sound. In the phonographic art, the departures from this principle are but trifling, and in the phonetic art, we might say there are absolutely none. By these arts, therefore, the languages of all nations can be accurately expressed with no change in the complete alphabet. The same sound, to whatever language it belongs, is represented by precisely the same sign. The system is, therefore, of invaluable assistance to missionaries in reducing to writing the various tongues which have never yet been expressed in writing. Already, we learn, the missionaries on the western coast of Africa are employing this system with great success.

By the printed characters, the sound of each word is accurately indicated. Were books printed in these characters, there would go with the print not only the words so far as they indicate ideas, but the pronunciation of those words also. But, meanwhile, those characters are of the utmost service in a pronouncing dictionary, strictly speaking, the pronunciation of every word must be determined before it can be written at all in phonographic characters.

The author of this dictionary, which is a work of more than a thousand closely filled pages, represents for the phonographic writer precisely the form which he considers best to express every word. It was a prerequisite to this scheme, as we have seen, first to represent the pronunciation of each word, which the author has done in phonetic type.

The phonetic type differs so little from the ordinary type, that in an hour or less, any reader can follow it with ease. The work before us, therefore, is, as pronouncing dictionary, one which any reader can use, though he may not be at all acquainted with the phonographic character or system. The accentuation marks are readily and unmistakably distinguished.

To the phonographic writer, the work is almost indispensable, if he would attain to the most graceful and brief forms. The references to the Hand-Book render great assistance to the learner at every step.

No doubt the phonographic system of writing will at length be introduced

into all the common schools of the land. Already it has been introduced into many academies and seminaries and common schools. Children learn the system with great facility. To all instructors in this beautiful and highly useful art, this dictionary will prove not only a valuable assistant, but an authoritative teacher in the main, for many years to come. The work is so thorough, so elaborate, and, in the main, so accurate, that it could not easily be improved, and is not likely to be superseded in a generation.

Mission Boards would do a good service by sending this work to all their stations. It will prove a valuable reference book to all who are in any way concerned with the immediate work of Foreign Missions.

If type-setters and authors would at once learn to use phonography, two-thirds of the drudgery of authors would be saved, and more than half of the perplexities of printers in deciphering manuscript. A system of such advantages must at length prevail, at least among the learned.

A Supplement to Ure's Dictionary of Art, Manufactures and Mines, Containing a clear Exposition of their Principles and Practice. From the last Edition. Edited by Robert Hunt, F. R. S., F. S. S., Keeper of Mining Records, formerly Professor of Physics, Government School of Mines, &c., &c., assisted by numerous Contributors eminent in Science and familiar with Manufactures. Illustrated with seven hundred Engravings on Wood. New York: Appleton & Co. 1863. (Bailey & Noyes, Portland, Me.)

Ure's Dictionary, for a long time a standard authority on the subjects it treats, it was found necessary to revise or supplement, owing to the great improvements that had been made. The condensed results of the labors conducted by Mr. Hunt for that purpose, we have in the volume before us—a large book of more than a thousand pages, executed in a manner worthy of envy.

War Pictures from the South. By B. Estvan, Colonel of Cavalry in the Confederate Army. New York: D. Appleton & Co. 1863. (Bailey & Noyes, Portland, Me.)

This history of the war, so far as it goes, professes much greater candor and fairness than it will be found to contain by the intelligent reader. It is altogether more Southern than Northern. It professes to be written by an Englishman who served as a Colonel in the Confederate army. The author, judging by his sympathies, might be a sprig of the aristocracy of England; he certainly does not belong to the genuine noblemen of England. They are in sympathy with the progress of civilization and freedom.

Money. By Chares Moran. New York: D. Appleton & Co. 1863. (Bailey & Noyes, Portland, Me.)

The author says this "is an attempt to analyze and discuss the subject of money, in its most important, practical phases, more fully than has been done in any other works that have, as yet, fallen into the hands of the writer.

Many interesting facts, to say nothing of theories, are given concerning money. Courie shells are used for money in Africa; wampum by the Indi-

ans; cattle in ancient Greece were so used; the Carthagenians used leather; Frederic II., at the siege of Milan, issued stamped leather as money. Salt is the common money in Abyssinia; Cafish in Iceland and Newfoundland; and in a village in Scotland people carry nails to the baker's shop and the alehouse, instead of coin; tobacco was the money for fifty-seven years, up to 1660, in Virginia; in Massachusetts at one time wheat was lawful tender for debts; in Russia platinum has been coined during this century; copes and nickel are used in coin, but gold and silver are the "precious metals." Any thing, however, is money, which commands the commodities and services required.

The questions of government issues, and of banks, &c., are discussed. The author believes that he has proved, by an introduction of facts, that the issue of paper money by governments is invariably injurious; that such money invariably depreciates; and, in most all cases, it becomes utterly worthless. While banking operations, by individuals, under proper regulations, is universally beneficial, that facts show that the loss by banks, great as they have been, is, after all, less than the loss by wear and tear of coin would have been in transacting the business that has been done by the assistance of banks. The author holds that it is impossible for well-regulated banks to issue bills beyond the normal demands of business; but that governments have the power to enforce circulation. Hence, government money may depreciate, but individual never.

Heat Considered as a Mode of Motion. Being a Course of Twelve Lectures delivered at the Royal Institution of Great Britain, in the season of 1862. By John Tyndale, F. R. S., etc., Professor of Natural Philosophy in the Royal Institution. With Illustrations. New York: D. Appleton & Co. 1863. (Bailey & Noyes, Portland, Me.)

Here comes a book upsetting all the theories that we learned at school about the "imponderable agents." Facts seem to settle forever now, for instance, that caloric is no "imponderable fluid;" it is nothing, in short, but motion in the ultimate particles of matter. If anybody doubts, let him read this interesting, clear and entertaining exposition of the subject.

Lectures on the Symbolic Character of the Scriptures. By Rev. Abel Silver, Minister of the New Jerusalem Church in New York. New York: D. Appleton & Co. 1863. (Bailey & Noyes, Portland, Me.)

The author is also the author of another work in reply to Colenso, issued by the same House. Both of these books are entirely Swedenborgian in their mode of reasoning as replying to Colenso and in the exposition of the Scriptures. Some useful remarks and valuable hints are given in these works to the Bible expositor; but, in the main, they seem to us unreasonable, not to say absurd. We do not see that the world would be the gainer if Colenso should be converted to Swedenborgianism.

For a long time we had desired really to understand "the science of correspondences." We could not quite understand Swedenborg, but we hoped to understand some of his disciples. We are not sure that we understand this

book, but if we do, the great "science" comes to a small matter in itself. A few facts as a basis, are pushed to a most unwarrantable generalization.

Take an example: The Saviour says, "I came not to send peace, but a sword." Now, according to this science, "sword" means truth. Thus, our author: "He comes to send the *sword of truth*, that we may have peace through victory over our evils." How insipid this exposition! What a volume of meaning which arises to the perception of even the common reader this exposition leaves out of view! "*Ab uno*," &c.

A Text-Book of the History of Doctrines. By Dr. K. R. Hagenbach, Professor of Theology in the University of Basle. The Edinburgh Translation of C. W. Buch, Revised with large additions from the Fourth German Edition, and other sources. By Henry B. Smith, D. D., Professor in the Union Theological Seminary of the City of New York. Vol. II. New York: Sheldon & Co. 1862. Octavo, pp. 558.

The treatise of Hagenbach has long been a standard work in its department on both sides of the ocean. The learning, candor, and discrimination which it evinces are so marked, and the subject is one of such deep interest to all thoughtful men, and especially to all theologians, that a treatise of this kind and character could hardly fail to find readers and command respectful consideration and diligent study. We took occasion to speak at some length of its characteristics and general plan on the appearance of the first volume, and the solid merits of the work are still more manifest in this volume which now lies before us. The author and translators seem to have made themselves familiar with nearly the whole circle of controversial and general literature, and they have given us, in their multitudinous references, a catalogue of nearly all the works in every language which can throw light upon the topics which are successively treated, and which may be found authorizing the statements in the text. The mere English scholar will be less benefited, as many of the works referred to are in foreign languages, and many of the quoted passages are left untranslated; but its value to any thoughtful student would be very great.

The statements in the text proper, which stand at the head of the successive sections, are remarkable specimens of condensation, vigor and accuracy of style; and these are followed by sections in smaller type, each one of which is devoted to the illustration and proof of some single point brought out in the general summary above. As a specimen of the style and method of the work, we quote below, a paragraph setting forth the different views of the doctrine of redemption, entertained by the different ecclesiastical parties which followed the Reformation. This general and discriminating statement is followed by twelve sections, covering ten closely printed pages, which are devoted to the illustration of the different points herein presented:

"Notwithstanding the many religious conflicts to which the Reformation gave rise, Christians of all denominations agreed in the general belief that the salvation of man depends on the gracious purpose of God. But they differed on the questions, whether the Divine decree, which has reference to this point, is unconditional, or depends on the conduct of man, whether it is gen-

eral or particular. The more rigid the views of theologians on the doctrine of original sin, and the moral inability of man, the more firmly they would maintain that the decrees of God are unconditional. Hence, it is not surprising that Roman Catholics, Arminians, and most of all, the Socinians, endeavored in a more or less Pelagian manner, to satisfy the claims of human freedom. On the other hand, both Lutherans and Reformers, following Augustine, rejected the notion of the freedom of the will, and denied all coöperation on the part of man. Nevertheless, it is a striking fact, that the Lutherans avoided the strict consequences of the Augustinian system, and asserted that the decrees of God are conditional; while the Reformed theologians not only admitted the necessity of those consequences, but, having once determined the idea of predestination, went beyond the premises so far as to maintain that the fall of man itself was predestinated of God. But this view, so far from meeting with general approbation, was at last almost entirely abandoned to make way for its opposite. As regards the extent of the offered grace, all the Confessions, with the exception of the Reformed, held to universalism, in distinction from particularism; but even all Calvinists did not on this point proceed to the same length; some of them adopted the stand-point of the universality of the provisions of grace. The Westminster Assembly aimed to set forth the doctrines of sin and redemption so as to harmonize the conflicting views about freedom and grace; the scheme of absolute predestination was here modified by the theory of the Covenants."

THE CONSTITUTIONAL HISTORY OF ENGLAND; since the Accession of George III., 1760—1860. By Thomas Erskine May, C. B. In two Volumes. Vol. II. Boston: Crosby & Nichols. 1863. 12mo., pp. 596.

We took occasion, on the issue of the previous volume of Mr. May, to speak of the author's plan, and of the success which he had achieved in a difficult field of effort. The completion of his undertaking fully justifies the statement and the expectations which were then ventured. Mr. May has proved himself a worthy successor of Mr. Hallam, a careful student of English history and life, an impartial annalist, a philosophic thinker, a faithful critic, and a just judge. There is no difficulty in perceiving what direction his sympathies take, nor in determining what principles get his endorsement, and what measures command his approval; but he has no blind partisanship for the political leaders whom he supports, and no wholesale denunciation for the managers whose policy he distrusts. He has no love for feudalism, but rejoices in the progress of all truly liberal opinions, and in the intellectual and moral elevation of the people. He would not accept Philip II. or Queen Elizabeth as a model sovereign; nor would he lend any countenance to such plotters as Guy Fawkes, nor such headlong agitators for "Repeal" as O'Connell. The sworn foe of tyranny, he has yet a profound faith in government; a pleader for progress and the rights of the people, he protests against the supremacy of the mob, and has little faith in the revolutions which are inaugurated in a day by the passions of the ignorant or the arts of the demagogue.

This recent volume contains a very clear and admirable *resume* of the political life of the English nation during the last hundred years. The changes in the civil administration of the country, the sweeping away of worn-out systems of policy, the softening of penal discipline, the growths and struggles, triumphs and defeats, of parties, the battles over the freedom of the press, the liberty of opinion, the rights of the sub-

ject, the prerogatives of the church,—these are clearly traced and fairly presented. The condition of Ireland, and its relation to English law and life, the policy of the British government toward the colonies and dependencies of the Home Government, furnish topics for discussion which cannot fail to bring out both the skill and tendencies of any author who deals with them. But Mr. May does not falter. He is a faithful historian still. He has no justification nor shelter to give to the selfishness which has marked the government of India, and he makes palpable the folly which pushed the American colonies into revolution, and built up an independent nation on the western continent. The number of topics which secures attention is large, but every one is clearly presented; almost every variety of men and measures comes in for a share of notice, and none fails to get it. The work is eminently creditable to the author, and a real accession to our standard literature; and though it shows us much yet needing to be done before the civil life of England is perfected, it tells a most grateful story of progress, and predicts a yet better future for legislation and society.

LETTERS ON THE MINISTRY OF THE GOSPEL. By Francis Wayland. Boston: Gould & Lincoln. 1863.

These Letters were written at the request of Deacon Heman Lincoln, of Boston, and are nominally addressed to him; but both the writer and receiver perfectly understood that they were meant for the public; and the epistolary form seems to have been chosen for the sake of the familiar style and practical directness which it promises and nurtures. They aspire to no literary excellences, and they exhibit no marked strength of thought or vigor of argument. They will be chiefly prized as exhibiting the author's matured thoughts on the most vital matters, and will be influential mostly by means of their exalted moral and spiritual tone. Their criticisms upon ministerial life and teaching, are kind but sometimes severe; if pictures are sometimes overdrawn, and protests are over-intense, and fears seem too easily excited, and "limitations of responsibility" appear now and then ignored, and some points are extremely pressed,—yet no one can escape the conviction that the venerable Ex-President writes out of a yearning and devout heart, burdened with the fear that religion is to be robbed of its highest power through the lack of faith, simplicity and devotion of its professed advocates. It is well adapted to excite inquiry, and promote self-examination, and stir penitence, and nurture faithfulness in ministerial circles,—a work of whose great necessity none can be more conscious than the ministry itself. The spirit of Dr. Wayland grows mellow and child-like as he bends under the load of years, and he is walking toward the valley more and more fully leaning on the Divine Helper.

LYRA CŒLESTIS. Hymns on Heaven. Selected by A. C. Thompson, D. D. Boston: Gould & Lincoln. 1863.

This volume of poetry has been compiled with admirable taste and judgment; and contains a larger number of hymns and poems on the subject of the "Better Land" than can elsewhere be found in a single volume, and a better collection than almost any other editor has shown himself capa-

ble of bringing together. While many are familiar and favorites, which the heart and faith of Christendom have canonized, not a few gems will be found gathered from sources not generally available, but which can hardly fail to become admired and treasured for their value. The publishers have, as usual, given them all a worthy setting.

ANNUAL OF SCIENTIFIC DISCOVERY; or, Year-Book of Facts in Science and Art for 1863. Exhibiting the most Important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Botany, Mineralogy, Meteorology, Geography, Antiquities, etc. Edited by David A. Wells, A. M., M. D. Boston: Gould & Lincoln, &c. 1863.

This volume of the Year-Book contains a portrait of Ericsson, and 337 pages of Letter-press. The portrait is a speaking likeness; the amount of information, carefully collected, classified and arranged, on the various topics indicated above, is immense and valuable. Military and naval matters, of course, come in for a large share of attention, but the whole field of physical science has been traversed by a thorough explorer, and its products set before us with the skill of an experienced disciple. The work fully maintains its reputation and character.

THE SOCIAL CONDITION OF THE PEOPLE IN ENGLAND. By Joseph Kay, Esq., M. A. New York: Harper & Brothers. 1863.

JOURNAL OF A RESIDENCE ON A GEORGIAN PLANTATION, in 1838—1839. By Frances Anne Kemble. New York: Harper & Brothers. 1863.

The problem presented to social science and Christian philanthropy in the question,—What shall be done for the poor? seems yet a long way from solution. And the question is not apparently very much easier to answer in Europe than in the United States. The war in this country appears to be rapidly working out the problem which centuries of transatlantic experience have left almost stationary.

There has been not a little of horror expressed by Englishmen over our slavery, and the wholesale degradation which results from it. There is no good reason for complaint over this astonishment and remonstrance. It has been too long the reproach of America. The extinguishment of slavery throughout the British empire was a welcome index to the progress of legislation and the growth of a better public sentiment. But the work of caring for the crushed masses of the poor, has by no means been completed in England, and the events of the last two years have compelled many of the best anti-slavery men in this country to receive the philanthropy of Exeter Hall, and the self-complacent oratory of the Parliament House, at a considerable discount.

This volume, devoted to the consideration of the condition of the poorer classes in England and Wales, is simply a republication of a part of the work of Mr. Kay, a member of Parliament, who issued his startling volume in 1850. The motive assigned by the American Editor for reprinting the chapter devoted to England at this time, is found in the nature and attendants of

our great national struggle. There may be in it something of the nature of a sharp and indignant retort,—a pointing back to the sins that ought to keep our foreign accusers silent. But the editor claims, in his preface, that these features of English life appear as the legitimate fruits of the civil and social system upon which the English nation is founded,—that they are not accidents but elements. And while American Republicanism is in throes, and Southern oligarchs are beginning to express a preference for the limited monarchy of Great Britain, and the supporters of absolutism are ready to call our civil experiment a failure, we are bidden to look below the surface of English life, and see upon what the strong government and the dignified aristocracy of that realm are resting.

The picture is assuredly a startling one ; and had any foreign hand painted it for us, it would have been difficult to avoid quarrelling with the arithmetic, plain as it is, or to repress the tendency to accuse the long list of eminent and consenting witnesses of telling more than the truth. More than twenty years since, Mr. C. Edwards Lester wrote, "The Glory and Shame of England." The English press denounced it as libellous and untrue, and American generosity was very slow to accept its representations. In the light of these fuller and more careful revelations of Mr. Kay, Lester's story seems but a hint and an apology. The poverty, the filth, the social vices, the bestiality, the ignorance, the hopelessness, the shamelessness, and the number of the wretched people, in the larger parts of both England and Wales, are startling and fearful. The acquiescence in this condition by the sufferers themselves, as something they cannot hope to escape, and the very general consent of the higher classes that this state of things may abide, are the most grievous aspects of the case. The lack of systematic efforts on the part of the government to afford relief, and the want of adaptation and success in the efforts which have been put forth, make the future look even more discouraging. But the thorough triumph of the Republican theory and government in the United States may and will do much to open the way of relief to the crushed masses beyond the sea, and make this valuable but painful book of Mr. Kay only a monument of past calamities, and the index which marks the progress of the race towards redemption.

If Mr. Kay has been faithful and successful in showing us the real life of the wretched in England, Mrs. Fanny Kemble has not been less so in opening up to us the real life of those who have supported the decaying feudalism of the plantation in the United States. This volume is made up of the daily record, kept by an educated, vigorous-souled, true-hearted woman, who never sees through her prejudices, nor exaggerates what she discovers, nor jumps to general conclusions at the sight of a local fact. Her relations to slavery plead for a generous interpretation of its phenomena, and her conscious impotence might well prompt her to hide her eyes from what she need not see, and consent to what she cannot hinder or help. But this plain, unvarnished diary is the severest indirect argument against slavery that has yet appeared. Seeking to act the part of a true woman to the women of the plantation owned and skilfully managed by her husband, she found such a state of things

existing as made all her efforts to elevate and relieve the women in bondage well-nigh hopeless, and was constantly confronted by such evidences of the wretchedness and degradation inherent in the very system itself, as compelled her to escape the pleas to which she could make no response except in words of sympathy or tears of grief. And yet she saw not much of those harsher forms of cruelty which abound on some plantations; and the slaves with whom she mingled were neither more terribly brutalized than the average, nor more than usually sensitive to the wrongs beneath which they suffered. It is the average and essential life of female slaves which is here guaged by a lady of rare intelligence and discrimination, and estimated by the standard which a true woman's instincts and heart compel her to set up. It is a new side of the system which is here so accurately photographed, and it is a picture whose meaning and lessons nothing but careful study will thoroughly unfold. While there is not much in any single paragraph that seems dreadful, as does the story of old Prue, or the whipping of Uncle Tom, in the "Cabin," yet the book, as a whole, thoughtfully read and pondered by men of character and women of refinement and taste, presents the saddest and severest record against slavery yet made up; and prepares us to welcome the full establishment of liberty on this continent, as a triumph which may well wake the gratitude and hope of the world.

THE GOOD GIRL AND TRUE WOMAN; or Elements of Success drawn from the Life of Mary Lyon, and other similar Characters. By William M. Thayer. Boston: Gould & Lincoln. 1863.

The author of this volume is well known as a pleasant and healthful writer for the young, and he keeps his pen busy. Without being at all original, profound or brilliant, he renders his books entertaining, while inculcating the highest social and moral excellences of character, and lifting up his voice steadily against the false notions and customs of society. A laborious collector of incidents with which to illustrate his points and hold his reader's attention, a Christian counsellor thoroughly intent on doing good, and a firm believer in the power of right lessons and true training, he is adding gratefully to our juvenile literature. The present volume possesses all the excellences of its predecessors, and can hardly fail to prompt any thoughtful girl who should read it, to aspire after the character which is set forth as the condition and illustration of success.

THE BIVOUAC AND THE BATTLE-FIELD; or Campaign Sketches in Virginia and Maryland. By George F. Noyes, Captain U. S. Volunteers. New York: Harper & Brothers. 1863.

Capt. Noyes was a member of the staff of Gen. Doubleday, and his narrative presents, on the whole, the best and truest series of pictures of military life and experience which we have yet seen. The record of his active campaigning commences with the conflict between the forces of Pope and Lee, after the evacuation of the peninsula by McClellan, and ends with the battle of Fredericksburg. The stories are modestly but well told, no heroism is

assumed and no glorification is indulged; in the accounts of battles, instead of seeking to penetrate and unfold the plan of the Commanders, or portray the general operations which no single man can see, and no one save the supreme officer can know, he tells us simply what occurred under his own eye and within his own knowledge. By this means we are enabled to apprehend the aspects and experiences of a battle from the stand-point of the actual participants, and military life stands out before us in all its varied reality. The style of the volume is animated, picturesque, vigorous and pleasant, suggestive of culture, and indicative of a subdued and patriotic enthusiasm. Prudent and sparing in his criticisms, it is quite manifest that he is no blind worshipper of McClellan, and that he has a settled faith in a vigorous military policy, and in making the work of discipline effective and thorough.

WEAK LUNGS, and how to make them Strong; or Diseases of the Organs of the Chest, with their Home Treatment by the Movement Cure. By Dio Lewis, M. D. Profusely Illustrated. Boston: Ticknor & Fields. 1863.

The Gymnasium is fast becoming an institution in America; and Dr. Lewis is the chief worker in the cause of physical development, by means of systematic training. His work on gymnastics has been already noticed on these pages, and his system is fast finding development and appreciation in the schools where our youth are growing up into a more muscular maturity under its influence. The present volume contains facts, arguments, and suggestions, in abundance and variety, which the American people would do well to heed. He discusses Diet, Dress, Ventilation, Exercise, Bathing, etc., etc., with directness and vigor, explodes some of the popular notions respecting the bearing of climate and habits upon pulmonary disease, describes the real symptoms of disease in the lungs as distinguished from the apparent symptoms, and sets forth, at length and in detail, by means of description, narrative and cut, the methods of treatment by which consumptives may be saved from premature death and a lingering life of agony. The book may be safely commended to public attention as one whose general influence cannot fail to be good, so far as it is read with discrimination, and its hygienic principles are intelligently applied.

OUT-DOOR PAPERS. By Thomas Wentworth Higginson. Boston: Ticknor & Fields. 1863.

The *Atlantic Monthly* first introduced these papers of Mr. Higginson to the public, and has done very much indeed in the way of introducing the author. Their animus, and their general line of thought, suggest that Higginson and Lewis are in alliance,—each working with his own implements, and in his own way, but both in effort for a common end. Lewis, being a physician, pleads for good health; Higginson, being a clergyman, (though just now his title of Colonel is the more prominent,) calls for a muscular Christianity. The papers are full of learning, vigor, vivacity and earnestness, tinged with a quiet humor, and keen, occasionally, with a wholesome sarcasm. The author

is a rare lover and a skilful interpreter of nature, a genial companion and a shrewd observer of men; and his essays are full of real stimulus, valuable suggestions and healthy entertainment. They are reprinted by the publishers in the attractive style which has done not a little to help the "Country Parson" on his way to popularity.

HOSPITAL TRANSPORTS. A Memoir of the Embarkation of the Sick and Wounded from the Peninsula of Virginia in the Summer of 1862. Compiled and Published at the request of the Sanitary Commission. Boston: Ticknor & Fields. 1863.

Those who are familiar with the works of Frederick Law Olmsted, will have a sufficient guaranty respecting the interest of this volume, when it is stated that he is the compiler, and, chiefly, the writer of these sketches. To say that they are vivid, replete with information, indicative of great energy, perseverance and skill in the performance of a very vast, difficult and delicate service, and that they are adapted to excite wonder, gratitude and confidence, over the magnificent operations of the Commission, is to state much less than the whole truth. Wherever this book is read, it must excite a deeper interest in behalf of our wounded and sick soldiers, awaken admiration toward the men, and especially toward the women who are wearing so worthily the mantle of Florence Nightingale, and prompt to the most generous support of the noble charity whose work is so modestly but so thrillingly sketched on these pages. Such a company of workers ought not to lack for resources, nor be hampered by suspicions.

F

LIBRARY OF PRINCETON
FEB 8 1921
THEOLOGICAL SEMINARY

THE

FREEWILL BAPTIST QUARTERLY.

CONDUCTED BY AN ASSOCIATION.

F
228

VOLUME XII.

MERCANTILE
NEW-YORK
ASSOCIATION

Truth and Progress.

DONATED BY THE
MERCANTILE LIBRARY ASSOCIATION
NEW YORK CITY

DOVER:
FREEWILL BAPTIST PRINTING ESTABLISHMENT.
WM. BURR, PRINTER.
MDCCCLXIV.

R

INDEX—PRINCIPAL PAPERS.

PAGE.

Abolition of the British Slave Trade, By Rev. Joseph Fullonton, Raymond, N. H., - - - - - - - - - - - - 432
Agreement of Grace and Law. By Rev. G. H. Ball, Buffalo, N. Y. - 57
Characteristics of an Efficient Church. By Rev. D. Waterman, Hallowell, Me., - - - - - - - - - - - - - 103
Exposition of Romans ix 3, First Clause. By Prof. J. J. Butler, D. D., New Hampton, N. H., - - - - - - - - - - 91
Education for the Ministry. By Prof. John Fullonton, D. D., New Hampton, N. H., - - - - - - - - - - - 361
Education in the Freewill Baptist Denomination. By Prof. J. J. Butler, D. D., New Hampton, N. H., - - - - - - - - - 422
Faith and Doubt, - - - - - - - - - - - - - 1
Geology and Revelation. By Rev. Enoch Pond, D. D., President of Bangor Theological Seminary, Me., - - - - - - - - - 173
God among the Nations. By Rev. A. K. Moulton, Auburn, Me., - 191
Life and Times of John Huss. By Rev. G. T. Day, Providence, R. I., 29
Life and Times of Paul. By Rev. S. N. Tufts, Limerick, Me., 137, 307
Lady Huntingdon. By Rev. W. Hurlin, China, Me., - - - - 447
Mansel's Limits of Religious Thought. By Pres. A. Mahan, D. D., Adrian, Mich., - - - - - - - - - - - - - 284
Moral Monuments of Real Worth. By Rev. H. Whitcher, Phillips, Me., 340
Recognition in Heaven. By Rev. I. D. Stewart, New Hampton, N. H., 298
Review of the Argument for Pedobaptism, Founded on the Identity of the Jewish and Christian Churches. By Rev. S. E. Root, Homer, Mich., 347
The Anglo-Saxon Church. By Rev. W. H. Bowen, Scituate, R. I., - 370
The Support of the Ministry, - - - - - - - - - - 395
The Doctrine of Divine Providence. By Rev. M. W. Burlingame, North Berwick, Me., - - - - - - - - - - - - 410
The Study of the Ancient Languages, as an Aid to Pulpit Oratory. By Prof. John Fullonton, D. D., New Hampton, N. H., - - - - 71
The Christian's Knowledge in the Future Life. By Rev. J. M. Brewster, Dover, N. H., - - - - - - - - - - - - 78
The Physician of the Body and the Physician of the Mind. By Rev. A. Mahan, D. D., President of Adrian College, Mich., - - - - 121
The Effects of the Fall upon Creation. By Rev. J. S. Swift, Farmington, Me., - - - - - - - - - - - - - 151
The Elements of Error in Human Life. By Joseph W. Symonds, Esq., Portland, Me., - - - - - - - - - - - - 162
The Anglo-Saxon Church. By Rev. W. H. Bowen, Olneyville, R. I., 206, 370
The Sufferings of Christ the Lord. By Rev. G. H. Ball, Buffalo, N. Y., 241
Theory of the Formation of the Solar System. By Prof. A. B. Meservy, A. M., New Hampton, N. H., - - - - - - - - - 266
The Gospel the Theme of the Ministry. By Rev. B. McKoon, Oxford, N. Y., - - - - - - - - - - - - - 328
Woman's Privilege in Worship. By Prof. J. J. Butler, D. D., New Hampton, N. H., - - - - - - - - - - - - 258

CONTEMPORARY LITERATURE.

Number 1.

1. Music of the Bible, p. 114. 2. Geographical Studies, p. 114. 3. Christianity the Religion of Nature, p. 115. 4. The Mercy Seat, p. 115. 5. Gen. Butler in New Orleans, p. 116. 6. The Witness Papers, p. 118. 7. Methods of Study in Natural History, p. 118. 8. A Critical History of Free Thought, p. 118. 9. Freedom and War, p. 120. 10. Philip Van Artevalde, p. 120. 11. Remains in Verse and Prose of Arthur Henry Hallam, p. 120.

Number 2.

1. The Thoughts of the Emperor M. Aurelius Antoninus, p. 230. 2. Excursions, p. 230. 3. Pelago, p. 231. 4. Queen Mab, p. 231. 5. Keep up a Good Heart, p. 232. 6. The Jewish Tabernacle and its Furniture, p. 233. 7. Memoir of the Rev. Erskine J. Hawes, p. 233. 8. An Essay on the Improvement of Time, p. 334. 9. A Comprehensive Grammar of the English Language, p. 235. 10. Life and Correspondence of Theodore Parker, p. 236. 11. A History of Christian Doctrine, p. 238.

Number 3.

1. The Races of the Old World, p. 355. 2. The Forty Days after the Resurrection, p. 356. 3. Hints to Riflemen, p. 357. 4. Philosophy of Spirits, p. 357. 5. History of the Romans under the Empire, p. 358. 6. Thackeray the Humorist and Man of Letters, p. 359. 7. The Cedar Christian, p. 360.

Number 4.

1. The Freedom of the Will, p. 464. 2 A Treatise on Homiletics, p. 465. 3. A Treatise on Logic, or the Laws of Pure Thought, p. 465. 4. Life and Times of Nathan Bangs, D. D., p. 466. 5. Light in Darkness, p. 467. 6. A Memoir of the Christian Labors, etc., p. 467. 7. Christian Memorials of the War, p. 467. 8. Annual of Scientific Discovery, p. 468. 9. The Memorial Hour, p. 468. 10. Satan's Devices and the Believer's Victory, p. 468. 11. Illustrations of Universal Progress, p. 468. 12. First Principles of a New System of Philosophy, p. 468. 13. Church Essays, p. 469. 14. A Dictionary of the English Language, p. 470. 15. A Latin Grammar for Schools and Colleges, p. 470. 16. The Early Dawn, p. 471. 17. The Conflict and Victory of Life, p. 472. 18. The United States' Christian Commission, p. 474. 19. The Classification of the Sciences, p. 474.

962

THE

FREEWILL BAPTIST QUARTERLY.

No. XLV.—JANUARY, 1864.

Article 1.—FAITH AND DOUBT.*

It is both pleasing and useful to trace the history of the struggle between Christianity and the various forms of unbelief and doubt, from the time of the Apostles to the present time. In such a course of reading, the book before us is the best guide it has fallen to our lot to find. It is more than a mere guide, for it gives within its own compass much of that very history itself, both in its outline, and, to no inconsiderable extent, in the details. It even goes further, and attempts by analysis to detect the various causes underlying the history. If in the latter efforts we do not altogether agree with the author, we can always give him credit for honest labor and candid thought, frankly conceding that his suggestions help us to satisfy ourselves as to causes where he fails to assign them.

We might complain that the author uses too dignified a term to denote the adversary of Christian faith. Free Thought, we might object, is too good a name to be given to doubt, unbelief and various forms of opposition of the human mind to Revela-

* A Critical History of Free Thought in reference to the Christian religion. Eight Lectures preached before the University of Oxford, in the year 1862, on the Foundation of the late Rev. John Bampton, M. A., canon of Salisbury. By Adam Storey Farrar, M. A., Michael Fellow of Queens College, Oxford. New York, D. Appleton & Co. 1863.

tion. But after an effort to fix upon a better, our charity is at least enlarged toward the author. If we say "Free Thinking," we find, as the author says, it has been employed in a technical sense to denote the Deism of the last century. If we say "Infidelity," that has a technical allusion to a particular form of opposition to Christianity, or at least as represented by the Papal church, in France. If we say "Skepticism," we find that is also specific rather than general, so of *unbelief* and *doubt.* Unbelief rejects Christianity by volition, under the impulse of the feelings. Doubt hesitates on account of insufficient evidence, or rather on account, in this case, of inability of the intellect owing to prejudice, and feeling duly to *weigh* the evidence, at least, so as to cause the intellectual perceptions deeply to impress the sensibility. In what we have to say in this article it will be seen we use the term in a more general sense. We are far from suggesting that it is a better term than Free Thought, but we believe it is better for our purpose.

The struggle of which we speak, viewed historically, must for want of materials be confined chiefly to Europe, in the large sense, if one might say so, to indicate the field of European thought, whether at home or abroad. In our country and others, at this day, modifications of that thought may be readily traced, but the divergence yet is not sufficient to mark a distinct historical scene in so extensive a history.

The time of this history our author marks off into epochs sufficiently definite to include at least the time of culmination of the conflict which Christianity has had with any predominant error in a given sphere. The first epoch thus marked, extends from A. D. 160 to 360. During these 200 years, we view the conflict as waged by Christianity against heathen philosophy. The second period extends from 1100 to 1400. During these 300 years Christianity struggles with the skeptical tendencies of scholasticism. The third period of two centuries and a quarter, extends from 1400 to 1625. This is characterized as a struggle of Christianity against the wrong tendency of literature at the Renaissance in Italy. The fourth extends through the seventeenth and eighteenth centuries to the present time. To this, the Reformation may be regarded, if we speak of the occasion

simply as distinguished from cause, as introductory. This last great struggle is also presented under three aspects; Christianity in conflict with modern philosophy in three forms: First with English Deism in the 17th and 18th centuries; next, with French infidelity in the 18th century; lastly, with German Rationalism in the 18th and 19th centuries. Of this, the end is not yet.

Before we enter upon these epochs, it is well to form a distinct notion of the nature of the conflict. Our author thus gives us his views on this point:

"Christianity offers occasion for opposition by its inherent claims, independently of incidental causes. For it asserts authority over religious belief in virtue of being a supernatural communication from God, and claims the right to control human thought in virtue of possessing sacred books which are at once the record and the instrument of the communication, written by men endowed by supernatural wisdom. The inspiration of the writers is transferred to the books, the matter of which, so far as it forms the subject of Revelation, is received as true because divine, not regarded as divine because perceived to be true."

It seems to us that the author here assumes burdens for Christianity, for the Revelation of the Scriptures, it has not the obligation to bear. We do not believe it claims authority over religious belief in virtue of being a divine revelation in the absolute and authoritative way in which he represents, at least in its first approach to the human soul. It comes at first not to control irrespective of the claims its contents have over reason by virtue of their own merit. It comes willing to be criticised. It comes at first inviting investigation. It comes to us saying, "Come, let us reason together." It comes at first with arguments sufficient to convince the soul that it is inspired of God. It is the duty of reason, not to say necessity, to decide the question of the merits of Revelation, both as to its contents in the main, and of the claims it has to reception as inspired.

The human soul must first pronounce for itself whether the Scriptures have the characteristics worthy of a divine revelation, both in its proofs of inspiration, and in the main in its

contents, suppose they presented no more external proofs of inspiration than the Koran and the Shasters, is the human soul under any obligation to receive it as inspired? By no means. The Bible differs from them, in this view, precisely in this, that it presents claims which are satisfactory to reason, while they do not. But again, suppose, if we can, that the Bible, with all the external proofs of inspiration it now has, still had for its contents the Koran or Shasters, could reason by possibility in that exercise in which it intelligently receives the Scriptures as inspired, receive it in the supposed case? By no means. Both the external proof and the contents must in the main be according to the demands of reason before any book can properly assert authority over the human soul. Reason in its candid and impartial and patient exercise must furnish its own tests of inspiration, or at least find in the proposed revelation satisfactory tests, or it is under no obligation to receive it as inspired. Nay more, it cannot if it would. It may receive it only by refusing to exercise reason. It can only receive it, in the circumstances supposed, in opposition to conscience, only by committing sin against itself and God. "If our hearts condemn us God is greater than our hearts." There is no safe side in error. It is as great a sin to receive a book as inspired which is not inspired, the book of Mormon for instance, as it is to reject one which is inspired. In the very nature of things, the soul must decide this question. If a book has not the tests which reason demand, how can reason accept it? How can it be under any obligation to receive it?

Our view is that the Bible asserts its authority over reason, not because it is opposed to its legitimate demands, but because it meets them. We do not say that the Bible in all things meets what might be called the perceptions of reason, at least in detail. We do not say it can comprehend all that is revealed. We do not say that it has no difficulties in accepting the Scriptures; but we say it acts contrary to itself when it does not receive the Bible as the inspired word of God. When it is said without qualification, that the Bible "asserts authority over religious belief in virtue of being a supernatural communication from God," it seems to us likely to carry with it a wrong

impression; unless it be explained that reason in virtue of her own laws is obliged to accept it in that character in the first place; to accept it by virtue of its capability of meeting the demands of reason as a revelation.

Again, when it is said that the revelation contained in the Scriptures, "is received as true because divine, not merely regarded as divine because perceived to be true," there is a similar danger. At first, that is in settling the question whether the Bible is inspired, the perception of its general truth has much to do, as we have seen in bringing the reason to affirm that the book is divine. This remark of the author has no application till after that question is settled. Then it has its application within certain limits. When the doctrines of the Divine Incarnation and the Resurrection of the Dead, for instance, and other things which are manifestly above reason, are communicated, we receive them because they are contained in a book which reason has previously decided to be inspired; the doctrines though above reason are not contrary to it; to reject them under the circumstances, is not according to reason, but entirely contrary to it. In this way the Bible may contain and does contain things not according to the preconceptions of reason, but aside from them it contains enough to aid the reason in deciding that the Bible is inspired, and then those higher things are never contradictory to demands of reason as acting under the new light which inspiration sheds upon it.

We do not complain of this author as representing the Bible as unreasonable, and yet as asserting that reason ought to submit to the Bible. Far from it, yet we fear some may easily so understand his language. Others in effect, do assert the monstrous doctrine and then take to themselves great credit for exalting the Scriptures. The fact is that such a course or any thing that savors of it inflicts an untold injury upon the interests of true religion and is not easily rebuked in terms sufficiently severe. Some men seem to think they bring great praise to God by doing all they can to degrade man in the essential elements of his being, though the Bible so explicitly declares that therein the creature was made in the image of the Creator.

The conflict, then, between Christianity and the various forces with which it has had to contend is not the conflict of reason against revelation nor anything like that. It is the conflict of that which is true with that which is false; it is more; it is the conflict of that which is reasonable with that which is unreasonable. It is the struggle of man as guided in the ways of right reason against himself as under the bondage of appetite, and as blindly following that which his own heart, when under the guidance of right reason, condemns. It is of the nature of an appeal from Philip drunk to Philip sober.

The feelings are known to have a great influence upon the will. A prejudice often goes farther in determining the decision of the will than the best of arguments addressed to the intellect. Again the attitude of the will has a great influence upon the intellectual powers, in preventing them from giving attention to argument and in preventing evidence from exerting its legitimate force in producing conviction. If, therefore, we assume that Christianity is right and carries with it both the external and internal proof of its divine nature sufficient to produce conviction in intelligent, candid minds, we expect that much of the opposition to it may be traced to the influence of feelings, prejudice, appetite and passion. Its doctrines propose to interfere with a life under the dominion of the sensibilities. They naturally rebel and too often carry with them the will. Christianity is rejected. The mind passes beyond doubt to positive unbelief. Another source of opposition to Christianity arises from ignorance or incapacity to apprehend it in any sufficient degree. Still further, there are difficulties to enlightened and naturally candid minds; not insuperable difficulties, it is true; but still difficulties which frequently have a tendency to try the impatience of the natural heart. This state of trial is more strictly doubt. From this state the mind may easily, by a perverse will, pass into opposition to that system in which it has seen so much to admire and whose proofs it had well nigh mastered and accepted. It is to the latter kind of opposition, the author proposes to give his chief attention. But it is difficult to draw the line in concrete life between them. Both kinds of these causes frequently cōope-

rate to produce the various forms of enmity and opposition to Christianity.

In the first great struggle of Christianity, against unbelief and doubt, as embodied in expiring heathenism, both these causes are manifestly in operation, and we judge on the whole more from feelings than from intellectual doubts. Though it would lack the part of candor to say there might not have been grave doubts in some of the abler opposers, it seems not difficult to trace other causes as the preponderating influence.

Though there are various allusions to Christians, their doctrines, and their lives, before the middle of the second century, by heathen authors, it is not till then Christianity became the theme of literary investigation. Then, instead of anything like fair treatment or intelligent opposition, it was held up to ridicule and assailed by satire, by Lucian, in what, perhaps, the heathen might have called a religious novel. Peregrinus Proteus was his hero. This hero was a base hypocrite, philosopher and villain, who is represented as joining the Christians, "miserable men;" suddenly becoming a bishop, he burns himself to gain immortality. He ridicules his hero for abandoning the gods of the Greeks to worship "the crucified sophist." Here is an author who probably hates and ridicules all religion, Christianity among the rest, probably from a secret conviction that his own religion was false, and allows his feelings, rather than his convictions, to give a verdict against the new religion.

At the same time, or a little later, Celsus wrote against Christianity. He uses arguments, though not very fairly, more than the scoffing Lucian. He was a pantheist, and strove to overthrow Monotheism; he complains of the Scriptures as very defective in form, contradictory in substance; defamed the Christians and justified their persecution; complained of them bitterly for converting the poor and vicious; rejected the whole system as bringing God down too low and lifting man too high.

Origen thought it worth while to answer this author, and it is from him we learn what Celsus wrote, and how the Christians probably replied. But the new religion gained ground. It was no doubt the fear that Christianity would overthrow

heathenism, to which he was wedded, that led Celsus to write against Christianity. His feelings quickened and magnified his doubt as to the just claims of the new religion, though he noticed some admitted difficulties.

Nearly a century later than Celsus, Porphyry, the next opposing writer, brought much more argument and intellect to the encounter than the two predecessors. He was evidently much better acquainted with the Christian system than they. He made fierce and able attacks upon the Scriptures. He seems to have been a very earnest man, and probably feared that decaying heathenism, without a revival, would not long hold society together.

He attacked, probably with good reason, the allegorical mode of interpreting the Scriptures, then in such general acceptance among Christians. He brought forward the dispute between Paul and Peter, to show that the Bible is altogether human. He criticised the Mosaic history, with more intellect than Colenso of our day. He examined the book of Daniel with an acumen that yet commands admiration, and wins imitators among able German writers.

In the efforts to oppose Christianity, the aim was to get rid of the supernatural element by casting suspicion upon the narrative of the miracles. But in the beginning of the fourth century, the attack was made from another point of view. During the Diocletian persecution, which began in 303, Hieracles, one of the persecutors, wrote an account of Appolonius, a Pythagorian philosopher, with the intent to make his hero rival our Saviour as a teacher and a worker of miracles. His hero "was partly a philosopher, partly a magician; half mystic, half impostor." At a still later day, this character was reproduced by one of the Philostrati. The aim appears to have been similar to that which modern spiritualism seems to have in view, so far as it is conscious of a religious aim; to present miracles as worthy of being considered divine as are those of Christianity. In neither case is it the object to prove there is any God outside of nature, but to reduce Christian miracles to the level of mere natural phenomena, by consenting to place their own miracles under that head. Miracles thus disposed of, it

easily follows that inspiration of the Bible is nothing peculiar, and hence God only speaks through it as he speaks through human minds to-day. Thus, while seeming to admit the truthfulness of the accounts of the miracles, this new opposition was really trying a new plan for the overthrow of Christianity. If the others be called a bold assault, this may be called the process of mining the foundations of the citadel. It, by slow and insidious approaches, proposes to conquer.

Still Christianity gained in power. Persecutions ceased, and the doctrine of toleration for Christianity was proclaimed by imperial authority; not long after, by the same authority, it was proclaimed that the state religion and heathenism had to take its turn of begging simply toleration.

Julian became emperor, and for a little period the wheels of time seemed to go backward. He used both sword and pen (A. D. 363) to restore the old religion. He differed from his predecessors in that he had been educated in Christianity. He better understood the moral necessities of man as an individual and in society. He therefore saw that heathenism must be reformed, or fail to hold society together, and he proposed a plan for its reformation in his officia lcapacity as Pontifex Maximus. He could not succeed, however, in causing Christian fruits to grow upon heathen doctrine, figs upon thistles. He seemed to be seeking the absolute religion, as is the phrase of this day. Christianity, indeed, was one of the forms, but not the exclusive form. He criticised both the history and polity of the Old Testament. With him prophecy was only a species of oracles such as the heathen had, and what there is good in the Scriptures had been borrowed from the Egyptians, a kind of wisdom that still lives in certain quarters, where it is thought to be original. He, of course, saw nothing so peculiarly Divine in Jesus, a good man, whom John alone undertook to palm off as Divine. After two years, Julian was removed by death, the last hope of heathenism was gone, and the shadow once more moved forward on the face of the dial.

We cannot enter upon the wide field of conflict over which Christianity had to carry on war with heathen philosophy, which was brought into the church; nor can we stop to speak

of the warring of sects and the centralization of power which soon corrupted, to a great extent, the chief body of those bearing the Christian name. Christianity proved itself to possess a vital force sufficient to vanquish all her foes. She more than realized the fable of the infant Hercules strangling the serpents. Heathenism had to give place to the new religion. The same arguments, under new forms and in new circumstances are, from time to time, still used against Christianity. She will easily outlive the effects of the arguments she has overthrown, as well as the new ones to come.

Our author very properly remarks that this part of the history of the struggle of Christianity with the forces she has already vanquished in her march, is fruitful of practical lessons in carrying forward the great work of Foreign Missions. The heathen of to-day bring forward similar objections, and similar answers are, in many cases, as well adapted to our times as in those early days. In many respects we may expect similar developments of error in our mission field, both inside and outside of the church.

In this chapter of the struggle, we find but slight traces of that argument which, in our times, perhaps, if not the chief, already is destined to be the chief, in creating doubt in the more strict sense; that science contradicts the Bible, and therefore cannot be Divine. This was more than intimated, however, in the various criticisms upon the first part of Genesis, especially in noting that there were evenings and mornings before there was a sun. But we look forward without one distressing doubt as to the grand result in each renewal of the war. This is the victory that overcometh the world for us as individuals, and as a race, even our faith.

After the conquest of heathenism, Christianity remained the acknowledged victor of the field for several centuries. Not till about the beginning of the twelfth century was the peace again really broken. Old society had dissolved. The Roman empire had disappeared, and even its language had been broken up into the Romance languages, a second confusion of tongues. New races and new kingdoms had come upon the theatre of action. Through the fearful dissolution of society and the con-

flict of heterogeneous elements for political and social ascendency and the slow reconstruction, Christianity had been the only abiding power and guiding light. But the very abuses of Christianity, as practiced by her so-called friends, were among the potent causes which were preparing the way for a new struggle. If feudalism had dissolved, the popedom had appeared in power, and the political struggle for liberty was, for the most part, against those who should have been the leaders in the way to freedom.

This second great struggle lasted three hundred years, extending from the year 1100 to 1400, and, if it then ceased, it was only after introducing the third, extending, in reality, to the present, though often changing its form. In the second struggle, what is called the scholastic philosophy, played an important part, and yet it is difficult to say precisely what that was. The words of our author are well chosen and brief upon this difficult point:

"Scholasticism is the vague name which describes the system of inquiry in the middle ages. In truth, it marks a period rather than a system; a method rather than a philosophy. In spite of difference of form, it links itself with the speculations of other ages in community of aim, in that it strove to gain a general philosophy of the universe, to reach some few principles which might offer an interpretation of all difficulties."

We cannot enter upon details. We may, however, say that scholasticism confined itself, in the main, to metaphysical studies and modes. The great field of physical sciences was scarcely touched by the powerful minds of those days. In metaphysics, also, they had to set out with a chaos—Greek, Arab, and Christian elements commingled. The following quotation from our author will introduce the reader to one of the chief controversies of the times:

"The progress of discovery has forced upon us a sub-division of the sciences into two classes, unknown in the middle ages; in one of which we discover causes; in the other, in which we are unable to find causes, we rest content by classification by species and genera. In the former we discover antecedents, in the latter, types. But in

mediæval science, as in Greek, the latter class was regarded as the sole form of all perfect science. Hence the reason will appear why the question as to the true nature of genera and species had a monopoly of the field of inquiry; and also why the theory of predecation was exalted into the most important part of logic. Those who thought that genera had a real existence as essences apart from man's mind and from nature, were denominated Realists; those who denied to them any real existence, and considered them to be a common quality labelled by a common name, were Nominalists; those who held the intermediate view, and assumed them to exist, not only as artificial names, but as general classes in the human mind, were Conceptualalists. With the realist, classification was not arbitrary, but true and determined for man. With the nominalist and conceptualist, it was created by man, and amenable to correction."

Without a little attention to the fact that the same dispute is very active in our own day in the field of natural science, we might be disposed to smile that the contending parties in such questions should become so earnest as alternately to sway the chief destinies of society. Even now, however, the question whether species are permanent as conceptions of the Divine mind, embodied in nature, not to be transmuted the one into the other, or whether they are not fundamental but transmutable, we know has, in our own time, awakened earnestness even to bitterness, among our most scientific men. It is now a question upon which even the mind, unaccustomed to science can see, has much depending upon it, not only in abstract science, but as affecting our views of, and faith in, the Scriptures, and consequently in the whole field of religion, and even ethics. We are not, then, quite at liberty to laugh at the ancients.

Take one example of the application of the contending theories of the realist and nominalist in those times, to a religious controversy, that of the Trinity. It was easy for the realist to assume Deity for his genus, and admit the identity of essence in the three species, Father, Son and Holy Ghost. The nominalist could only make nominal distinctions and fall under the suspicion of holding tritheism if held thus to the Divine unity; if held to the diversity only in the verbal sense, then the Son and Holy Ghost were only the attributes, or perhaps powers of the one God, and thus became chargeable with Sabellianism.

Abelard, by the application of his theory to this very subject, aroused St. Bernard to its defence on the other side. It is doubtful whether he intended to introduce any form of opposition to Christianity, though he was condemned more and more as time went on; it may be he was only a forerunner of true Protestantism. Still, it is certain the intellectual activity aroused by him, together with the unwise modes of opposing him, did not cease till the claims of Christianity had to be discussed again. He suggested that there were false readings of the Scriptures, and spurious books and other things of similar nature, when he could not find satisfactory interpretations. He may be regarded, in this sense, as commencing a movement which at length resulted in the science of Biblical criticism.

There are other movements of this age deserving of notice. One denominated the "Everlasting Gospel," founded on the idea that there must be a dispensation for each person of the Trinity. The Father's ended with the coming of the Son; the Son's ended with the establishment of the Franciscan order, which put forth the idea. Of course the Spirit's dispensation was to be carried forward by themselves. This, though intended, perhaps, to be only mystical, at length assumed the attitude of hostility to Christianity.

There was also another movement to find the "absolute religion," and to deprive Christianity of its claim to be the exclusive religion of mankind. This appears from time to time, and in our times it is very active.

Another element introduced into the controversies of those times is peculiarly revived in our own time: The doubting of the doctrine of immortality. This seems to have come from contact with the Mahometans. The crusades over, there were friendly communications with them. Averroes, a Mahometan philosopher and commentator upon Aristotle, seems to have been the chief promoter of this doctrine.

The weapons used against errors in those times were not always legitimate; though those of a legitimate kind at length gained the victory; their success was often hindered by persecution and the inquisition. These often reacted so as to give

new life to error, as being allied in those times to political freedom.

As we proceed to consider what our author regards as the third crisis, the reader should reflect that it follows immediately upon that which has just been described. The former is regarded as ending in 1400, and the latter begins at the same date. Between the termination of the first and the commencement of the second, intervened a period of peace of more than seven hundred years. But the transition of the second to the third is gradual. Old causes partly fall away, and partly continue their activity. New causes come to commingle with the old in bringing on the third struggle, which is regarded as extending to 1625, in all 225 years.

The pantheism of Averroes, and disbelief in the immortality of the soul, continued, and even increased, in force. Though the author was of the twelfth century, his philosophy still lasted. According to that philosophy, God is not a free, personal cause, the creator of matter; and other minds are not free and personal; but matter is eternal and God the impersonal mind of the universe, and that into this impersonal mind all others, as being only manifestations of it, are to be absorbed. In addition to this view, another form of infidelity should be mentioned, which served to divide with that just mentioned, the opposers of Christianity. This second was pure materialism, absolutely denying the immortality of the soul, not saving for it the poor privilege of absorption; and of course denying everything like an adequate idea of religion to guide and bless an immortal soul. These influences were sustained chiefly by the great Medical University at Padua. These doctrines had confessors, as Bruno and Vanini, and the weakness of the church party, by putting them to death for opinion's sake, constituted them martyrs.

But these old forces were greatly strengthened by new causes, to which we must direct attention in few words. While the crusades had impoverished the rest of Europe, they enriched Italy by extending her commerce, by turning her religion to worldly gain, and aided in exalting her as a political power over the nations. Material prosperity gave encouragement to

literature and art. Manuscripts and the remains of classic art won upon the attention; and the scholastic philosophy declined; but the Arabian gained strength, as we have already seen. In the material prosperity, devotion declined, and Epicurean indifference took its place. The revival of classical learning absorbed the attention of the cultivated classes; sacred literature was not cultivated; the religion embodied in the Catholic church lost its hold upon the faith of men; infidelity, secret and open, abounded; the life of the church, so called, hardly furnished the saving salt, for it was a time of profligacy, even among the clergy.

"Classical mythology was intermingled with gospel doctrines; and the early years of the sixteenth century represent the semi-heathen tone of thought, which was the transition to the perfect fusion which afterwards took place of the old learning and the new. It was an age similar to those of modern times in France and Germany, which have been called periods of humanism, when hope suggests the inauguration of a new moral and social era, and the pride of knowledge produces a general belief in the power of civilization to become the sole remedy for evil."

It is worthy of remark that at this crisis when faith died out as nearly as it could and survive, and the other period like unto it in France, in the last century, both occurred under full power of the so-called Catholic church. In no Protestant country has such a total disbelief in the supernatural ever appeared. Romanism being tried in those great epochs, has been found wanting. Protestantism is often charged by Papists as wandering from the restraints of religion and seeking truth through eclecticism, so as to break down the division between the sacred and the philosophic; it is charged with being a form of free thought in the bad sense: But it is well observed that the great movement of the Reformation was serious, and the farthest remove possible from infidelity, and that though Protestantism throws off the restraints of mere human authority and mere tradition, it bows most submissively to the authority of the Holy Scriptures.

Again, the weakness of Rome appeared in her failure in the

use of persecution and violence, to repress infidelity in this period, as in the past. Pity that such failures had not prevented Protestantism from ever imitating, in any measure, the bad example. But the weakness and corruption in Italy, during the period of which we have been speaking, were perhaps not only the occasion of the Reformation in the northern nations, but also conditions which rendered it possible for that great movement to be successful. It was the reaction of that movement which most influenced the Latin portion of what was once the Catholic church to return at all toward the great doctrines of Christianity.

We have now seen Christianity in conflict with the old heathen philosophy, with scholastic and Mahometan philosophy of the middle ages, and in conflict with the influences arising from the revival of classical learning, as those influences combined with certain old forces of opposition. Christianity survives in these three conflicts. Not only survives but conquers. Not only conquers, but renews her strength, and through the Reformation obtains a purer and higher influence upon civilization than ever before. She comes forth from these conflicts with strength sufficient to meet new adversaries. Her strength has in the past been equal to her day. Every conflict has only served thus far to develop new forces, by forcing into light newly discovered truths of Scripture and new applications of the truth which had before been more fully apprehended. We can certainly trust her for the future.

The seventeenth century brought the commencement of the fourth and last epoch, to which we can only cast a glance:

Bacon and Descartes introduced a new method of inquiry, that of experience; the former in regard to the outward world; the latter in regard to consciousness. Bacon insisted upon a collection of facts as the method of coming to the true explanation of them by leading to a knowledge of their underlying principle. Descartes insisted upon a similar method in studying the powers of the human mind through the mental facts which consciousness can observe and classify. He perceived that the validity of our knowledge of the outward world, through the senses, must ultimately rest upon the validity of the conscious-

ness to the experiences of which we are the subject through those senses. "I think, therefore, I am," said he. This was his starting point. "Doubt as we may," said he, "we cannot doubt that we doubt." Thus he finds his way to the sure and solid foundations of metaphysical knowledge by the process which Bacon uses with reference to the knowledge of the physical universe. These two men perfectly revolutionized the scientific world.

Among the great thinkers whom Descartes particularly influenced at once was Spinoza. He had been educated in Holland a Jew, as he was, in the synagogue, and under the great masters, with reference to the Jewish religion, of which, perhaps, he was expected to be a public teacher. But he early rejected that religion, and was expelled by the great excommunication. As it is required of every Jewish lad to learn some trade, he had learned the art of grinding glass for telescopes. By this humble calling, he supported himself while in poverty, for the rest of his life he pursued his studies. Often did he reject proffered wealth, and positions lucrative and honorable. Serious, benevolent and pure in morals he lived and labored. The popular notions do great injustice to one of the greatest thinkers of his age.

But his philosophy was such as to raise no uncommon struggle against Christianity at length. He rejected the distinction between mind and matter, and regarded them both as modifications of one primitive substance, that is, God. According to his philosophy, God is infinite substance, existing in two modes, extension and thought; the former is the objective act of God; the latter, the subjective; the universe is therefore nothing more and nothing less than God. Cause and effect are identical, God. The nature producing and the nature produced are one and the same. This is the boldest form of pantheism possible. God is not simply the soul of the universe; He is the universe itself; God is all, and all is God.

Of course, this banishes the distinction between the natural and supernatural; there is no such thing as a miracle in the Christian sense, for though it admits the facts which we call miracles, yet are they simply manifestations of the same sub-

stance as in nature; they are Divine in the sense in which nature is, and in no other.

He anticipated many of the speculations of the German rationalism. Prophecy is vividness of imagination, as it exhibits human thought and feeling; the Pentateuch, and other historical books, were all composed by one historian, probably Ezra; Deuteronomy is the oldest; the prophetic books are a collection of fragments; the doctrines of Christianity are but the teachings of nature; his philosophy can admit nothing but self-evident truths.

His speculations, notwithstanding their general pernicious influences, yet had some good ones. His observations upon what is called the "human element" in inspiration, compelled the defenders of the Bible to give up the old mechanical theory of inspiration, and substitute one which allows the sacred witers to be penmen, and not merely pens.

This notice of Bacon, Descartes and Spinoza, may serve as the transition from old influences to that of modern philosophy. These views of Spinoza may be regarded, in the main, as the fountain-head of much of the later opposition to Christianity as our author well says in the following paragraph:

> "Nor is it merely in respect of criticism that Spinoza's views have affected subsequent thought. The central principle of his philosophy, the pantheistic disbelief of miraculous interposition which has subsequently entered into so many systems, was first clearly applied to theology by him. Wherever disbelief in the supernatural has arisen from *a priori* considerations, and expressed itself, not in allegations of conscious fraud against the devotees of religion, nor with attempts to explain it away as merely mental realism, but with assertions that miracles are impossible, and nature an unchanging whole; this disbelief, whether insinuating itself into the defence of Christianity, or marking the attack on it, has been a production of Spinoza."

In this view, the speculations of Theodore Parker are not startling by their novelty. We know that Spinoza suggested the very thing, as to the authorship of the historical books of the Old Testament, which bishop Colenso is now putting forth with great zeal.

The author now proceeds to trace this stream as it divides into three channels, into Deism in England, into Infidelity in France, and into Rationalism in Germany. Not that this fountain fills all these channels, but in those channels the waters of this fountain manifestly commingle with other waters. It was the beginning of the great movement to reëxamine the claims of Christianity, under the stimulus of modern philosophy. That movement is still going forward. At one time we are told that the discoveries in Egypt utterly overthrow the Old Testament; but it is not long till the lion which would turn us out of the way is chained. Hume discovers that it is impossible to prove a miracle. Evidence for such a purpose is plainly impossible. Still, the best of minds manage to believe in miracles, and the preaching of that gospel, which is founded upon miracles, is still found to have power to reform men in life, and give them hope in death. The world is clearly proved to be hundreds of thousands of years old; but it is alleged that Moses says it is hardly six thousand: therefore, the Bible is false. Still, it is found that Moses did not say what is alleged, and that his periods still remain, though geologists continue to modify their periods into a nearer and nearer approach to his statements.

In the seventeenth century, in the reign of Charles the First, Lord Herbert made a discovery, as infidelity would ask us to believe, that revelation is entirely unnecessary, as religion is a matter of individnal intuition; the true religion must therefore be a universal one. He enumerated five of the intuitive, self-evident truths, to which alone any layman may be expected to assent: "The existence of one supreme God; the duty of worship; piety and virtue as the means thereof; the efficacy of repentance; the existence of rewards and punishments, both here and hereafter. These he regards as the fundamental pillars of religion; and distinguishes from these realities the doctrines of what he calls particular religions, one of which is Christianity, as being uncertain, because not self-evident." This discovery must have its day of influence, but it will be short, as compared with some others.

Hobbs, on the other hand, reduced religion to expediency, to be settled by the state, that individual opinion might repose

upon a fulcrum external to itself. Religion with him was only a form of selfishness.

Toward the close of the reign of Charles, Blount brought forward Apollonius again as the rival of our Saviour, the chief object being to undermine faith in miracles, and, with Herbert, fell back upon the inward oracle for religious light.

The revolution stirred all opinions and inquiries as to government, philosophy and religion. Locke's philosophy, which attempted to lay the foundation of knowledge in psychology, according to the general method of Descartes, failed by reducing all first truths as coming through sensation and perception, dependent upon sensation. By overlooking the action of the faculty which gives the ideas of duration and space, his philosophy could never legitimately recognize God, nor attain unto his attributes. Though Locke was himself devout, and did not intend and did not foresee the consequences, there were plenty of men both in England and France ready and anxious to push this philosophy to its worst results. This philosophy, which was received at first with great favor by Christians and infidels alike, soon became the most potent and fruitful source of opposition to Christianity. Tolland and Collins assert the supremacy of reason to interpret all mysteries. Shaftesbury denied one of Herbert's self-evident truths as to the motive of rewards and punishments, and asserted natural ethics as a rule of conduct. At length Hume brings the whole force of Locke's philosophy against miracles, and the supernatural in general. If we know nature only through the senses, then cause is entirely material.

But these gloomy days were soon to be brought to an end. Intellectual giants arose to defend Christianity by arguments; among them Butler was chief. His Analogy showed the advocates of a mere natural religion that they had to contend with all the apparent objections with which the Christian has to contend, and without any of his advantages. Besides, it pleased God to pour out the power of Christianity upon such men as Wesley and Whitefield, and Christianity appeared not only in her beautiful robes, but in renewed power. Thus this phase of the fourth great struggle passed away. Beginning in 1640, it

reached its maturity in about one hundred years, and then declined for twenty years, when we are brought to the times of refreshings from the presence of the Lord. This field richly repays study. It is very extensive, and, in our brief space, we can hardly make an allusion to it. Many of the chief combatants on both sides we must leave without mention. On both sides the mightiest human intellects were engaged, and to the end of time the history of the conflict will interest and instruct mankind.

We turn to look a moment at infidelity in France during the eighteenth century. Descartes had changed the mode of thought in France. Spinoza had tinged it with infidel tendencies. The soil was well-prepared to receive the principles of Locke's philosophy. If Hume of Scotland pushed those principles to their legitimate results against the supernatural, Condillac in France did more, by starting with Locke's principles in some particulars, overlooking and perverting them in others. He denied innate faculties, as well as innate ideas; the very faculties of the mind were transferred into sensations. Others soon pushed these premises to "materialism in philosophy, selfishness in morals, and an entire denial of those truths which cannot be proved by sensuous evidence."

In the first half of the century, the opposition which was thus commenced against the truths of Christianity, was brought to bear chiefly against the papal church in France. That church had resisted the Reformation; had sustained the tyranny and abuses of the state; had caused the edict of toleration to Protestants to be revoked, though it cost France a million of her best inhabitants, and everlasting disgrace. The days of trial were approaching that church.

In the latter part of the century, the opposition, through the writings of Rosseau, assumed a political form, whose end was to modify the state, and attain to the political liberty which had been gained in England and other Protestant countries.

Voltaire became one of the most bitter and effective writers, not only against the abuses of the church, but against the fundamental truths of Christianity. He was simply destructive in his aim. Though he admitted the being of God, and some other principles of religion, he did not seek to build up a sys-

tem of religion or philosophy. He was offended with the concessions which Rosseau made to Christian truth. It was the fairness of Rosseau which caused him to say: "If the death of Socrates was that of a sage, that of Jesus was the death of a God." Still, Rosseau did not believe that Christianity is founded upon irrefragable evidence, and attacked prophecy and miracles. He admitted the precepts of the gospels, though the gospels themselves are partly fictitious, as indestructible moral truths.

There were others, however, with the spirit of Voltaire, who followed out his suggestions to an extreme that met his condemnation. Diderot denied the existence of God. Helvitius held that pleasure is the only good, and self-interest the ground of morals. D'Halbach, aided by these and others, published, in 1774, "The System of Nature." The object of this work is to set forth the doctrines that there is no God; that the mind exists not outside of its material fabric, a mere mode of organism; that there is no freedom of will; no immortality.

The way was prepared for the great political changes which overturned, for a season, both church and state.

"At first, under the National Assembly; the attack was only made on the property of the church; but on the establishment of the Convention, when the nation had become frantic at the alarm of foreign invasion, to which the king and clergy were supposed to be instrumental, the monarchy was overthrown, and religion was also declared obsolete. The municipality and many of the bishops abjured Christianity; the churches were stripped; the images of the Saviour trampled under foot; and a fête was held in November, 1793, in which an opera dancer, impersonating Reason as a goddess, was introduced unto the Convention, and then led in procession to the Cathedral of Notre Dame; and there, elevated on the high altar, took the place of Deity, and received adoration from the audience. The services of religion were abandoned; the churches were closed; the Sabbath was abolished; and the calendar altered. On all the public cemeteries the inscription was placed: 'Death is an eternal sleep.'"

But the mind cannot rest in mere negation. It must have something positive to rest upon, or rest not at all. Even Robespierre soon saw the necessity of a public recognition of

God. The churches were permitted to be opened by the priests, if they would do it at their own expense. In eight years, there was a public inauguration of religion in the same place which had been polluted by the goddess of Reason. But many of the people continued to live without religious restraints and to this day make the Sabbath a day of worldly pleasure.

The victory of unbelief was complete. History affords no parallel in the power of unbelief or the wretchedness of the people. The literature and philosophy by which this struggle was carried forward, add little enough to human knowledge, and those by which it was opposed still less. In the latter respect especially, the case was different in the struggles of Christianity with heathenism and English deism. Unbelief seems to have exhausted itself, and the mind to have sought rest of its own accord. In nothing, perhaps, does the difference between Protestantism and Romanism appear to the advantage of the former, than in contrasting these two struggles. The church and the state were not shaken by English deism; by French infidelity they were both overthrown. The deism was checked, and in a good measure subdued, by arguments and the revival of religion; the French infidelity ran its course, leaving death where it had carried desolation.

The movement in France reacted upon England. Gibbon and Paine did not a little to keep up the sinking spirit of unbelief which deism had left. The controversy was not, however, carried on as before, by denying Christianity upon *a priori* grounds by Gibbon. His argument was historical. The French irony also entered into the opposers. Gibbon reached the cultivated classes, while Paine spread his poison among the uncultivated. Owen, also, in his socialism, made "the rule of right to be each one's own pleasures and pains." But he belongs to this century, rather than to the last, chronologically; in spirit to the last. So of Byron and Shelley.

The third phase of this fourth struggle was in Germany, and is called Rationalism, extending through most of the last century and this, to the present.

The influence of Descartes reached Wolff through Leibniz. Wolff attempted to work out a system of philosophy upon na-

ture, the mind, and God; not by the collection of facts and the proceeding to inferences, but by assuming the abstract principles of the mind as his data. It was enough, however, to awaken opposition, as it looked to the reconsideration of the grounds of belief. Several works of the English deists had been translated in Germany, introducing the doctrines of natural religion. But a still more potent influence in commencing this movement, or rather in preparing the way for it, went forth from the court of Frederick the Great, who had gathered about him Voltaire, Diderot, and others like them, through whom anti-Christian sentiment pervaded at the court, and among the upper classes. This poison was widely spread, through its power over the men who were then striving to create a native literature. This brings us to 1760. The German mind was thoroughly awakened to inquiry.

Rationalism admits of division into three periods: The first, extending into the beginning of our century, is called destructive, as it then flourished and spread to every department of theology; the second, reconstructive, as it sought to harmonize faith and reason, extending to 1835, at which time Strauss' Life of Christ was published; the third, which contains the divergent tendencies, comes to the present. At the head of these respectively stand Semler, Schleirmacher, and Strauss. Of course each of these have their associates and cōworkers, more or less related in doctrine and spirit.

Semler began by inquiring what of the so-called sacred books are canonical? Is the so-called canonical book really so? He undervalued external evidence, but abided by the decision of his own reason, on the principle that no book was to be received unless it conduced to a religious object.

There were three modes of interpreting the Scriptures, the allegorical, the dogmatic, and grammatical. To these Semler added the historic, which, after discovering the grammatical sense, accepts *the meaning* which the circumstances of society of that age permit. A valuable principle in itself, though he abused it by his theory of "accommodation," according to which demoniacal possessions were diseases of epilepsy and madness; the doctrines of our Lord an "accommodation" sometimes to

Jewish prejudices. Some of his followers carried his principles so far as to shock himself. "Christianity," said one, "existed before the New Testament, so it could exist after it." The tendency was decidedly skeptical; it was "the commencement of critical rationalism and open deism."

One of the powerful influences at this time was the philosophy of Kant. His analysis of the human mind set aside forever Locke, Hume and Condillac, where his system is known and understood. Besides sensations, he discovered that there is a faculty which, upon the condition of sensation, gives the ideas of space, duration, and upon the condition of volition gives the idea of duty. These affirmations are absolute; not simply that space and duration, for instance, *may* exist, nor simply *do* exist; but *must* exist. So obligation *must* be on the conditions. By his system revelation and reason were united, but even this great discovery was abused, perverting it against the truth, and asserting that reason is enough without religion.

Rationalism did not, like English deism, regard the Bible as the device of imposture; but only denied that it is supernatural; it treated it as an ordinary history; miracles impossible, but the narrators were honest, though mistaken; the transfiguration, a confused recollection of sleeping men; the resurrection of the Saviour a case of recovery from "suspended animation;" the supernatural is always to be attributed to ignorance.

Christianity came to confirm the teachings of reason, not to reveal; no man should recognize anything as truth, the Trinity, for instance, which cannot be brought within his comprehension; Christ's death signified simply that sacrifices had come to an end.

Schleirmacher, who is compared with Origen for greatness, began the reconstructive movement about 1810, which Neander, his pupil, carried forward to greater completeness, even till the movement reached evangelical Christianity more fully in the pupil than in the master.

It is very difficult to convey to one who has not some acquaintance with German theology a distinct idea of the principles by which Schleirmacher maintained that Christian truth is

to be attained. We will, however, give a lengthy extract from our author, who has taken great pains to choose his words here:

"The fundamental principles were, that truth in theology was not to be attained by reason, but by an insight, which he called Christian consciousness, which we should call Christian experience; and that piety consists in spiritual feeling, not in morality. Both were corolaries from his philosophical principles."

By Christian consciousness he means that insight and feeling which are peculiar to the converted soul. "Spiritual things must be spiritually discerned." When he says piety consists "in spiritual feeling," we understand him to insist upon what we call conversion. By "morality" he designates the volitions of the unconverted soul.

"There are two parts, both in the intellectual and emotional branches of our nature;—in the emotional, a feeling of dependence in the presence of the Infinite, which is the seat of religion; and a consciousness of power, which is the source of action and seat of morality; and in the intellectual, a faith or intuition which apprehends God and truth; and critical faculties, which act upon the matter presented and form science. In making these distinctions, Schleirmacher struck a blow at the old rationalism, which had identified, on the one hand, religion and morality, and, on the other, the intuition and reason. Hence, from this point of view he was led to explain Christianity, when contrasted with other religions, subjectively on the emotional side, as the most perfect state of the feeling of dependence; [no doubt, feeling and volition, as we indicate them by the expression, entire submission]; and on the intellectual, as the intuition of Christ and his works; and the organ of truth in Christianity was regarded to be the special form of insight which apprehends Christ, just as natural intuition apprehends God; which insight was called the Christian consciousness."

We venture to suggest to the reader not familiar with this subject, to ponder these paragraphs carefully, for the author well says, "perhaps no nobler analysis of the religious faculties has ever been given. Religion was placed on a new basis; a home was found for it in the human mind distinct from reason. The old rationalism was shown to be untrue in psychology

The distinctness of religion was asserted; and the necessity of spiritual insight and of sympathy of Christian life asserted to be as necessary for appreciating Christianity as æsthetic insight for art.

But even this good thing was perverted by the great philosopher himself. He regarded the collective Christian consciousness as the last standard of appeal in Christianity. He was disposed, therefore, not to hold the Bible and its inspiration so important as they were required to be, even by his own philosophy, for to awaken these spiritual faculties, the object upon which they can act must at first be presented in the form of an outward revelation. But with all the defects of this writer and his cōworkers, Germany turned back towards the Bible from her distant wanderings. She was saying to herself, even by her heretical writers, "I will arise and go to my father's house." Many of her ablest sons had already reached home before the new commotion created by the publication of "The Life of Christ," by Strauss, in 1835, a year that began a new phase in religious thought in Germany, and its influences are affecting France and England, and, to some extent, America.

In this work of Strauss, all the rationalism of the past, and his own views, were gathered into a concentrated system, as if for the purpose of giving in one blow all the blows of the past with the great momentum which he added, to Christianity. In addition to all the arguments against the supernatural on the grounds of reason, he professed to explain all the facts of Christianity upon the hypotheses of legends and myths. The facts of Christianity are merely temporary in his system, for the purpose of setting forth eternal ideas. "Christ's life, death and resurrection were the symbol of the life, death and resurrection of humanity."

The result of the new agitation is to divide the writers into parties, which may be put, for our present purpose, into three classes: Those who are skeptical defined their position as such; those who are believers, and do not give up the ground of Protestantism, that the Bible is the only authority over reason in religious belief; those who, while claiming the name of Lutheran

and other Protestant names, are really assuming Papal ground, that the state and church, one or both, ought to exercise authority over matters of religious belief—their authority ought to be superadded to that of the Scriptures in settling religious doctrines. We think it is manifest that in our own country these three tendencies may be traced. In England they are more manifest. So in France.

Evangelical religion in Germany, after this night of distress, has fairer prospects than ever before, since this great movement began. Criticism has evoked new knowledge. The Bible and the arguments to sustain it are better understood. The more it has been put into the furnace of doubt, the more the true faith shows its gold. What has been done for Germany, has, in effect, been done for all lands. Her great scholars have treasured up the results in such a way that the history of the struggle, in its different phases and particular shades, may be made available in other lands and times.

No doubt there are yet greater struggles to go through in the future than in the past, though one might almost hope that faith has already been brought into contact with every possible phase of doubt. But the contest to be raised by questions of natural sciences is far from being settled. It is fearful to think how many able minds in the past have been wrecked and stranded, and how many more will be in the contests to come. The question of accountability in such cases must be left to the Judge in the last day. Yet, in looking over the past, it seems to us that the candid must admit that the cases are comparatively rare in which even apparently the wreck results from intellectual difficulties alone. Some unholy passion to be gratified, some prejudice to be preserved, some bias of self-will, adds its force to that of doubt, to render the doubt destructive.

While this review of the fields of conflict should teach us to look to the future with calm hope, it should also teach us lessons of wisdom in dealing with souls under the influence of doubt. Tenderness, patience, an extensive acquaintance with the soul in its trials under doubt, and definite grounds of faith, are all exceedingly useful for the pastor and the teachers in institutions of learning, and those who conduct the religious press.

Our author reviews the present condition of France and England. But we must not follow him further. We have already occupied much more space than we intended, and yet have been obliged to omit much that we expected to notice. But we dismiss the book with the less regret, in that we trust our readers will not rest till they have both procured it and mastered its contents, especially those whose calling it is to guide souls through the sorrows and dangers of doubt, to the peace and safety of faith.

Art. II.—THE LIFE AND TIMES OF JOHN HUSS.*

The new method of writing history finds a fresh illustration, and yields us some most valuable results, in these volumes of Dr. Gillett, devoted to the most significant period of Bohemian history, and to the development of that intense struggle in the ecclesiasticism of Europe which heralded the convulsions of the next hundred years. The author has studied his subject with great care, conscientiousness and patience, only spurred on by the scantiness of his ready materials, resolved to master his task, and lift Huss and his coadjutors into their proper places of honor. Making no attempt to smother his own convictions, and indicating perpetually the direction which his own sympathies take,—now reverent before the moral heroism of the Reformers, and then almost too indignant for pity in the presence of that bigotry which neither conscience nor shame could master, he rises far above the sphere of the partisan and the method of the advocate. He is not at all impartial in the sense of having no preference that a right principle should be vindicated, or that a true man should win a victory over his unprinci-

* The Life and Times of John Huss; or the Bohemian Reformation of the Fifteenth Century. By E. H. Gillett. In two volumes. Boston: Gould & Lincoln, 1863. Octavo, pp. 632, 651.

pled antagonist. He is not a Papist, but a Protestant; he always puts Scripture above tradition, and the dictate of an enlightened conscience, before the decree of an enraged council.

But his method is truly historic, and he paints his portraits with a scrupulous regard for the truth. He has consulted all available authorities, patiently compared and weighed testimony, and candidly reported the arguments of men who he believes substitute sophistry for logic, and are only striving to gain support for a bad cause. He does indeed render some severe verdicts, but it is only when he has completed a fair trial, and summed up and elucidated the testimony. The style of the work is plain, easy, lucid, picturesque and glowing. Details are sufficiently abundant, the pictures are touched over and over, the portraits are hung in a great variety of positions; but the narrative hardly becomes prolix even when it really lingers, and the successive scenes and characters generally deserve the sustained attention which is asked for them. Bohemian history will, by means of these volumes, possess greater significance henceforth; the struggle for ecclesiastical reform in the fifteenth century will be less overshadowed by the Reformation of the sixteenth, and Huss will be more thought of as the predecessor and the peer of Luther.

Both with a view of presenting the outlines of a movement which has heretofore received less attention than it merited, and of calling the notice of our readers to the very interesting and valuable work of Dr. Gillett, we propose, in this paper, to bring out some of the salient points in this story of the Bohemian struggle, assured that every reader who is thereby induced to procure and study the volumes themselves will be thankful for the impulse.

The Roman Pontiff, Gregory XI., died at Rome, in 1378. For sometime previous, the French and Italian cardinals and people had indulged not a little rivalry in their efforts to secure the habitat and the filling of the Popedom. Some of Gregory's predecessors had been Frenchmen, and others Italians; and Avignon in France and Rome in Italy had divided the honors and the disgrace of being the residence of the Papal See. The Italians were generally determined that the next

Pontiff should be one of their countrymen, and have his court at Rome; the French were equally intent on securing the ascendency of one of their own cardinals, who should fix the seat of the pontificate at Avignon. Italy pleaded by-gone precedents; France pleaded present power and prestige. Jealousy, ambition and political intrigue were all at work with more zeal than conscience;—willing, if need be, to rush into conflict, but slow and reluctant to enter upon a policy of conciliation. The result was the famous *Papal Schism*, continuing for a period of forty years, during which two, and sometimes three, rival Popes were claiming the Papal prerogatives, fulminating bulls and excommunications against each other and against all who disputed their claims, and exhausting the arts of diplomacy and duplicity in strengthening their position, increasing the number of their allies, and guarding against defeat and deposition. This disgraceful state of things did not a little to answer the arguments for the infallibility of the popes, and dispose of the claim that the church must have one earthly head. Not a few perceived that it was actually growing up into the proportions of the great beast of the Apocalypse. Good men could not help feeling that the centre of the Romish hierarchy was becoming the great scandal of Christendom, and their reverence was steadily giving place to grief or indignation. The lower ecclesiastics were too ready to follow the example of their superiors, and the people were learning to cherish a contempt for the church which was only blighting the world it had been set to redeem. This was one of the strong influences that operated to raise and swell and intensify the demand for reform, which Bohemia pressed so earnestly through the lips of Huss and Jerome, and contended for through the swords of Zisca and Procopius.

Besides, the Bohemians had a strong love of independence, and a pride of nationality, which were never fully overcome in the successful effort to extend over their country the jurisdiction of Roman law, and establish within it the usages of the Romish church. Their country was situated in the heart of the European continent, divided from surrounding states by ranges of mountains, possessing a fertile soil and a genial climate, and

well fitted to be the home of a race at once brave, enterprising, and jealous of foreign encroachment. Her chief city, Prague, was the residence of the German Emperor, the home of art, and the foremost capital of Eastern Europe. The revival of learning was early and strongly felt by the professors in her renowned University, and through them by the whole body of the nobility. Translations of the Scriptures were beginning to multiply, and general knowledge was passing out from the cloister into society.

Moreover, some of the Waldenses, driven out from Piedmont by persecution, had crossed the mountain barriers into Bohemia, where they found an asylum, and a people more or less ready to receive the doctrines for whose sake so many of them had cheerfully yielded up their lives. Peter Waldo himself, the reputed founder of the sect, escaped the Papal police that hunted him, by fleeing into Bohemia, where he at length found a peaceful grave. The seed thus sown, and quickened into life many years afterward by the teachings of Wickliffe in England, brought forth its harvest abundantly.

But the anti-papal spirit needed no strong impulse from abroad to rouse it into activity. The Bohemians were not less keen than others to perceive the grievous crimes which were flourishing under the cloak of religion, and not less prompt and bold to expose them. They were neither slaves to authority, nor blind followers of dictation. About the middle of the XIV. century, some most significant criticisms on the degeneracy of Christendom, and protests against its corruptions, were put forth in Bohemia. Among these pioneers in the work of ecclesiastical reform, there are three whose eminence and boldness deserve special mention. They were Conrad Waldhauser, John Milicz, and Matthias of Janow.

Conrad had made a pilgrimage to Rome to attend the jubilee proclaimed by Clement VI., in 1350. He was thus afforded ample opportunity to witness the results of the Papal bull of indulgence. His eyes were opened and his heart filled with agony. He returned to be a preacher of repentance, and a disturber of the criminal peace of those who were lording it over God's heritage. The mummeries of the monks were sin-

gled out for his special and his severest censures. He likened them to the Pharisees, whom Christ denounced for laying burdens on men, and charged them with being chiefly concerned in making gain of godliness. He lashed their views and those of their abettors, and defied all their efforts to crush him. Articles were drawn up against him, but when the day of trial came, his accusers were manifestly afraid to confront him, and the case was dismissed.

Milicz was a contemporary of Conrad, and a worthy coadjutor. He preached openly and often against withholding the cup from the laity, the employment of a foreign tongue in public worship, the celibacy and wealth of the clergy, the vows of the religious orders, &c. His labors were directed to the object of purifying the church, reforming the clergy, and saving the people from the vicious forms of life to which they were yielding themselves. Merciful to the sinful when once their penitence was awakened, and making special and successful efforts to save the abandoned and hopeless around him, he was unsparing in his attacks upon whatever symbolized the corruption of doctrine and practice in the church. He was accused by the priests to the Pope, to whom he went in person to meet his trial and make his defence; but while he waited for a hearing at Avignon, death removed him to a higher and juster tribunal. By his purity of life, his eminent talents, his marvellous and earnest labors, and his published writings, he did not a little to prepare the way of Huss.

Matthias of Janow was a noble and worthy successor of Milicz, by whose influence his career was largely determined. He had a large acquaintance with, and a profound reverence for, the Scriptures, and passed through a most significant inward experience to a thorough self-renunciation and devotion to a true Christian life. He boldly tries human traditions and popish decretals by the word of God. He calls a secularized hierarchy anti-Christ embodied. He claims that the unity of the church consists in its unity with Christ. The priest and the layman alike are one in him. The idea that one who is elected Pope of Rome thereby becomes head of the whole church, and supreme vicar, he pronounces a base lie. It is

false that what the Pope determines in matters of faith, is of equal authority with the gospel;—the doctrine that the Pope is to be obeyed before the gospel, is blasphemous. He deals unsparingly with the avarice, ambition, negligence, luxury, quarrels and simony of the prelates;—the sale of masses, indulgences, the worship of relics, the persecution of the pious, are held up to a stern reprobation. In 1389, he was arraigned before the Synod of Prague, and for a time banished from the city, and after his death his writings were committed to the flames.

Such were some of the prophets and heralds of the struggle which afterwards made Bohemia a battle-field, and shook the continent. Events were ripening, the air was full of ominous voices, men's hearts beat expectantly, the moral elements waited the master's hand, to combine and control them. Minds were full of thoughts, and hearts throbbed with feeling. The man of strong voice and resolute soul was wanted to utter the conviction of the people, and put their emotions into deeds. He was standing at the door asking for audience.

John Huss was born in the Southern part of Bohemia, July 6, 1373. Like many other eminent men, his surname was derived from the name of his native village. Fully written, according to the ancient custom, his designation would be John of Hussinitz. His parents were poor but honest peasants, living in quietude, and seeking to give their son the best education which their circumstances allowed. He was sent to a school kept at the monastery, and the boy became a great favorite of the monks. The considerable Latin library, standing sealed to him in the monastery, provoked many questions touching its contents, and aided in firing his ambition to be a scholar. He went from the monastery to the Collegium, and, having mastered its course of study, managed to secure admission as a student to the University of Prague, already a rival of the older Universities of Oxford and Paris. Even here, without powerful friends or high social connections, his purity of life, devotion to his studies, and his eminent talents, were making an impression. He is described as "a powerful speaker," "meanly born, but of no mean spirit," "his gentleness toward all more effective than any power of words," and "distin-

guished for the reputation of a life of remarkable purity." These are the testimonies of men who wrote against him afterward as opponents, and who were in little danger of giving him larger credit than the truth warranted and required. He received successively all the honorary degrees which the University was accustomed to bestow, excepting that of Doctor of Theology.

Personally acquainted with Jacobel and Jerome of Prague, an earnest and sympathetic student of ecclesiastical history, a keen observer in a position to become familiar with the spirit prevailing in the higher circles of the church, studying the works of Wickliffe, which had found their way across the channel, with a quick conscience, a high aim, and a resolute spirit, he could hardly do otherwise than protest against the corruptions which met his gaze on every hand, and take the attitude of an unequivocal reprover.

Huss was not, in any proper sense, a disciple of Wickliffe. He had at first regarded more or less of the English Reformer's teachings as erroneous, and never gave them his unqualified endorsement. Besides, he possessed one of those independent and original minds which cannot readily yield themselves to any human mastery. But when, in 1403, a convocation of the University of Prague, with the theological faculty and others, proceeded to arraign and condemn forty-five articles professedly, but unfairly, drawn from Wickliffe's works, Huss sought vainly to prevent or postpone any decisive action; and the indecent zeal and haste with which the effort to make all the English Reformer's treatises contraband was carried forward, doubtless did much to induce Huss to examine them with more care, and to receive with more readiness, the needed and startling truths which they contained.

In the year 1400, Bethlehem Chapel was completed at Prague. It was erected simply "for the preaching of the word of God,"—a purpose somewhat at variance with the uses to which most of the houses of worship were then devoted. In 1402, the founder of the chapel selected Huss for its preacher, and here, for twelve years, he occupied his proper sphere, and found a fitting theatre for the exercise of his high and peculiar

powers. As the position was not the gift of prelatical favor, its occupant was left comparatively free from ecclesiastical dictation and restraint. For several years he was the faithful and powerful preacher, and though both ecclesiastics and laymen felt themselves rebuked by his faithfulness and condemned by his blameless life, yet being strong at court, and cherished in the affections of the people, the dissatisfaction of his foes found vent only in secret complaints and guarded whispers. His convictions grew clearer and his utterances of them bolder, but the people were losing their reverence for Romish traditions and gradually adopting the views of Wickliffe, even while assenting to the curses uttered over his name. Some of the ablest men in the church were scandalized at the proceedings of the Popes and the higher ecclesiastics, and lifted up their voices and used their pens in condemnation; and while men heard and read the truthful accusations, they were verging to the conclusion that a church thus constituted and managed was not the true fountain of faith, nor the rightful dictator of conduct.

The condition of the church was indeed disheartening. The popedom had two rival claimants, who exhausted their honorable and dishonorable resources in maintaining their position, and in seeking supremacy and autocratic powers. Many and various efforts were made to adjust the quarrel, and restore peace and unity. Neither would cede his powers to the other, and both were too suspicious or too selfish to cede in favor of some third candidate waiting for election. Partisanship proved too strong in the two colleges of cardinals, for conciliation, and ambition was too great in the pontificates to allow unity. No sooner was the death of a Pope announced, than his partisan cardinals went into conclave to appoint a successor. Gregory XII. was the Pope of the Italian party, and Benedict XIII. kept up the French succession.

The scandal of the schism was now becoming so great, and the mischiefs of it so manifest, that an effort was made, in 1407–8, to induce a settlement of the rival claims, or a mutual cession of powers. The popes were urged to meet together and arrange some compromise. Both professed great readiness

to do this, and with about equal sincerity. A place and time were appointed for the conference. Benedict was promptly present, Gregory was late. The cunning Italian immediately withdrew, and sought to throw the odium of the failure upon his French rival, whom he was anxious to humiliate, but unwilling to treat with. "After this neither would accede to the propositions of the other. One would not leave the sea-coast, and the other would not approach it. Gregory complained that he had no gallies; and Benedict would not venture into the heart of Italy, where he would be powerless and his person insecure. It was facetiously said of them that one was a land-animal, afraid of the sea, and the other a sea-animal, afraid of the land."

The cardinals of Gregory, weary with exhortations, and chagrined over their failure to move the inflexible old pontiff, very generally withdrew their allegiance, and appealed to a general council. They describe him in anything but flattering terms. They call him "an unscrupulous tyrant," and anticipate "a future Pope who shall be authorized to redress what his predecessor has unwarrantably ordained." The appeal strikes a somewhat damaging blow against Papal infallibility and the unity of faith.

Gregory's answer was in keeping with his character. He excommunicated his cardinals, and declared them deprived of their dignities and benefices. But he neither won nor terrified them. They replied with specific and fearful accusations, and posted their replies on the church doors. They hurled all sorts of terrible epithets at "the monster," and summoned him to hear his sentence of deposition.

Meantime the adherents of Benedict were forsaking him, and the civil princes were exhorted to renounce their allegiance both to him and to his rival. A portion of the cardinals of both colleges were at length induced to unite in calling a general council, which they appointed to meet at Pisa, March 25, 1409. This plan met with general favor, and a large attendance was secured. Twenty-two cardinals were present or acted through deputies, two hundred bishops, besides many ecclesiastics of inferior rank; while the civil power was repre-

sented by the ambassadors of six kings and numerous princes. Each Pope had rallied as many adherents as possible, and their opponents had not failed to gather the strongest force which could be commanded. The council held its sessions in the great Cathedral, into which the magnificent procession passed to hear mass, and listen to the sermon preached by the Archbishop of Milan, before entering upon the waiting work. Then came the struggle. Questions of order and privilege were raised. The council was objected against as illegitimate, because it had not been called by a pope. The right of a pope to abdicate was doubted. But Gerson, the great Parisian scholar and theologian, exposed the sophistry of these pleas, and pressed home the necessity for purging away the shameful schism, until the council yielded to his views, and proceeded to depose both Benedict and Gregory, "for their persistence in schism, their notorious heresy, their perjured violation of solemn oaths, and their wickedness and enormous excesses." They declared the Roman See vacant, absolved the whole people from all allegiance to either of the contendents, and declared all bulls, decrees, processes and excommunications issued by either after the assembling of the council, null and void. The twenty-three cardinals in attendance then went into conclave and elected Peter Philargi, who assumed the title of Alexander V.

But the difficulty was not at an end. The action of the council had added another to the already existing claimants of the pontificate. Neither Gregory nor Benedict would yield his pretensions, and both had their adherents. The decision of the council was not accepted as infallible everywhere. Besides, nothing effective had been done to check the profligacy of the clergy, and purify the sacred offices. Complaints were made against the council for grievous neglects, and its character was most seriously and boldly impeached. Clemengis, afterwards Benedict's private secretary, and a man of great ability and worth of character, says "the assembly of Pisa only deceived the church of God." He says it was largely composed of "carnal and avaricious men, eager after their benefices, and blinded by their passions, who have obstructed the reformation

of the church." Boniface, brother of the eloquent Vincent of Ferrara, and his equal in piety, speaks of the council as "a profane, heretical, cursed, seditious, absurd, scandalous, diabolical assembly." Possibly his portrait may have been somewhat shaded, by his disappointment, but its zeal was certainly less questionable than its character. But the controversy opened the door for the entrance of the doctrines of the reformers. The council had denied Papal infallibility and authority, and deposed the pontiffs. Eminent Catholic doctors affirmed that the council had no authority to depose a Pope, and in its action had both grievously blundered and sinned, so that no one was bound by its decisions. Three popes, each claiming authority and infallibility, were seeking to crush each other as usurpers, heretics and schismatics. It is obvious that the Papal See could never stand before the world unchallenged, as it had done before. Besides, one of the first acts of the newly-elected Pope was the issuing of a bull granting larger privileges to the mendicant monks, who were being steadily crushed by the general opposition of the regular clergy and the people. The measure excited surprise, indignation and resistance, and aroused opposition against Alexander V., even among those who aided in his election, and welcomed him with acclamations to the pontificate. Gerson, speaking for the University of Paris, declared the bull to be "intolerable, incompatible with the welfare of the church, that must be rescinded before the preaching friars could be restored to their privileges."

At Prague, the action of the council was generally accepted, and Huss himself gave a sort of sanction to its proceedings. But the decision against Wickliffe grew more and more distasteful to the preacher at Bethlehem Chapel, and the national feeling in Bohemia, from considerations that were more political than theological, was gradually siding with him. Sbynco, Archbishop of Prague, found that sentiments akin to those which had been condemned as Wickliffe's, were finding utterance within his jurisdiction, but the work of suppressing them was likely to prove so delicate and difficult a matter, that he formally certified, as a means of silencing complaints, that, after diligent examination, no further heresy or error was to be

found in the land. He disliked Huss and his sympathizers sufficiently, but greatly dreaded a rupture.

In 1409, owing to some changes in the government of the University of Prague, Huss was appointed rector. It was a testimony to his worth of character, and his eminence and faithfulness as a preacher. The archbishop, who still sided with the deposed Pope Gregory, soon began to manifest his jealousy of the bold preacher's influence; and now that he could directly reach him through his rectorship, he began to exercise his power. He soon after issued an ordinance, forbidding any person within his diocese to discharge priestly duties, who adhered to the action of the council of Pisa, and refused to recognize Gregory as Pope. This mandate was manifestly chiefly aimed at Huss. It would not have carried with it any great force but for the members of the clergy, who felt themselves rebuked and galled by the exposure of their negligence and vices, continually made at Bethlehem Chapel, and in the University pulpit. These joined their efforts to those of the Archbishop.

It was the first open conflict with higher ecclesiastical authority. But Huss, strong in his convictions, refused obedience. The Archbishop complained to the King, Wenzel, but to no purpose. He cared little for theology, he was on friendly terms with Huss, and what little moral and patriotic feeling he possessed, was arrayed against the legate and partisan of Gregory. "So long," he replied, "as master Huss preached against us of the laity, you were very much pleased with it; your turn has now come, and you had better be content." There was both sarcasm and truth in the answer. Huss grew bolder, openly expressed his strong sympathy with Wickliffe, while rejecting some of his opinions, recognized him as an able and Christian teacher, and translated more or less of his works into the Bohemian tongue, and set them circulating through the kingdom. This excited opposition and alarm. Andrew of Broda, a former friend of Huss, remonstrated, abandoned his old associate, and wrote to the Archbishop, who was then abroad, an account of the matter. The possessors of Wickliffe's writings were ordered to bring them forward to be burned. Huss asked to have the heresies pointed out, promising to

reject whatever should be proved heretical. But the Archbishop could use fire more readily than he could employ logic or Scripture. Two hundred bound volumes were given to the flames, amid remonstrances, while some members of the University denied the authority, and kept the books. The Archbishop abandoned the cause of Gregory, for the sake of getting support in his proceedings against Huss and the recusant students. Under cover of the bull of Alexander V., to whom he now gave in his adhesion, he made a new demand for the books, and forbade Huss and his sympathisers to preach. They appealed, and thus incurred the archiepiscopal sentence of excommunication. But Huss, after deliberating, decided that it was his duty to preach in Bethlehem Chapel. He put aside the prohibition on the ground, first, that it conflicted with the original deed of endowment, which devoted the chapel to the preaching of the word of God; and, secondly, that it was opposed to the plain command of Christ, who had bidden his disciples go everywhere preaching the gospel. Still later, after considering the whole subject, he states his purpose in these memorable and decisive words:

"In order that I may not make myself guilty by my silence, forsaking the truth for a piece of bread, or through fear of man, I avow it to be my purpose to defend the truth which God has enabled me to know, and especially the truth of the Holy Scriptures, even to death; since I know that the truth stands, and is forever mighty, and abides eternally; and with her there is no respect of persons. And if the fear of death should terrify me, still I hope in my God, and in the assistance of the Holy Spirit, that the Lord himself will give me firmness. And if I have found favor in his sight, he will crown me with martyrdom. But what more glorious triumph is there than this? Inciting his faithful ones to this victory, our Lord says: 'Fear not them that kill the body.'"

These are resolute words, but they exhibit a calm, thoughtful, conscientious spirit. It is not bravado, but a deliberate acceptance of the sentiment of the apostles,—"We ought to obey God rather than men." He appealed to the Pope against the prohibition and demand of the Archbishop, in a lengthy docu-

ment, which ably reviews the whole ground. But it did not suffice to stay proceedings. The books were publicly burned, amid the tolling of bells, on the 15th of July, 1410, and three days later the Archbishop pronounced Huss and his protesting companions excommunicated. The king was indignant, but could really do nothing; many of the inhabitants of Prague and elsewhere threatened the Archbishop with violence, and derided him in caricatures and street songs. But from the pulpit of Bethlehem Chapel, the voice of Huss rang like a prophet's and its echoes were repeated over the kingdom.

Meanwhile, Alexander V. had died, and Balthasar Cossa, known as John XXIII., had been duly elected his successor. Among the many pontiffs who have disgraced the position by their vices, he was notoriously eminent. He had secured the election of his predecessor, managed him while he lived, is generally believed to have procured his death by poison, and then won or forced the cardinals into the appointment of himself as successor. He had been a pirate in early life, and he had struggled for the pontificate in the same spirit in which he had chased a prize on the sea. No crime had terrified him or hindered his pursuit of ecclesiastical distinctions, and his character was not likely to improve in the exercise of the power which he had coveted for the sake of its gratifications.

From such a man Huss had nothing to hope, except as the pontiff's interest might chance to lie in the same line as the reformer's conscience. He gave the whole case into the charge of a single cardinal, Otho de Colonna. The cardinal accepted the representations of the Archbishop, urged him to more stringent measures, and summoned Huss to appear within a specified time and justify himself before the tribunal of the Pope. The citizens of Prague sent a deputation to Rome to confer with the cardinal, and endeavor to get his consent that the case might be tried at Prague. They believed that Huss would not be allowed to reach Rome alive. But the deputy refused all concessions, and, on the expiration of the period designated for his appearance, the cardinal added his sentence of excommunication to that of the Archbishop. The sentence was based on his refusal to appear. Huss still occupied his pulpit, but the

Archbishop laid the city of Prague under interdict and closed the churches. The King overruled the Archbishop, and the matter was compromised by the authorities, in such a way as that the Archbishop was to withdraw his sentence and interdict, and prosecutions were to cease on both sides at Prague. The papal dignitary was overborne, but the proceedings against Huss before the higher tribunal at Rome were not likely to be stayed. Sbynco had fairly capitulated to the opposing forces, and left Prague wearied and humiliated; but John XXIII., though he might be lenient from policy, was not likely to be swayed by conscience, or conquered by fear.

In September, 1411, Sbynco died, weary of life, and too weak to carry longer the burdens of his office at such a period. His successor, Albic, appointed by the king, was a man of still less character and ability,—ignorant, indolent and sensual. Huss had not much to fear from such an ecclesiastical supervisor, but the Pope sent as his legate to take the oversight of papal affairs at Prague, Conrad, bishop of Olmutz, a man of vigor and power, who soon managed to reduce Albic to a mere puppet. Affairs soon came to a crisis at Prague. The Pope had issued a bull and curse against the King of Naples, who supported the pretensions of Gregory XII., declaring him a heretic, a schismatic, and guilty of high treason against the church and against God; proclaimed a crusade for the destruction of his adherents, and granted a full indulgence to all who would bear arms or give money in aid of the undertaking. Conrad published the bull at Prague, and being suspicious that Huss might oppose it, he requested Albic to summon him, and in the Archbishop's presence, demanded whether he would obey the apostolical mandates. Huss declared himself perfectly ready to obey them. The legate of the Pope expressed his delight. "My lord," rejoined Huss, "understand me well; I said I am ready with all my heart to obey the *apostolical* mandates; but I call *apostolical* mandates the doctrines of the apostles of Christ; and so far as the *papal* mandates agree with these, so far I will obey *them* most willingly. But if I see anything in them at variance with these, I shall not obey, even though the stake were staring me in the face."

That reply shows clearly where the respective parties stand. Ignorant of the word in its later signification, perhaps, or spurning it when uttered, Huss is a Protestant. He has accepted the council of Pisa as a legitimate assembly, and recognized John XXIII. as the lawfully elected Pope; and now the question before him is, whether he will endorse every decree, and aid in executing every mandate of the Pope, without regard to its character? Will he sink his own private judgment under the requirements of his ecclesiastical superior? Will he listen to the Pope even when he appears to be plainly contradicting Scripture, and contravening the law of Christ? Will he be the pontiff's slave, or the Messiah's freeman? It was the vital question, and Huss, after much deliberation, answered it without equivocation. He must either retreat or advance. He must withdraw and condemn the words already uttered against the assumptions and vices of the prelates, or he must arraign and rebuke the Romish See itself. Other men, who had kept pace with Huss, grew timid and faltered. The king could not be counted on to support him. Stanislaus, his former teacher, and Paletz, his almost bosom friend, were ready to desert him and the cause, and make peace while it was possible with the offended authorities.

But Huss could not be false to his convictions, nor play the coward even before this new and greater danger. From his pulpit in Bethlehem Chapel, he frankly told his hearers what he thought of this projected crusade, which was conceived in malice, nursed by ambition and pride, "which travistied the fundamental principles of the gospel, and scandalized all Christian minds." Huss was now fully roused. Efforts were being made in his own parish to enlist men and secure contributions for the crusade. He began to hint that the Pope was Anti-Christ, while prostituting his powers to such purposes. In June, 1412, he affixed a statement to the doors of several churches, that, on a certain specified day, he would publicly dispute on the following question: "Whether it is according to the law of Christ, and a profitable thing, that Christian believers, with God's glory, the salvation of souls, and the welfare of the kingdom in view, should give their support to the bull of

the Pope, proclaiming a crusade against Ladislaus, King of Naples?" He challenged the teachers in the University, priests and monks, to meet him with their objections. An immense audience assembled before which Huss boldly announced his views, and mostly silenced his opponents. Jerome,—in some sense a disciple of Huss, bold and able, whom we shall meet again hereafter,—supported the arguments of Huss in a long, able and energetic speech, which was loudly applauded by many of the Bohemian Knights. "Right is on his side," was the cry from every quarter.

The feeling grew deeper and spread. Mock processions and songs were arranged by the citizens to ridicule the supporters of the crusade. The papal assemblies were sometimes disturbed, and the venders of indulgences driven away. Some of the leaders in these movements were arrested, and three of them were tried and executed, in spite of the efforts of Huss to save them. He had labored to prevent all such outbreaks, but the more ardent and impetuous Jerome seemed to be encouraging the hostile manifestations. Huss sought earnestly to exculpate himself from the charge of holding the extreme views which were frequently attributed to him, blending prudence and conciliation with fidelity; Jerome dealt his blows with more severity than caution, and often fed the fires of indignation now burning in the hearts of the populace.

The case of Huss was still pending before the pontiff, and there could be little room for doubt over its issue. "There was no longer any hope of mercy at Rome for a man who had unscrupulously exposed the iniquity of the papacy, and sinned against its avarice." A third bull of excommunication was launched against him by Peter de Augelis, a cardinal into whose hands the Pope had put the matter, in the summer of 1412. Men were forbidden to extend to him charity or pity, and every town or city harboring him was put under interdict, religious worship suspended, and the sacraments refused. If he died excommunicated, he was to be denied burial in any consecrated spot. The Pope added his direct word, requiring that the person of Huss should be seized and brought before the Archbishop of Prague, and that Bethlehem chapel should be torn down that

it might cease to be a den of heretics. But this old weapon of terror could not frighten the reformer. He still remained at Prague, and preached from his pulpit. The people were so largely the friends of Huss, and many of them were welcoming the inspiration of the truer faith. They remonstrated against the execution of the order laying the city under interdict, and the king, Wenzel, from politic and selfish considerations chiefly, interposed his authority. He issued an order to the parish priests, who held their offices by his consent, and received their salaries at his pleasure, charging them to continue their regular ministrations, or lose their money. The pocket conquered the inclination. The gold of Wenzel was a stronger motive than the prohibition of John XXIII., and the bull was, for the time, practically counterworked.

Near the close of the year, however, Huss had concluded that it would probably be wiser for him to leave Prague, at least for a time. He had remained long enough to prove his courage, to sow the seed of a better faith in many ready hearts, and thoroughly vindicate the positions which he had taken. His stay would keep alive a bitter irritation, perhaps compromise the position of his friends, furnish grounds for a charge of contumacy, and imply that the cause he loved was not solely bound up in the person, or dependent on the efforts, of a single advocate. He might scatter the truth elsewhere by a removal, he could put his convictions into permanent form by the aid of his pen, he would be following the directions of Christ to his disciples, and he could return to Prague whenever it seemed needful. Before leaving he clearly defined his position, and drew up his third and final appeal from the sentence of the Pope, which, after reciting the methods in which, and the grounds on which he had been arraigned and condemned, closes in these words:—"I, John Huss, present this appeal to Jesus Christ, my Master, who knows, protects, and judges the righteous cause of every individual whomsoever."

He retired to his native village, preached extensively in the fields, and private dwellings, and wherever the people thronged to hear him, corresponded with his flock and friends in Prague and elsewhere, and gave to the world that most elaborate and

systematic of all his treatises, the exposition of the Church in its constitution, offices and powers. He makes a distinction between the true Church and the visible church. The former embraces all the predestinate,—those in the world make up the church militant, those in purgatory the sleeping church, those in heaven the church triumphant. The visible church has those in it who are not of it, and many members of the true church are thrust out of the visible church. Christ is its sole Head. The Pope is a successor of Peter, only when he reproduces Peter's faith, humility and love. The popedom is not essential to the well being and edification of the church. There was no pope in the early church; Christ can properly provide for its welfare, even though there should be no more popes till the last day. The office does not make the priest, but the priest the office. Faithful Christians, keeping the commandments, are the magistrates of the church, but prelates who break them are least, and if reprobates, have no part in the kingdom of God. Opposition to the mandates of ecclesiastical superiors, when they contravene the law of Christ, is true Catholic obedience. The laity may rebuke the priests for their faults. The power of the keys rests alone in God. He still believes in transubstantiation, and makes no special protest against withholding the cup from the laity.

There are many Romish traditions which are yet manifestly retaining their hold upon the mind of Huss, but it is easy to see that these views strike at the very tap-root of the great hierarchy and its assumptions. The real question at issue is whether the Pope or the Scriptures shall be recognized as possessing the higher authority, and that question is the radical one. And the great mass of the Bohemian people, and a large portion of the nobility, are already ranged by the side of Huss, accepting him as both exponent and leader. Indeed Bohemia began to be thought of as hopelessly lost to the Church, and the teachings of the reformers were spreading beyond these limits. The King could not be relied on to aid the Pope, the Archbishop was overawed by the people, the University was verging over to protestant views, and the Barons were largely united in the purpose to resist the papal demands. "There was

a conviction becoming deeper and more general on every side, among the papal party, that Huss could only be managed, and his heresy restrained, by a general council. Might not one be convoked?"

There were many reasons to be urged in favor of such a measure. Christendom was scandalized by the picture of three rival pontiffs struggling for supremacy. There was a loud and increasing demand for ecclesiastical reform. Sigismund, the emperor of Germany, feared an invasion from the Turks, which he could only hope to repel by the force of a united kingdom, and the papal schism and the Bohemian heresy were weakening it with fierce internal dissensions. The emperor urged it upon the Pope with arguments and threats, the cardinals were enlisted in its behalf, and at length John XXIII. reluctantly united with Sigismund in appointing it to meet in Constance, October 3, 1414. Huss was cited to appear before it and answer to the charges that were to be brought against him, and Wenzel was directed to see that the reformer was escorted there.

Of this council at Constance, which continued in session for more than three years, we have no space to speak at length. Its history is a varied, but, in the main, a mournful though instructive record. Of its large number of learned and eminent men gathered from every quarter of Christendom; of the plotting and counter plotting which kept the various parties anxious and busy; of its fruitfulness in expedients and its lack of straightforwardness and principle; of the brave words which were spoken and the cowardly deeds which followed them; of the sonorous outcries against corruption, and the perpetual clamors for reform, which seemed intended merely as expedients for getting rid of repentance; of the beginnings, when the council asserted its superiority to the Pope by deposing the whole three rival pontiffs, and of the end, when their successor, Martin V., for whose election it had provided, became the dictatorial master of the council;—of all these things Dr. Gillett has given us a full, well-digested and graphic account, condensing the voluminous compilations of Van der Hardt into a clear and vivid narrative. We must content ourselves with a succinct statement of its action touching Huss and the Bohemian

heresy; and the remaining portion of the story, full of interest as it is, must be told in the briefest and most general way.

On the 11th of October, 1414, Huss left Prague for Constance; having asked, and, singularly enough, actually obtained, from the grand inquisitor of the diocese of Prague, a certificate of his orthodoxy,—in which the author declares that he has "always considered him [Huss] to be a good Catholic, not finding in him up to this day any evil or error." It is not very easy to explain the act of the inquisitor in giving such a testimonial. The emperor, Sigismund, had also granted him a safe-conduct in the usual form, and two faithful knights and true friends were deputed to accompany him,—John of Chlum and Wenzel of Duba. He made a full and careful statement of his doctrinal views before leaving, declared his willingness and desire to render an account of his faith before the assembled representatives of the Christian world, expressed his desire to be convinced out of the Scriptures of any error which he had taught, and added: "But I trust that God will not grant the victory to unbelievers,—to men who outrage the truth." The parting scene between him and Jerome was marked by deep and tender emotion. "Dear master," said Jerome, "be firm; maintain intrepidly what thou hast written and preached against the pride, avarice, and other vices of the churchmen, with arguments drawn from the Holy Scriptures. Should this task become too severe for thee,—should I learn that thou hast fallen into any peril—I shall fly at once to thy assistance." There were good reasons for the anxiety felt by the Bohemians respecting the fate of their leader, and why Huss himself, though calm and firm, should have felt like Paul going bound in the Spirit to Jerusalem.

He was not molested during his journey, and multitudes of people, with varied feelings, thronged about him, anxious to see the priest who had dared to brave the supreme authority of the church. On his arrival at Constance, his two attendants notified the Pope, John XXIII., of his presence, and asked whether he might remain in the city free from the danger of violence. The pontiff replied promptly: "Had he killed my own brother, not a hair of his head should be touched while he

remained in the city." For a few weeks he enjoyed comparative quiet, but his enemies were busy in inflaming the minds of the authorities and of the people against him, by every device, which a skilful and persistent malignity could invent.

On the 28th of November, a meeting of cardinals was held in the Episcopal palace to consider the case of Huss, and he was cited before them. Huss promptly obeyed the summons, but while declaring his willingness to confer freely with the cardinals, he stated that he had appeared at Constance to answer before the general council, where he would unhesitatingly abjure any error when convinced of it. As night approached, the provost of the palace informed his faithful attendant, John de Chlum, that he was at liberty to retire, but that Huss must remain in custody. Huss and his friends were astounded at this unblushing disregard of the pledges of the safe-conduct, and of the guaranty given by the Pope. But the perfidious spirit of the papacy was beginning to show itself. Remonstrance and appeal were vain. On the side of the oppressor there was power, but neither honor nor justice. On the 6th of December, the reformer was carried to the prison of the monastery, on the banks of the Rhine, thrown into a nauseous, underground apartment, through which all sorts of filth were discharged into the stream. In a few hours he was thrown into a violent fever, which threatened his life. He was, therefore, removed to more healthy apartments above ground, but the proceedings against him were not stayed for an hour, he was refused the aid of an advocate, and every man who came forward with an accusation against him was freely allowed to testify.

The contest between the council and the Pope put the case of Huss for sometime into the background. Meantime he had been removed, for politic reasons, into another monastery, where at length his Bohemian friends found him, stretched on a miserable couch, wasted almost to a skeleton. For three days he had been without food. The indignation of his friends did not help him. The next day he was given into the custody of the bishop of Constance, who removed him to the castle of Gottlieben, three miles from the city, irons were fastened to his feet, and at night he was chained by his arms to the wall.

The impulsive Jerome hastened to Constance, drawn by friendship and indignation, but discovered that his presence might jeopardize his own life and increase the bitter feeling against his friend. He accordingly retired, and wrote to the emperor and the council, asking each to grant him an open and unequivocal safe-conduct, that he might appear at Constance and justify both himself and his master. The emperor shrewdly refused the document; the council replied, virtually summoning him to appear before them within a fortnight, as a suspected teacher of heresy. He posted his petition and the substance of the replies upon the church doors, and declaimed openly, in his impressible indignation, against the injustice. He was trapped and arrested at Hirschau, a small village on the Rhine, April 24th, 1415, bound, and sent to Constance, dragged through the streets by a chain, accused of all sorts of errors by all sorts of men, dragged then to the dungeon of a tower, chained so as to prevent his sitting down, and kept for two days in the most painful posture, refreshed occasionally with a little bread and water. And it was not till his health gave way, and the stake was in danger of being cheated of a victim, that his treatment became tolerable.

But the detail of these cruelties need not be presented. The Bohemian nobles presented a remonstrance against the treatment which Huss and Jerome had received, but though it delayed proceedings somewhat, and elicited some encouraging words, it effected nothing in preventing the final result which the enemies of Huss and Jerome had resolved should be reached. It was not without the most strenuous exertions of John de Chlum and his coadjutors, that Huss obtained an audience before the council, or escaped open condemnation without any real hearing. His first hearing,—such as it was,—took place on the first of June, 1415. The proceedings were in keeping with the previous plotting. As Huss commenced to reply to the successive accusations, the council was a scene of tumult, and outcries and insulting clamors filled the room. The council adjourned for a week, and Huss again appeared, loaded with chains, and stood for the first time before the emperor, who now presided. Accusations and replies filled the hours,—

many of the charges being utterly false, and few of the remainder being at all fair. The next day a third audience was granted him, when thirty-nine articles were read, charged as heretical, and ostensibly drawn from his writings. Most of these had, with a semblance of honor, been shown to Huss in his prison, and his replies were prepared in writing. Huss was exhorted "*to give in his submission to the council, and endure, without remonstrance, whatever should be determined in regard to him by the common voice.*" Huss asked what the council's determination was. The cardinal of Cambray replied; "First, that you confess that you have erred in those articles that have been alleged against you; then, that you promise, on oath, not to teach or think any of those errors in the future; and, finally, that you recant all those articles." Huss replied that he was ready to be instructed, but begged they would not force him to crucify his conscience and imperil his soul; and added that he could not renounce many of the articles charged against him for the reason that he had never held them. He left the council to return to it only once more.

Some of his friends urged a *quasi* recantation. Paletz, his old associate, now one of his prosecutors, seeing that a fatal result might be reached, labored to shake the reformer's constancy, influenced, perhaps, somewhat by self-reproach. But Huss was firm, though still asking only to be convinced out of Scripture. He had now no hope of escape, and spent his time in meditation and prayer, and in sending messages of love, and exhortations to constancy, to his friends. With a beautiful and rare magnanimity, he chose Paletz for his confessor; but the task was too painful to be accepted.

On the 6th of July, Huss had his final hearing before the council. He was stationed in front of the platform, the bishop of Lodi preached a sermon well calculated to whet the appetite for the blood of the prisoner. Thirty more articles were read and charged upon him, and no fair opportunity allowed for a reply. Why listen to a plea which may impeach a jury for framing a verdict which they are bent on rendering? The bishop of Concordia read the two sentences of the council,—for Huss was not to be flattered into compliance nor frightened

into submission,—one condemning his books to be burned, the other, requiring his degradation from the priesthood, that he might be given over to the secular arm. When the reading was concluded, Huss knelt in the presence of the vast assembly, and prayed thus: "O Lord God, through thy mercy I pray thee, deign to pardon all my enemies, for thou knowest that I have been unjustly accused by them, overcome by false witnesses, oppressed by fictitious accusations, and unrighteously condemned. For thy mercy's sake, therefore, remit their sins." It was the prolonged echo of that prayer which once ascended from the lips of Him whose fidelity and love made him Example and Redeemer. Then he was clad in priestly robes, urged again to retract, then stripped of the habiliments with bitter and insulting words, and given over to the officers for execution,—who were bidden to burn him, with whatever pertained to him. The procession, on its way to the stake, passed by the point where the condemned books were being burned. He was bound to the stake, the bundles of straw were lighted, and amid prayers and recitations of the creed, the earthly life passed away. The skeleton was beaten into fragments, the heart roasted on a stick till it was reduced to ashes, the garments were consumed, and then the ashes, and every fragment and memorial of the scene were shovelled up, carted away, and thrown into the Rhine, that nothing might be preserved as a relic. It was on the 6th of July, 1415,—the Sabbath,—the forty-second birth-day of the martyr—that this tragedy was ended. The right of private judgment, the authority of the Scriptures, the fallibility of the popes and councils, and the power of truth uttered in faithfulness and enforced by a consecrated life, had been asserted in a tone that could never be silenced.

On the 19th of July, Jerome was brought before the council, and again on the 11th of September following. Efforts had been industriously made to induce him to abjure his avowed opinions, and subscribe to the justice of the execution of Huss. He had been kept in a dungeon and in chains, prostrated by sickness, plied by artifices, and was now threatened with the fate of Huss. Bold, energetic, ardent and overflowing with

the zeal of courage as he was, full of self-reliance and restless fire, he quailed before these steadily approaching terrors, and yielded to this long-continued friction of trial. He was a hero in the hour of action; but the calmness and patience, the steady faith which is fed by meditation and prayer, the self-distrust which sends one to the fountain of help that is found alone in God;—these were more or less wanting. He signed the paper submitted to him in an hour of weakness, though not without inward reproaches. But having wrung from him a partial submission, the council were bent on a full recantation. His treatment was less harsh, and a considerable party were ready to release him. But the more violent questioned the sincerity of his apparent submission, and brought forward new charges. Six months had passed, and Jerome had reflected, and reflection had brought back the old vigor of purpose, and a deeper and calmer faith.

On the 27th of April, 1416, the council met and proceeded to deal with the case of Jerome. The document containing the new list of accusations was long enough to occupy a session in the reading, and indicated that the new commission had gone over the whole period of the prisoner's life, and collected every circumstance that could be made to weigh against him. It was a marvellous product of malice and skill. The false and the true were mixed artfully together, the insignificant and the important aided alike to fashion the ponderous document. On the 23d of May he stood before the council, and heard his indictment drawn up in one hundred and one items. Less fairness, if possible, was shown by the council in the hearing, than was exhibited in the trial of Huss. The council adjourned over two days, and on its reässembling on the 26th, Jerome won the privilege of speaking with almost unabridged freedom. He was now fully himself, and master of his wonderful powers. He was pale through imprisonment and suffering, but majestic in the penitence begotten by the memory of his cowardly submission on a previous day, and in the purpose of a noble disavowal of what he now accounted his disgrace. His reverent solemnity as he began silenced the levity of the council, his keen criticisms captivated its attention, his indignant eloquence

thrilled it with admiration and awed it into fear. He took back the sentence of condemnation which he had been partly terrified into writing against Huss, and while the tender memories of their former friendship were revived, he paid him a tribute which love only could prompt, and only a master of speech could utter.

This, the noblest part of his great effort, sealed his fate. He vindicated the character and the teachings of Huss and Wickliffe before the men who had vilified and cursed them, and that could not be pardoned. Testimonies to the wonderful ability of Jerome's defence, many of them presented by his enemies, all unite in establishing his reputation. Paggio, an eminent Italian narrator, describes it in a manner suggesting Burke's eulogy of Sheridan's eloquence.

Jerome went back to his prison a doomed, but an almost joyful, man. He had won an inward victory, such as took away the humiliation of any outward defeat. On Sunday, May 30, 1416, he was brought before the council to receive his final sentence. When formally called upon to retract, he responded thus:

"Almighty God! and you who hear me, be witnesses! I swear that I believe all the articles of the Catholic faith, as the church believes and observes them; but I refuse to subscribe to the condemnation of those just and holy men whom you have unjustly condemned, because they have denounced the scandals of your life, and it is for this I am about to perish."

Then followed the sermon, meant to sanctify the waiting deed, and put the assembly into a temper to execute it. Then Jerome was once more allowed to speak before receiving his sentence. He explained his position, again confessed his cowardice and guilt in his previous recantation, bore yet another testimony to the godly character and wise teaching of Huss and Wickliffe, and closed with these memorable and prophetic words:

"You wish to see me die, because I honor upright men, who have stigmatized the pride and avarice of priests. Yet is that

a sufficient cause to warrant my death? Why! before you found in me any evil whatever, you had resolved that I should die. Courage, therefore, and proceed! But, believe me, that in dying I will leave you a sting in your hearts, and a gnawing worm in your consciences. I appeal to the sacred tribunal of Jesus Christ, and within a hundred years you shall answer there for your conduct toward me."

The sentence was read, the heroic man was given into the hands of the officers, who led him to the spot where Huss had been burned, the fagots were lighted, the tones of prayer gradually died on the eloquent lips, his garments and bed were thrown into the flames that were consuming his body, the ashes were flung into the Rhine, and the voice of another noble martyr went ringing round the world.

Huss and Jerome were dead, but the Bohemian nation had canonized them, and been provoked into a defiance of the authority, and a rejection of the ecclesiasticism, which had sent them to the stake. Church reform was demanded by many voices, but not attempted by the council. Wenzel died, and Sigismund sought to take possession of the crown of Bohemia. The new Pope proclaimed a crusade against the Bohemians to reduce them to submission. The nation rose in arms, repelling alike the rule of an emperor who had allowed his safe-conduct, given to Huss, to be disregarded, and the dictation of a Pope who had lent the sanction of his name to the execution of their noblest citizen and their ablest and purest preacher. Wars, fierce and desolating, followed, in which the Bohemians repeatedly repulsed or broke into fragments the largest and best appointed armies which the emperor could marshal. Under the direction of Zisca, a bold, sagacious, skilful, patriotic and devout military leader, the Bohemian soldiers seemed well nigh invincible. And it was only when the Hussites had become divided in their own views and counsels and aims, and the radical Taborites and the moderate Calixtines were pitted against each other, and the latter had affiliated with the Romish party, that Sigismund was able to establish imperial authority, and Martin V. to extend the Papal ecclesiasticism over Bohemia.

But the work of Huss did not perish. The Taborites, chastened in spirit by their calamities, and keeping their Puritanic faith and devotion, live even yet in the Moravians, or United Brethren, who are their lineal descendants, and whose missionary zeal has created many a moral oasis in the desert of European life, and kindled its beacon fires amid the Arctic ice. And it was less than a century after Jerome uttered his prophecy at Constance, when the suppressed voice of the Bohemian reformers broke from the lips of Luther to herald the incoming of the Great Reformation.

Art. III.—AGREEMENT OF GRACE AND LAW.

"How shall a man be just with God? If he will contend with him he cannot answer him one of a thousand." This question has been asked, with intense earnestness, by every generation, since sin accursed the world. The analogy of nature has been invoked, the speculations of profound thinkers implored; voices from the inmost soul, the experiences of life, the traditions of the past, have all been scrutinized, to throw some light upon this question, to impart some definite knowledge on the ways and means of salvation. All other interests are insignificant, trifles, compared to this, and yet how little satisfaction do all teachers outside of the Bible, afford the anxious soul. The great Socrates felt the burden of this uncertainty, and cried out in agony for some relief; and his prayer was the voice of human nature, in distress. The words from heaven bring us light and relief, for salvation is there revealed.

But even with the Bible in hand, there is much confusion in many minds, about the way of life. Some hope to be saved by good deeds, on the simple basis of justice, and affirm that the Book teaches such a doctrine. Others hope only in grace,

but confess inability to harmonize the reign of grace with the integrity of law. Many eloquent preachers have drawn glowing pictures of the conflict between law and grace, justice and mercy; and ascribe a wonderful victory to grace over law, and in this way find hope for the lost. Even those who do not subscribe to that supposed war between law and grace, are often troubled to reconcile the reign of grace with the honor of law; they conceive it to be unreasonable that conflict, discord, war, should exist between God's attributes or acts, and recoil from the thought that law or justice is in any manner violated by salvation through grace, though unable to see just how the two systems are reconcilable. That there must be real harmony between them, they fully believe, and their lack of knowledge or ability to discern how the work is done, does not shake their faith that it is nevertheless a fact that real harmony exists. Salvation by grace they firmly believe to be the only open door of hope, and yet they do desire to see that all of God's attributes and laws perfectly agree in this plan. A few suggestions on the relations of law and grace may relieve the minds of such, and it is devoutly wished that they might also draw those who are hoping for life on the basis of law, to escape from impending ruin, and seek life through grace, where sinners alone can find it.

MEANING OF LAW.

Law has various significations, as used in the sacred oracles. It sometimes means the moral principles which pertain to the government of rational beings. We have an example in Rom. 2: 14, "For when the Gentiles, which have not the law (the written, revealed law,) do by nature the things contained in the law, these having not the law are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meantime accusing or else excusing one another." This law is universal, moral, binding on all moral beings, at all times, in all places.

The term law often refers to the Mosaic institutions. Acts 13: 39. By Christ all are justified by faith, "from all things

from which they could no tbe justified by the law of Moses." This is not merely the ten commandments, but the whole ritual, moral and ceremonial, given by Moses. So also in Rom. 2 : 25, "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." And Gal. 3 : 19, "Wherefore thou serveth the law?" How many have asked this question. Of what use is the law if we are not saved by it? Paul gives a good answer. "It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." And verse 24, "The law was our schoolmaster to bring us to Christ, that we might be justified by faith." This was something added to the moral law, as a means of discipline, because the world had become so wicked that a revelation of Christ could not be safely made to them, until a special court of record was established, for the accumulation and safe-keeping of testimony, in proof of his divinity; and a particular tribe or nation must be separated from the rest and schooled for this work. The law of Moses was added, as a school book and rules of discipline, for this purpose.

Law also signifies the revealed Scriptures, including the prophecies, psalms, and historic Scriptures. In Ps. 19 : 7, we have it so used. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Also in 1 Tim 1 : 5—8, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside into vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully."

It is important carefully to notice these significations of law, if we would comprehend its relations to grace or salvation. The moral law occupies a very different position, and sustains different relations from the law of Moses, or the general canon of Scriptures, which includes all that is said of grace, as well as the rules and demands of simple justice.

JUSTIFIED BY LAW.

It is plainly set forth, that while the Mosaic law was in force, sinners were saved through its provisions; and for this reason, this law was founded in grace, and was the medium of conveying grace to the penitent. Even the ten commandments are adorned by words of grace. Hear them: "For I the Lord am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." How often are we assured, in these writings, that "God forgiveth transgression and sin?" Since man transgressed, the *fact* of the atonement through Christ, has been the basis, the meritorious cause, of pardon, and none have been saved except through this provision of grace; but the means of access to that grace have not always been the same. To the Jews, under the Mosaic dispensation, God conveyed grace, through the Mosaic law, while the residue of the world received it through other means. By conformity to the law of Moses, and believing that God would save those who thus obeyed, the Jews were forgiven. Hence, there was a time when the Jews could be saved by the law, but not the moral law. If they obeyed the Mosaic law, they received pardon, though they understood not the nature of the atonement, by virtue of which that pardon was granted. So Paul says, Rom. 2: 25, "For circumcision verily profiteth, if thou keep the law, but if thou be a breaker of the law, thy circumcision is become uncircumcision." 10: 5, "For Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them." Under the moral law, there was no place for repentance, but the Mosaic law called to repentance and offered pardon to those who did repent, and offer the required sacrifices, believing that God would forgive. This was a difficult, cumbersome path to life, but many did find grace in it, and have won eternal glory.

THE MORAL LAW.

This is universal, binding all people, during all time. Its spirit, its essential element and power, is equal, exact compen-

sation. It knows nothing of pardon, repentance, mercy. Justice it demands and administers; it gives according to desert, no more and no less. If we do what this law demands, we are paid just what we merit; if we disobey, we receive exactly the punishment we deserve. The scales of justice it always holds, and meets out to all, fair and equal reward for whatever they may earn by deeds, good or bad. Obedience secures blessings, disobedience brings curses. Sin is never forgiven or forgotten. He that lies once, is always a liar in the law's esteem; that blot can never be erased, it is indelible, its stain is for eternity. One cruel act committed will stand charged to our shame forever; every single sin is recorded, and is cancelled never. This is law. So speaks the Bible, and all logical minds agree in the utterance. So the great men of every age and country have affirmed. To sinners this is a terrible truth, but one more readily apprehended, and universally believed by man, than almost any other.

Yet some sinners appeal to simple justice as a basis for hope. They say, "Give me justice, pay me what I earn, reward me according to my merit, and I am content." This language is inconsiderate. On this basis there is no hope. If sinners receive only what they deserve, their doom is misery. The blight of sin forever rests upon them; as we have said, under law, once a sinner, always a sinner, once a thief, always a thief, once a liar, always a liar. How vain the plea, that they have not sinned as frequently as they might, are not as wicked as others, have done more good deeds than bad ones! Would that be a proper plea before a court of justice? "I admit having stolen, but I had opportunity to steal fifty times, and only stole once. I respected the right of property fifty times, and violated it once. I claim, therefore, that I merit praise more than blame, and should be acquitted." Would that plea be allowed? No more will it avail in the eyes of moral law. We are bound to do right every time, not to steal at all, and one theft makes us thieves forever. This is justice, simple, untempered justice. Who, then, on earth, can appeal to law with hope? Is there one man able to stand? If we get just what we deserve, no

more, no less, we stand forever as sinners, guilty, covered with shame, the law ever pointing at us, marking our guilt, our many sins, and holding us under the ban of rebuke, and in the circle of the condemned. Those black spots on our characters we can never wash away, our relation to the law can never be changed; our guilt will be as a canker upon us without end; eternally we must welter under the disgrace of our crimes. What madness then to appeal to justice for hope! How terrible the case of him who receives only what he merits! If that is the doom of the world, then not a ray of hope dawns on our future; there is no relief, a fearful looking for, of fiery indignation is the horrid prospect before us. Is there no deliverance from this? Are we eternally shut up to mere law, mere compensation according to desert? "By the deeds of the law shall no flesh be justified."

DOCTRINE OF GRACE.

"By grace are ye saved through faith, that not of yourselves it is the gift of God." "Ye are not under law, but under grace." This is totally different from law. Grace is favor where it is not deserved; blessings given, not because the party merits it, but *needs* it. *Want* is the rule regulating supply, and not desert. This is a novel and peculiar element in the Divine government, but it is a most beautiful response to man's sad condition. Reason and human wisdom would never have anticipated such a scheme to remedy the ills of sinners, but no other door of hope seems possible in our case. Grace is the key note of the gospel, and all its chords are in perfect harmony with this precious idea. Christ came not to call the righteous to repentance; came not to save the whole, but the sick; came not to reward for merit, but to save the lost, to redeem sinners, to give life and salvation to those who did not deserve it.

Though our race needs just such a system so much, and has no basis for hope without it, yet human reason naturally repels it, and clings to the bare theory of law. Our natures seem to have been built on the scale of compensation; we look for that, we easily believe in it, find it difficult not to believe in it, and

are slow to accept of a system that seems so entirely different in spirit and aim, as this doctrine of grace appears to be. All philosophers, moralists and religionists, aside from Christians, build their theories on this basis; and apostates from Christianity uniformly reject the doctrine of grace, and drop down to that of simple compensation. Men are slow to believe in grace, the Greeks stumbled over it; the speculative, and mere naturalists, very generally reject it. They see and feel that man deserves good or ill according as he is virtuous or vicious, obeys or disobeys, and therefore naturally accept that as the moral scheme under which we live; but they cannot appeal to their own feelings, convictions, or experience, to attest that they may expect what they do not merit, receive good when they deserve evil, life when they deserve death. Therefore this seems strange and hard to believe, and the cross is an offence unto them.

But those who profess to accept of the gospel, and yet teach the scheme of compensation, are blind to the gospel they attempt to expound. The very name, gospel—is significant of its nature. It is *glad tidings*, and that too, to the lost. But to inform them that they can have just what they merit, that God is just and will reward us for all the good we do, is not tidings at all. Every one knows that from nature and the language of his own conscience. Glad tidings to the lost, can be nothing less than that God is able and willing to bless them as they need, rather than as they deserve. The system is called Salvation, and this implies something better than what we can work out by our own efforts; it contemplates help to the helpless, relief to the weak and suffering. Salvation! what a word that is to sound in a sinner's ears! Does mere law speak such a word? Does mere compensation imply such an idea? Is this salvation, pay, or mercy? It is mercy without doubt; it is the fruit of some other system, which law does not affirm, reveal or imply. "Saved by grace" is the language or the implication, on every page of the gospel. Jesus spoke it, lived it, breathed it; the Apostles preached it, gloried in it, expounded it, and inspired glorious hope by it, in all their ministry. So the church have ever believed and rejoiced.

"Grace first contrived the way
To save rebellious man,
And all the steps that grace display,
Which drew the wondrous plan."

LAW AND GRACE HARMONIZED.

Paul says that this salvation is, "by faith that it might be by grace," and asks, Rom. 3:31, "Do we then make void the law through faith?" And replies, "God forbid, yea we establish the law." Here is the point of difficulty. Can grace and law be reconciled? Is law sacrificed by grace? Paul says, no. That is decisive, but still we ask, "How can this thing be?" Right here many have found trouble. It seemed to them, that if they resorted to grace, they discarded the voice and authority of law; if they relied on law, grace was despised. The two would not harmonize. Paul's saying, "Ye are not under law, but under grace," has been used as license to sin by some, and been a perplexity to others. But all of this difficulty springs from misconception, or ignorance of the true nature and relations of law and grace. Grace is not like law, but it is not opposed to it, does not annul it, nor weaken it, but establishes, adds strength and power to the law. Let us try to make this appear.

1. *The gospel teaches that the law is in full force over all who do not obey the gospel.*

If sinners do not choose to come under the sceptre of grace, they are left to all the advantages and disadvantages of compensation; and the gospel approves of the jurisdiction of the law over them. How could that be the case if grace made void the law? Hence the doom of those who reject the gospel, Rom. 2:8, 9, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first and also of the Gentile." So, if they appeal to justice, justice they will receive; if they refuse to come under grace, they will remain under law; if they refuse to be blessed according to their necessity, they will be dealt with according to their merit. Whatsoever they sow, they shall also

reap, sowing to law, they shall reap of law, sowing to grace they shall reap according to the love of Christ.

Then those who elect to live under grace, are forbidden to disobey the law. If they do, grace is forfeited. And the condition of receiving grace, is that we repent of all that we have ever done against law. Until we do that, and set ourselves perfectly loyal to justice, and in our hearts accept the law as holy, just and good, none of the favors of the gospel are available to us, the door of hope is shut and barred against us. Does not this prove that grace does not make void the law, but rather honors and establishes it? Why else does it insist so imperatively that not a soul shall come under its ægis, until he has bowed in humble homage to law, and confessed in heart-broken penitence, that every act against the honor and behest of that law was wrong, mean, inexcusable, and worthy of bitter condemnation? But so soon as we assume that position, we are fully welcomed to the temple of grace, and blessed a thousand fold more than we deserve, blessed without any regard to our merit, but wholly on the basis of our necessity. Does this not show harmony between grace and law? No one can question it. If grace is against law, why can no one enjoy the benefits of grace until he has paid this hearty, honest, penitent homage to law?

2. *Grace and law aim at and promote precisely the same objects.*

Law was not made merely as an expression of authority; it is no arbitrary utterance to gratify a desire to command; it has a benevolent aim, it comes forth on the mission of order, and righteousness, that the highest happiness of all rational beings may be promoted by bringing and holding them in harmony with the mind of Jehovah. It seeks to make men holy, that they may be happy, and make others happy; that they may honor their own being, and glorify God. For this purpose, God reigns, gives law, rewards virtue and punishes sin; and so far as this result is achieved, the Lord is delighted, and the law satisfied. Every command, promise, threat, all the motives and persuasions found in the law bear upon this result; all the

power, influence and excellence of the law is consecrated to this work.

No doubt the law power is great, and all its currents of influence holy and good; the whole net-work, in all its variations, complications and functions, wherever they penetrate, whatever they touch, are wisely calculated to make men holy and happy. But alas, from some cause, there is a sad, a terrible failure, man is not held to the path of glory, holiness is not maintained. The law, like a kind and holy angel, strove to prevent the fall; and expended all its power after the fall to restore, but was unsuccessful. Compensation for merit, punishment for sin, could not do the work. But the law was fair and equal in all of its demands, just and honorable in its offers, and all heaven was sad that man refused to be ennobled and blessed by its administration.

What shall be done? The law-angel proves unable to redeem. Simple justice is now eternal ruin to man. The great purpose of the law, to make man holy and happy, is likely to fail. It would lift him to glory, but is obliged to thrust him down to hell; the friend is obliged to serve the wishes of the enemy. Can the law be helped in this extremity? Is there another arm, among all the powers of the Eternal, that can be stretched out to aid in this work of making man holy and happy? Are there higher motives, stronger persuasions, more powerful influences in the heavenly world, by which the lost may be restored, the sinner reclaimed, the rebel made loyal, the bad man made a good man; and the glory and purity of God and heaven remain untarnished? Yes, there is a higher moral firmament than compensation. To justice, so much for so much; Jehovah adds the motives and power of grace; offering to give according to necessity, to bless those who deserve cursing, save those who were justly lost. In this, grace is not against law, does not annul it, but helps it. Every motive and influence of law is now urged, and motives infinitely higher added. The voice from Heaven now is, "I will give you all you merit," but does not stop there, but adds, "I will also give you all that the glorious Redeemer merits, if you will be good." What motives shine here! What a heaven, what glory, what bliss is here proffered!

Such a heaven as we merit is a howling wilderness compared to the glory purchased by Christ. Some say that all they ask is just what they deserve. But they know not what they say. Our future will be poor indeed if we receive only what we deserve. The best of us would dwell in a barren land. But the mansions, the city, the new Jerusalem, is prepared according to the merits of Jesus, and the saints are chosen *co-heirs* with him. With these motives, grace helps law to draw men to glory.

Not only so, but grace considers the work of sin in poisoning, paralyzing, corrupting the soul, and it offers to make the heart what the law desires it to be; bring it to love virtue, truth, God, holiness, all pious exercises. So the rebel heart is converted by grace into a new heart, with new life, new love, new hopes, new aspirations, like God's. Another trouble exists. Under the law, "once a sinner, always a sinner," stands as an eternal barrier to salvation. Grace comes to the rescue; the Son of God is given, is born among men, becomes a man, dies, bears the world's guilt, that he may so emphasize God's love of holiness that he may safely pardon sin, and then, the sacrifice being made, the agony of the garden passed, the cruel cross endured, the grave burst asunder, grace says, "I can *forgive*, wash sin away, cover it, justify the penitent, and make it safe to raise him to a seat in Paradise with God." On the principles of merit, there can be no pardon, and of course, under law salvation is impossible for sinners, even if the motives and influences of law were adequate to induce reformation. Christ and his atonement for sin is the centre, the heart of grace; around this the whole scheme clusters, upon it every mercy hangs, from it every grace proceeds. But law is not dishonored by it. If justice, order and holiness can be properly protected and honored, that is all that law demands. And did not the sacrifice of Jesus so add to the power of that protest which the law utters against sin, that the penitent may be pardoned, and not the least licence given to sin? Do not the conditions of pardon, faith and repentance, properly guard the integrity of law? No one can receive pardon until he kisses the law, and does holiness heartfelt homage. But when the sinner returns

to allegiance, when he yields his heart to holiness, grace forgives; and this prospect is urged as a motive, an encouragement to repentance. Without grace, repentance would be unavailing, for there would be no release from guilt. "Once a sinner always a sinner," would still hold them for perdition, and without the hope of pardon, no one would repent.

Moreover, it is not in the nature of law to woo, plead, beseech, draw, and move to obedience, by all possible acts of love; it commands, holds up, notices, trusts to the power of truth, facts, principles, consequences. Now the case of man is such, that under such treatment he is inevitably lost. Grace comes to help, brings the loving heart of Christ close to the cold heart of the sinner, throws over him indescribable influences, that take hold of the tenderest functions of the soul, touches every chord in the whole scale of spiritual faculties, feelings, thoughts, convictions, draws by "love's resistless power," tries all means to save some. What a spectacle grace reveals! Jehovah bending before the wretched sinner, and actually praying to those who disdain to pray to their Maker; the Lord journeying to earth, seeking for the lost, who have never asked this favor; bearing the sins of a world that refuse to accept of salvation when freely offered; drawing them by all the attractions of love and resources of heavenly mercy! And does this make void the law? No, verily, it establishes it, and makes it honorable, for it conspires to make men love that holiness which the law commands, and hate the sin which it condemns.

God is the great moral power in the universe; the law is but an embodiment of his character, thoughts, feelings, and all of its power and excellence comes from this fact. The power of the law is just in proportion to the amount of God it reveals. In its light God appears holy, just and good, governing the world on the principles of equal compensation, but intimates no higher resources of moral power. But grace removes the veil, and reveals infinite glories of love, sympathy, compassion, tenderness, which no language can describe. So vast, beautiful and touching are these revelations, that he seems like another God; the new attributes which we behold are fountains of love,

sending out floods of glory, filling all the vision with blessed light, softening the terribleness of his holy nature, and persuading us to haste to a tender Father's bosom. O, what glorious views of God this grace reveals! What new resources, new characteristics, new relations it reveals! But all is harmonious. There is no conflict in the Divine character. It is only a higher and wider view that we have caught; new fields are opened, more glory revealed. As grace reveals more of God, it presents more and stronger influences to constrain the world to reverence and adore him. But this was the aim of law, to bind all rational beings firmly to the throne of God, by revealing his nature and attributes. Will not this higher revelation secure the same result with more certainty? Does it not work for the same glorious end? Is there not perfect harmony here between law and grace? Both draw and bind souls to revere and worship God. The authority of law is proportioned to the Divine influence over mind, and grace adds to that influence beyond all power of computation. There is not an angel in heaven but feels deeper reverence, and casts his crown at Jehovah's feet with more awe and love, on account of these revelations of grace. God's power over sinners, to reform and convert them into good and loyal saints, is increased in the same way; and the redeemed will forever love, adore, obey, worship him with an intensity that would have been impossible but for this scheme of grace. Is the law offended by this? Does this contravene the purposes of the law, and make it void? No, indeed, it is promoting exactly the same ends that the law proposes; it is helping, and not hindering, the law; there is perfect harmony, and no shade of conflict between law and grace.

If a father's authority fails to restrain and establish the son in virtue, is it a sign of quarrel that the mother's love, sympathy and tenderness is brought to bear upon the rebellious heart to secure the same result? The mother helps, but opposes the father not at all. So the melting power of grace helps the sterner efforts of law, and hence we have done among sinners what the law could never do.

How beautifully Paul argues this in the letter to the

Romans. 8: 3, 4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

So, then, grace helps the law, establishes it, and makes it honorable in the minds of those who hated it; for they are redeemed by Christ, changed by his power, made new creatures, and blessed on this new scale of mercy. "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all that believe, for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption which is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus."

The conclusions of our argument are obvious:

There is entire harmony between the administration of law and grace. Both aim at the same results, are equally opposed to sin and in love with holiness, jealous of the honor of God, and earnest to promote the happiness of all rational beings.

The hearts of angels and men should overflow with gratitude and praise, that mercy does help law, and blesses according to *necessity*, rather than desert. All in heaven must be happier in view of these revelations, and despair by it is banished from the hearts of penitents. Pardon, new hearts, help in trouble, light in the valley of death, glory in the future equal to the merit of Christ who has bought us, is all of grace; without this, woe, awful, soul-crushing woe, would have been our only doom.

Those who still cling to law, and refuse the reign of grace, are foolish and criminal. Sinners, under law, are always condemned; the merits of mortals here below are shame, sor-

row, penalty, and not glory. If we get only what we deserve, heaven is closed against us; no crowns of glory will deck our brow, no mansions will be prepared for us, no purchased possession await us, but poverty, shame, desolation, and contempt must be ours forever. Refuse grace and cling to law! Infinite madness! Spiritual murder! Grace is what is affirmed; grace is what is offered, and the wise will accept and live.

Art. IV.—THE STUDY OF THE ANCIENT LANGUAGES, AS AN AID TO PULPIT ORATORY.

Speech may well be reckoned among the highest gifts of nature. By word of mouth to sway at will the masses, to arouse and quell human passion, to mould the opinions of men, and thus to direct and control the general conduct, is the most commanding and sublime of all action. To be a good public speaker, therefore, is worthy of the highest ambition of man.

The service of a gospel minister is eminently a service of speech. He is, in the New Testament sense, a proclaimer, a herald of truth. His powers of ratiocination may be of the highest order, and his logic unexceptionable; but if his elocution be defective, or his style loose and inelegant, his efforts must fail of producing the full effect of true oratory. Well would it be, then, for every public speaker, and especially for every Christian minister, to cultivate and improve his speaking powers and style of composition.

In opposition to such care and culture, it were vain to cite such instances as Moses, who complained of himself, that he was "not eloquent," for God designed to work by him miraculously, and therefore declared, "I will be with thy mouth;" or as Paul, whose "speech" was said by others to be "contemptible," since this judgment may have had respect, in part, at least, to his doctrine, rather than wholly to his elocution, which

finds confirmation in the fact that elsewhere he was compared to Mercury, the god of eloquence.

It is obvious to remark, that God has largely availed himself of the auxiliary power of human speech in promoting his cause, since we find among the mightiest champions of truth, many of the most eloquent of men. And wisely. For every one knows that there is a power and charm of persuasion in the living voice, not found in dead books.

Among the many aids to the culture and acquisition of good oratory, may be reckoned the careful and thorough study of the ancient languages, as one of no inconsiderable importance. To the question respecting the utility of the study of these languages at all, and especially the utility of studying them to the extent now common in the schools, there probably will be no end. Ever since the revival of this branch of learning during the fourteenth century, they have been opposed both by the ignorant and the learned, but still they have stood, and now stand, as towers of strength, as pillars of marble in the ample temple of sound learning and finished culture, and we believe will thus stand, time to come indefinite.

Admitting the study of the classics thus destined to be an important part of the culture of the schools, it appears clear why the student, preparing himself for the employment of teaching, should give them ample and generous attention; but to what purpose the theological student should devote laborious years to their cultivation, may not seem so obvious. To set forth the whole advantage of such studies, even to them, would extend this article far beyond its prescribed limits. It might not be uninteresting or unprofitable to speak of classical study as a source of severe mental discipline, as a means of widening the range of thought, and as a help to a more thorough and critical study of the Bible, but in this connection we shall confine our observations to the aid such study may afford to the *style and spirit of public speaking*.

Whether the advantage derived from the study of these languages in this single direction, will warrant all the labor and expense bestowed on their culture, it may not be necessary here either to affirm or deny; but that there is an advantage

in it, great and valuable, it may be well to show. It were vain, we say again, to affirm that many non-classically educated have distinguished themselves for fluency of speech and elegance of style, indeed have been greatly and truly eloquent, since in this, as well as in every other department of human improvement and activity, we find the naturally gifted, who rise to eminence by a shorter and easier route that the generality of their fellows; and since, also, there is nothing to show that even they might not have excelled themselves by the enjoyment of additional advantages.

But to the point in question:

1. The high literary character of classic authors renders them worthy of study as models.

Though some pour contempt and ridicule on what they emphatically call the *dead* languages, we shall not be driven to the opposite extreme, so as to affirm that "wisdom died with the ancients." We have men, who, in point of native talent and general learning, may well compare with the brightest examples of days of old. But we do affirm, that for appropriateness and strength of language, for elegance and completeness of style, and for exact and finished scholarship, the old Latins and Greeks beat the world! Whilst for beauty and appositeness of illustration, and for sublimity of sentiment and diction, the Hebrew bards beat the Latins and Greeks! Our writers, too, often write and speak for the day, or the passing hour, these old scholars wrote for eternity!

Many of our composers turn out from the press a volume a month, whilst it took Virgil eleven of his ripest years to write the Æneid, seven of which he spent on the first half, averaging less than two lines, or about twelve words a day. And even then failing, by reason of the approach of death, to revise and correct it as he had intended, he enjoined it on his executors to burn the manuscript with fire.

No man, possessing an element of scholarship, or a shadow of the poetic or oratorical genius, can, by any possibility, diligently and critically study such a composition, without breathing in the spirit of learning, and attaining to a higher finish

and force of style. We imperceptibly become assimilated to the character of the books we read, as to the men with whom we converse. And nothing is more prejudicial to the beauty and style of one's diction, than familiarity with books whose composition is loose and inelegant.

2. The process by which the languages are studied is such as to insure improvement in writing and speaking. A Greek word, for instance, is to be translated. The Lexicon attaches to it some thirty or forty renderings, differing by slight and often almost imperceptible shades of meaning. Here judgment and taste are to be exercised. Judgment in selecting such terms as will convey the exact meaning of the original, and taste in preserving the purity and elegance of the English language.

This is a constant exercise, and can hardly fail to improve and perfect a nice discrimination, both as to the beauty and strength of language. This advantage resulting from the pursuit of the classical studies, has been too much overlooked, both in theory and practice. Teachers should regard it as a more prominent object in their instruction, since a generous command of language, and a nice sense of its proper use, are of inestimable value to the writer and public speaker.

It may be said, that this discipline and improvement might be acquired by a course of English study, with suitable text-books, and perhaps at less expense of time and labor. It is obvious to reply, that no such course of study has been prescribed, and no such text-books exist. And besides, it were difficult to conceive of any adequate substitute in that direction.

Again, it may be objected to this course, that these languages are easily forgotten. If they should be forgotten, even their very alphabet, all is not lost. By the study of them, there has been inwrought a habit of thought and utterance, that will remain when the language has altogether passed from the recollection. The classic scholar opens his mouth, and the impress of Homer and Virgil is on his lips. He speaks, and the strains of David's rapturous harp, and the tread of Isaiah's stately measures come back to us from the sepulchre of the ages! These languages forgotten! Well, if we do not wish to study

them for further improvement, let them be forgotten. If the house be built, what care we what becomes of the scaffolding!

3. This course of study tends to check that superfluity of ornament, and pompousness of style, into which many unhappily fall, and which is so inappropriate to the pulpit.

This proposition may not commend itself to all as true and just. Some suppose that the classic style is eminently pompous, demanding great swelling words, and high sounding periods—whilst nothing is, or can be, farther from the truth. The best classic authors, and among these we would always include some of the old Hebrew bards, are eminently free from excess of ornament and exuberance of high sounding words. Of Demosthenes' Phillipics, Dr. Wayland remarks,—"Their whole essence is, as it seems to me, plain, simple, concentrated, burning common sense." And this remark may apply, with more or less justness, to all the best ancient orators and poets. There is in their productions a remarkable combination of the useful and ornamental in the choice of words. Their composition has the strength and consistency of solid masonry, and at the same time is embellished with the highest artistic finish.

The minister, above all, should guard against mistaking sound for substance. Elegance of style, richness of ornament, and a graceful elocution, can never supply the place of thought and argument. We have listened to sermons and lectures, that for the time filled us with astonishment and admiration. And we could only pronounce them splendid performances. But when we have brought them to the test of this question, how much truth have they elicited, how much useful information imparted, to our utter surprise we have found them astonishingly barren of ideas. The rich and gorgeous drapery which we supposed hid from view the grace and beauty of a well-proportioned and symmetrical statue, when drawn aside, revealed the mortifying fact that there was no statue there at all! We sicken and sadden to think that it takes such a wealth of ornament to adorn and beautify—nothing! There is, however, a little relief in connection with a performance so widely profuse of ornament, found in the consideration, that if one

must be smothered, bright, sweet-scented flowers are to be preferred to dry leaves and dust.

Such superfluity of show and excess of embellishment, rarely afflicts a style of thought and utterance which has been chastened by classic study and moulded by ancient models.

4. We may observe, in this connection, that this kind of improvement does not offensively betray itself. This is an advantage of no inconsiderable importance. A compliance with most direct rules of the elocutionary art, results in a mechanical stiffness, in obvious restraint or effort; but here the influence is indirect, and in consequence does not manifest itself to the consciousness of the person himself. One's classic training never in any respect appears to his disadvantage, unless in an unlucky moment he be so unfortunate as to quote Latin or Greek in the presence of an audience innocent of learning, and thus, in the judicious estimation of Paul, make a sheer barbarian of himself! It is, however, by no means difficult to detect in a public speaker the classic spirit and finish. But this element of learning, as has already been intimated, is so interwoven into the habit of thought and utterance, and at the same time the speaker is so unconscious of its existence and manifestation, that it is hardly ever disagreeable.

So true is it that its influence is concealed from its possessor, that it unwittingly is employed in the opposition, which a few liberally educated men make to the study of ancient languages. This is what makes their opposition sad and pitiable, since the very arguments they employ, and the illustrations they adduce to bring into disrepute classic studies, have strength, force and finish for which they are indebted to those very studies themselves! This is the serpent striking its fangs into the bosom by which it has been warmed and invigorated!

But enough. Let none misapprehend us. We do not present the above as the only or even the chief argument in favor of classical learning. But we have presented this single point because it has not entered largely enough into the consideration of teachers and students, or into the general estimate of the prescribed course of theological training. Indeed, we have nowhere seen or heard it distinctly and prominently set forth.

We have done it also to relieve, in a measure, if possible, the minds of students who so often, when put upon the course of studies adopted in the schools, hesitate, and question, and doubt. We by no means regard that course perfect, or unsusceptible of improvement. But we would do full justice to that which, past all question, is imperfect and inadequate, and yet whose defects we know not how essentially to remedy.

It may be added, that in this discussion we have not had in view that kind of eloquence that is made conformable to exact and stereotyped rules of art; but to a kind of public speaking, specimens of which are found everywhere in the Bible, whose diction is correct, whose style is vigorous and fervid, which commends itself to intelligent men, and is so well adapted to the character and ends of gospel preaching. Such a style of pulpit oratory, when made the medium of communicating to men religious truth, and is warmed and intensified by a living piety, and a burning love for souls, cannot fail to render the pulpit eminently efficient, and largely successful.

In conclusion, it were well to say, that during the last forty years, the style of elocution in our own pulpit has undergone a marked and most gratifying change. Within our recollection, most of our ministers fell into the habit of speaking in the sing-song or recitative tone, and often with such a degree of loudness and tumultuousness as to split any and most heads not distinguished for hardness and rigidity! Why this habit, so wanting in every element of manly and dignified elocution, should have been indulged in by men so sensible and intelligent as many of them were, it were impossible to divine. But happily it has nearly passed from our midst, and given place to a better though not yet perfect style of speaking. We are far from being insensible to the common danger of passing to the opposite extreme, and adopting a refined and artistic style of oratory, rather than one more vigorous and masculine, and so well adapted to give efficiency and power to the pulpit. And it is for this very reason that we urge the method of culture suggested in this article, in preference to a bare training in the study and practice of the formal rules of art, though far from discarding all attention even to these.

Art. V.—THE CHRISTIAN'S KNOWLEDGE IN THE FUTURE LIFE.

The present moment, and the interests which cluster about it, are what should, in a practical point of view, chiefly concern every individual. This is so, not only because the present moment is intrinsically important, but because the manner in which it is improved affords a decisive test of character. The servant who, having full confidence in the ability and disposition of his employer to meet his stipulated obligations, bestows all his time and energies upon his allotted task, may be regarded as *faithful*, rather than the one who is a mere time-server, and who is constantly halting to consider the reward that he is to receive. He also is a faithful Christian who makes the performance of present duty the chief end of his life, never harboring a single doubt of the ability and willingness of Christ to do all that he has promised. But while such should be among the chief characteristics of the faithful Christian, there can be no impropriety in his occasionally looking forward and considering somewhat specifically, the blessings which are in store for him. He may, as it seems to us, while he is beset with the trials and wearied with the imperfections of the present life, take courage, and be impelled to greater diligence, as he views with an eye of faith the glories and perfections of the life to come.

Although God has been pleased to reveal comparatively little respecting the future world, yet the Christian has a right to profit by what has been revealed, and in thus taking a prospective view of the higher destiny that awaits him, he is led by the example of good men in every age.

There are many points of contrast between the present life and the future, which are well worthy of attention. It will, however, be the object of the present article to set forth, in part, only one of these, that which pertains to *knowledge*.

That the Christian's knowledge will be more extensive in the future life than it is in the present, is a doctrine which no intelligent reader of the inspired Volume, and especially no one in

whose heart its truths have found a lodging place, will be disposed to deny. It will not, therefore, be so much our present purpose to prove the doctrine in question, as it will be to show *why* it is so, or to make known and illustrate the grounds upon which it rests.

Before entering directly upon the undertaking proposed, two points must be considered, which may be regarded as preliminary to the main discussion. They are the change implied by death and the manner in which knowledge will be acquired in the future life.

1. The change implied by death. Death is often looked upon as implying a great change, as involving such a shock or convulsion that it has been regarded as "the King of Terrors." As it seems to us, the popular ideas upon this subject are not only such as tend to infuse dread and occasion alarm, but they are, at the same time, far from being correct. Death, let it be understood, implies not a change of existence itself, but simply the change of the *place,* and some of the *modes* of existence. The soul's identity, and all that is essential to its being, are still retained. To use an illustration which may serve to convey our meaning: Suppose a Greenlander should remove his residence to the region of the tropics, it would be necessary for him so to change his food, clothing, and general habits, as to accord with his new situation, but he would remain, in other respects, the same individual that he was before his removal. Or, to use the figure of Bunyan, death is simply crossing a river, the individual leaving behind some things which are not essential that he shall carry with him, and might at the same time be an impediment to his crossing. Death implies a change of the accidents of being, but not of the essentials of being. At death the soul rids itself of its earthly tenement, the body, and of all that pertained to it which were simply necessary to its existence here, but every essential faculty, as consciousness, perception, memory, reason and judgment, are retained, being, in no degree, impaired or diminished. Especially does the sanctified soul retain after death its capacity for enjoyment in all its fulness, since heaven is the place where it is to be the most completely filled.

2. The manner of acquiring knowledge in the future life. This will be, we may suppose, in the main, the same as it is in the present life. Here we acquire knowledge by observation, study, investigation, and by conversing with each other. In this way, all the powers of our minds have ample scope for exercise. But since we are to retain all these powers in the future life, it is reasonable to suppose that they will not lie dormant, but will be called into action in a similar manner as they are here. They were given us here for use, and they will be retained for the same purpose. Heaven is a place eminently suited to enjoyment and happiness, but much must be detracted from these, should the soul there acquire knowledge by intuition as many doubtless suppose that it will. It is not the *possession* of knowledge which contributes to the highest degree of enjoyment and happiness, but it is the search of knowledge. "Every votary of science," says Hamilton, "is wilfully ignorant of a thousand established facts—of a thousand that he might make his own more easily than he could attempt the discovery of one. But it is not knowledge—it is not truth that he principally seeks—he seeks the exercise of his faculties and feelings; and as in following after the one he exerts a greater amount of pleasurable energy than in taking formal possession of the thousand, he disdains the certainty of the many, and prefers the chances of the one." "If," says Malebranche, "I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it." And, says Lessing, "Did the Almighty, holding in his right hand Truth, and in his left Search after Truth, deign to tender me the one, I might prefer,—in all humility, but without hesitation, I should request Search after Truth." Such is the testimony of eminent philosophers respecting the pleasure to be derived in the process of acquiring knowledge and truth in the present life. Certainly, it cannot be that this avenue which affords enjoyment so great and intense,—for the pleasure to be derived from the acquisition of knowledge is of a pure and elevated kind,—will in the future life be closed, but we may rather expect that it will be opened still more widely.

These two points having been considered, we will now re-

turn to our subject. We propose to consider it, first, *subjectively*, as it relates to the soul's capacity for knowledge in the future life, and, secondly, objectively as it relates to knowledge itself.

I. That the Christian's knowledge in the future life will be more extensive than it is in the present, may be seen, because his capacity of acquiring it will then be increased. This doctrine is plainly taught by Paul in that remarkable passage, where he says, "But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even also as I am known." As progress had marked the course of the apostle from childhood to manhood, so, by following the same analogy, would it, as he passed from this life to the next, where he would no longer possess a partial and imperfect knowledge, but he would know, without limitation—his capacity for knowledge would be increased. But it may well be asked here, what rational ground is there for believing that the Christian's capacity for knowledge will be increased? that he will be free from all those things which retard his progress in knowledge here, and will possess something in addition to facilitate it? Among the reasons for believing thus, we may name the following:

1. The Christian will in the future life be free from all the incumbrances of the mortal body. Man's lower nature is at best imperfect, and is a continual impediment to his higher nature, the soul, since the latter is united to the former by close and strong ties of sympathy. Would the soul go in search of truth, it is hindered by being employed constantly in ministering to the wants of the body. Would it be active, it cannot be, because the body is, perchance, weary from excessive labor. Would it be joyous, its joy is changed to sadness and mourning, because its tenement is writhing in pain; or would it aspire after holiness, it is not allowed to come into its full possession, for it is retarded by the body, filled with promptings to sin. In the perfect state, the soul will be released from its present

"earthly house," and will possess a body spiritual and glorified, one which will present no incumbrances to its progress and development. That the body is an incumbrance to the soul is no new doctrine. It is as old as Socrates, whose spirit so longed for freedom, and it has been attested to by the philosophers of each succeeding age. The penances and extenuations, so extensively practised in the Christian church, witness to its prevalence. This has no doubt been carried to an extreme, but there is a substratum of truth sufficient for the point under consideration.

2. The Christian's capacity for acquiring knowledge will be increased in the future life, since he will be freed from everything which tends to bias his judgment.

It is a phenomenon of nature that certain media impart their color to objects viewed through them; so in respect to mind. One's judgments and opinions are modified, and his progress in the search of truth is retarded, by many circumstances unavoidable in the present imperfect state of things. The country in which one lives, its soil and climate, his early training, the society in which he mingles, the books he reads, and many other things, have an almost untold influence upon him. How often does he allow the force of habit to surmount the convictions of duty, how often is his judgment distorted by self-interest and warped by prejudice, and how often does he approach truth for the purpose of making it conform to his preconceived opinions, rather than for the purpose of shaping his opinions in accordance with truth, the only true way.

But of all things which tend to bias the Christian's judgment, there is nothing which surpasses sin, from the influence of which he is not yet completely freed. Especially is this the case when he is called upon to consider and judge of subjects of a purely religious and spiritual character. The dispositions of the natural man who does not know the things of the Spirit, because they are spiritually discerned, still, to some degree, at least, cling to him; or, in other words, the objects seen appear dim and indistinct in consequence of the imperfection of the eye-seeing. He is, therefore, unable to see sin in all its enormity, and to fathom the depth of his own depravity. He fails to under-

stand the infinite justice of God, his mercy and goodness, to comprehend fully the love of Christ to a lost and sinful world, and to fully realize the magnitude of that debt of gratitude which he owes to him. It will be only in the perfect state where sin and all the imperfections of the present life will cease to influence and control him, that he will fully understand these things, and will be enabled to judge correctly. The words of Christ, "If any man will do his will, he shall know of the doctrine," well attest to the point in question.

3. The Christian's capacity for acquiring knowledge will be increased in the future life, because his mental powers will be strengthened, and his modes of acquiring knowledge will be, *perhaps*, more numerous.

The achievements of the human mind have been wonderful. From the infancy of the race to the present time, its history has been one of constant and marked progress. Had the wisest philosopher of antiquity been told what those who should come after him would be able to accomplish by application and patient perseverance, he would doubtless have denounced it either as a sketch of the imagination or a delusive dream. But, notwithstanding its wonderful achievements, there are numerous questions in science, philosophy and theology, which the mind has not yet been able to solve, and consequently it has had to acknowledge its imbecility by either remaining in doubt, relying upon conjecture, or by calling to its aid that leading principle of Christianity, faith, the province of which is to begin where sight ends.

In the onward march of the human intellect, it has gained strength by exercise. This is the law by which its progress has been invariably marked. While the physical constitution has been weakened by excessive exercise, the mental has been strengthened. No sooner has the mind solved one problem, than it has been prepared to grasp another still more difficult. But the question may be asked here, what reasonable assurance is there that the mind will be called into active exercise in the future world, and a consequent strengthening of its powers be secured, since our condition there is denominated one of rest? The future state will be doubtless a rest from weariness and

from the hinderances and trials with which we meet in the present life, but that rest does not imply a cessation of intellectual activity, for to suppose that it does, militates against all the laws of our higher nature, which are so averse to sloth and inactivity, especially in their sanctified state. Since, as we have already seen, death destroys none of the essential faculties of the mind, it is reasonable to suppose that it will be governed in the future world by the same laws that it is here, and since, as we have also seen, that the mind will there be freed from all the incumbrances of its present prison house, it will doubtless have ample scope afforded it for the exercise of all its powers, by the new subjects which will engage its attention and the new fields of thought in which it will range.

This point has been argued thus far upon the supposition that our modes of acquiring knowledge will be the same in number in the future life as they are in the present, and that our mental powers will be simply strengthened. But without going into all of what may seem to many the extravagances of Dr. Hitchcock's "Telegraphic System of the Universe," it is not unreasonable to suppose that our present avenues of knowledge, the senses, will, when we become tenants of spiritual bodies, be so delicate and sensitive that they will be able to apprehend many objects of knowledge which they do not now enable us to perceive. Nor is it unreasonable to suppose that there are numerous objects of knowledge concerning which our present senses will never be able to give us any information. We have now five senses, we may then have six, or ten, or twenty, as the case may be, and our range of knowledge may be correspondingly increased.

While the doctrine which we are now considering may be true, and to us it seems highly probably that it is, it is folly to deny it, and to show this and at the same time cite the authority of a great name, we will introduce a quotation from Hamilton, bearing upon the point in question:

"The universe," says he, "may be conceived as a polygon of a thousand, or a hundred thousand, sides or facets—and each of these sides or facets may be conceived as representing one special mode of existence. Now, of all these thousand sides or modes, all may be

equally essential, but three or four only may be turned toward us or be analagous to our organs. One side or facet of the universe, as holding a relation to the organ of sight, is the mode of luminous or visible existence; another as proportional to the organ of hearing, is the mode of sonorous or audible existence; and so on. But if every eye to see, if every ear to hear, were annihilated, the mode of existence to which these organs now stand in relation—that which could be seen, that which could be heard, would still remain; and if the intelligences, reduced to the three senses of touch, smell and taste, were then to assert the impossibility of any modes of being except those to which these three senses were analagous, the procedure would not be more unwarranted than if we now ventured to deny the possible reality of other modes of material existence than those to the perception of which our five senses are accommodated. I will illustrate this by an hypothetical parallel. Let us suppose a block of marble upon which there are four different inscriptions—in Greek, in Latin, in Persian, and in Hebrew, and four travellers approach, each able to read the inscription only in his native tongue. The Greek is delighted with the information the marble affords him of the siege of Troy. The Roman finds interesting matter, regarding the expulsion of the kings. The Persian deciphers an oracle of Zoroaster. And the Jew is surprised by a commemoration of the Exodus. Here, as each inscription exists or is significant only to him who possesses the corresponding language; so the several modes of existence are manifested only to those intelligences who possess the corresponding organs. And as each of the four readers would be rash if he maintained that the marble could be significant only as significant to him, so should we be rash, were we to hold that the universe had no other phases of being than the few that are turned toward our faculties, and which our five senses enable us to perceive."

This subject has been considered thus far from one standpoint merely, as it relates to our powers of acquiring knowledge. We will now proceed to consider it objectively, as it relates to knowledge itself.

II. That the Christian's knowledge in the future life will be more extensive than it is in the present, may be seen, because knowledge will then be more attainable. This may be argued from several considerations.

1. The obscurity which envelops many subjects of knowledge will then, we may hope, be removed. We are, in the present

life, conversant about many things, but we see them "as through a glass darkly," and consequently know them only "in part." Of the various sciences which claim our attention, but one, the mathematics, can properly be denominated the exact. Even many things respecting our physical constitution the very tenement of the soul, so fearfully and wonderfully is it made, are still subject to doubt. In fact, the physical sciences, as a whole, although they contain a great embodiment of truth, but since new discoveries in them are constantly being made, may be regarded as being yet in a formative state. Their votaries still disagree among themselves in respect to many things of moment, and false conjectures and lame inductions abound to no small degree.

In respect to history, the great store-house of the knowledge of past events, although its leading facts may be entitled to credibility, yet, while we consider its vagueness, and especially the want of certain information, and the partizanship of its writers, we must conclude that our knowledge in this department is limited. To illustrate: Suppose that two individuals of extremely opposite political views should attempt to write the history of the present rebellion in our country, so different would their accounts be of its causes, character and progress, were it not for the similarity of the names of individuals and places which they would exhibit, they could hardly be supposed to have reference to the same event. Then suppose that after the lapse of a few years, one of these accounts, perhaps the more correct one, should be lost, what imperfect and mistaken views must be entertained respecting this event by posterity, but perhaps no more so would they be than are ours respecting many of the events which history narrates. We are, in fact, in many respects, strangers to our own age, and to many things transpiring in our own community. How little do we know of the transactions which are carried on and the causes which are operating in our very midst!

Saying nothing of the uncertainties of philosophy in which the mind has, for successive ages, cheered on by a glimmering dawn of light here and there, wandered in search of truth, how limited is our knowledge of Him who is infinite in wisdom and

might, how scanty is it of his justice, love, and the surpassing excellence of his government! The volume of inspiration is a life-long study, and however well we may apply ourselves to its truths, though we may learn from it what is our duty here, and destiny hereafter, yet we shall still be in doubt respecting many things it contains. We shall find them hard to be understood, or not understood at all, except by the exercise of faith. In the present life, we move in society, we are conversant with, and learn from, each other, but so deceptive is the human heart, we often fail to fully apprehend the characters, and to understand the motives, of those with whom we most constantly mingle. From the doubtfulness which hangs about many subjects, and the want of facility of obtaining knowledge respecting them, we are compelled either to remain in doubt, or too frequently to rely upon unwarrantable conjectures; but in that future world, we shall no longer "see as through a glass darkly," but "face to face." The veil will be rent, the mist and darkness in which we now grope will be cleared away and dispelled, and doubt and conjecture will find no place. Many things which are now objects of faith, will then become objects of sight. The conceptions which the Israelites entertained respecting the "Promised Land," must have been faint during the forty years of their wandering in the wilderness, in comparison with what they were when they were brought into its actual possession, and could look upon its sunny hills, enjoy its fertile valleys, and taste of its milk and honey. The present life is one which demands a full exercise of faith. The Christian scheme would be exceedingly imperfect without it; without it, it could not, in fact, exist. But in the perfect state, we shall no longer see things in the long, glimmering distance with an eye of faith, but directly, eye to eye. There will then be no scope for its exercise. All will be reality. What is now speculation, will then become fact, doubt certainty, and faith sight.

2. The facilities for acquiring knowledge will in the future life be greatly increased. Here our aids are comparatively scanty. Our teachers are men imperfect, like ourselves, whose minds are warped by prejudice, and whose means of information are limited. But there it will not be so. Instead of search-

ing the rocks to settle the perplexing question of the time and the precise manner of the creation, the Christian will converse respecting it with Moses, who will show that there is no discrepancy between his own and geologic accounts. He can then discuss the sciences with Newton, face to face. He will no longer be uncertain respecting the great events of history, for if he does not obtain a correct knowledge of these by other means, he will be permitted to live and converse with the chief men who figured in them, and were eye-witnesses of their reality. If he has been in doubt respecting the mode of the Divine existence, the plans and purposes of God, man's depravity, redemption and justification by faith, he will then converse respecting these with Paul and Luther, with patriarchs and prophets, and good men of later times. The Christian will not only converse with, and learn of, men who are richer in experience than himself, but of angels who existed ages before man, and of Christ himself, at whose judgment seat he will stand, with the assembled universe, when revelations minute and fearful will be made.

It will be then that we shall have a perfect knowledge of each other. Every man's character will then appear as it really is. The Lazarus who has been poor and despised, will be found to be rich in faith and honored of God. The poor widow, who might have been thought meanly of because she could cast but two mites into the treasury of the Lord, will then be known as one of the benevolent of earth. The mother who, although she may have lived in obscurity, and have been neglected, but who has watched her own heart, and has trained her children for usefulness and heaven, will then be discovered to be one of the world's truest and greatest benefactors. While, on the other hand, the rich man who in this life fared sumptuously, and was richly clad, will appear in his real poverty and nakedness. Those who in this life have lived upon appearances, and whose chief aim has been to be thought well of by men, while they have been destitute of holiness of heart, the only thing which can commend them to the favor of God, will then be seen as poor, mean, and despised.

3. The time for acquiring knowledge will be increased. If

we are accustomed to call him learned who, with his present capacity and facilities for acquiring knowledge, has applied himself patiently and diligently for a life-time merely, what shall we say of him who, with his mental powers greatly strengthened, and perhaps increased in number, and which will have full scope for exercise, surrounded by superior facilities, where there will be no room for doubt and conjecture, and where, instead of amassing uncertain knowledge and gathering the experience of those imperfect like himself, who have preceded him, he will be permitted to roam unrestrained in the fields of science and knowledge, throughout the endless ages of eternity. No wonder that the apostle should have said, in view of the subject under consideration, "Now I know in part, but then shall I know, even as also I am known."

This subject, however speculative it may be thought to be in itself, is not without its practical bearings:

1. It teaches humility. Whatever proficiency one may have made in knowledge, he has but scarcely launched out upon the great ocean of truth which lies all boundless before him. The one who is the most learned is comparatively but little in advance of his most ignorant brother. This consideration should impress upon him a sense of his true position, and should lead him to that humility which it becomes him to have, in view of his own ignorance and insufficiency. It should lead him not only to take a low place before God, but to sympathize with and to put forth a hand to raise up those who have not been so highly favored as himself. Mankind is one common brotherhood, all of whom are ignorant and erring.

2. It should urge to diligence. The work before us is large, and earnest and patient application is demanded for its accomplishment. But it may be asked, Why, since there are to be such facilities for acquiring knowledge in the future life, need we concern ourselves so much in regard to it in the present? This life is one great school, whose object is to fit us for a higher one in the next. The one who applies himself the most faithfully, and makes the greatest proficiency here, will be the better prepared to enter and be instructed under that higher tuition above. It is true that every one's measure of enjoy-

ment will there be complete; every one's cup will be full, but we cannot discard the doctrine that there will be a difference in capacity. What, then, must be the pleasure of a Newton, (and as it seems to us the pleasures of knowledge will constitute a large portion of the happiness of the future life,) as he surveys and takes a more extended view of the subjects in which he was so deeply interested here. If, while here, he was but a boy gathering pebbles upon the shore, how boundless must be that ocean of truth upon which he has launched! Then let not him who toils in search of truth imagine that he toils in vain, but rather let him apply himself to his work with patience and untiring zeal.

3. This subject inspires with hope. The Christian scholar, as he pursues his appointed work, surrounded by the trials and imperfections of the present life, and wearied with his slow progress, can take courage in view of the fact that the time is coming when that which is in part shall be done away, when his knowledge will be no longer fragmentary, but complete; and when he will no longer stumble as one groping his way in darkness, but his pathway will be illumined by the light of the perfect day. Not only can the Christian scholar take courage in view of this subject, but every Christian, however limited his attainments may be, and however much he may be weighed down with a sense of his ignorance, can rejoice in view of the prospect before him, that it will not always be so, and that a higher destiny awaits him. And although he may be ignorant, he need not wait for that higher destiny before he begins to learn. He may even now enjoy the benefits of the great school of experience. He may acquire such an intimate knowledge of spiritual things, that the wisest man, in a worldly sense, is a fool in comparison with him. "The fear of the Lord is the beginning of wisdom."

4. This, one of the grandest of all themes presented to the Christian for contemplation, can afford no reasonable ground of hope to him, whatever his attainments may be, who is still a stranger to Christ, and who has not yet taken his first lessons from him, the greatest of all teachers. Those attainments which are not consecrated to Christ, and that learning which is

not sanctified, will tend only to aggravate the misery and despair of the abode of the finally impenitent. Then he who would be wise, and would shine as the stars forever and ever, can be so only by beginning to learn in the school of Christ.

In speaking of knowledge, perhaps, in terms we have not been careful enough always to carry along the thought of consecration to Christ, though this may readily be gathered, we trust, from the whole tenor of our thoughts, for in our hearts we hold that he who knows his Master's will and prepares not himself, neither does according to his will, "shall be beaten with many stripes."

Art. VI.—EXPOSITION OF ROMANS IX. 3, FIRST CLAUSE.

It is with much diffidence that we offer remarks upon this greatly controverted passage. It may be said, that of all the sacred writers, no one is more difficult of interpretation than Paul; respecting some of whose writings his fellow apostle Peter affirmed that they are "hard to be understood." 2 Pet. 3 : 16. Also, it may be said, that of Paul's epistles, none is more difficult of interpretation than that to the Romans; of this epistle, no chapter is more difficult than the ninth; and of this chapter no verse is more difficult than the third. Every student knows, however, that critics sometimes create, as well as explain, difficulties; and the inquirer often finds it harder to remove the rubbish with which theorizers have encumbered the text, than to understand the text itself.

The Bible is a plain book, adapted to the needs of plain men, being "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3 : 16, 17. It is to be regretted that this truth has been so little regarded; but that commentators, from Origen down, have to so

great an extent treated it metaphysically and controversially, to make it subservient to their doctrines and systems. He who takes his place as a simple learner, and makes himself acquainted, so far as possible, with the circumstances under which the sacred communications were originally made, is much more likely to obtain the real sentiment of the Divine word.

Of the various interpretations made of the passage, we will briefly discuss the three most prominent at the present time:

I. The first is represented by Mr. Barnes, who thus indicates his view of the text: "The apostle evidently means to say that he would be willing to suffer the bitterest evils, to forego all pleasure, to endure any privation and toil, nay, to offer his *life*, so that he might be wholly devoted to sufferings as an offering, if he might be the means of benefiting and saving the nation."* Again: "It evidently means that he was willing to be devoted by Christ; i. e., to be regarded *by* him, and appointed *by* him, to suffering and death, if by that means he could save his countrymen."*

But it may be questioned whether this is doing justice to the apostle's language. Stuart, after showing that ἀνάθεμα, rendered *accursed*, denotes something set apart or delivered over to destruction, well remarks: "But to what destruction? To natural death or spiritual, i. e., to sufferings in the present world, or those of everlasting death? Those who construe the word in the first way, say that ἀπὸ τοῦ Χριστοῦ means *by Christ*; in which case the whole sentiment would seem to be: 'I could wish to suffer temporal death inflicted by Christ, provided this would exempt my countrymen from it.' But there are some weighty objections to this; for the apostle is not here discussing the subject of the Jews' *temporal* punishment or excision, but of their excision from the blessings of a future world by reason of their unbelief; comp. 9: 25—33. It is the fearful doom then which unbelief is to bring on the Jews, that the apostle wished to be averted; and it is his deep concern for them in respect to this, which he desires to testify."†

The preposition here employed is ἀπό, properly rendered

* Barnes on Romans, p. 189.
† Stuart on Romans, p. 402.

from. See Robinson's New Testament Lexicon on the word, which says: 'Ἀπό is used of such objects as before were on, by, or with; another, but are now *separated from* it; either in respect of place, time, origin, or source, etc. Its general meaning is, therefore, *from, away from, of,* etc. Sept. for מִן passim." To render *by* Christ, we should have the preposition ὑπό. We do not deny that the former is sometimes used for, or in the sense of, the latter; but only exceptionally, the specific and common meaning of ἀπό being *from,* and of ὑπό *by.* Of course, we are not at liberty to construe one of them differently without good reason.

The word 'ανάθεμα, in this place, expresses more than *temporal* ruin. Rob. Lex. defines: "In New Testament an *accursed thing,* spoken of persons, *one accursed, one excluded from the favor of God, and devoted to destruction.*" For examples of its use see 1 Cor. 16 : 22, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." Also Gal. 1 : 8, 9, "If any man preach any other gospel unto you than that ye have received, let him be accursed."

Nor is the force of the expression softened by referring, as Tholuck and others have, to the corresponding Hebrew חֵרֶם, denoting excommunication, or utter destruction, as in Josh. 6 : 17; Lev. 27 : 28, 29, &c., where the word occurs, and the Jewish usage generally.* It may be used in the sense of χωριζόμενος, "separated," as in our marginal reading, and Rob. Lex. in loc., which we are disposed to regard, is the specific idea here.

* To give some idea of the old Jewish *excommunication,* as denoted by this word, we quote a portion of it from Buxtorf's Lex. Rabb.: "By the authority of the Lord of lords, let A. B. be an *anathema* (חֵרֶם) in both houses of judgment, in that above and that beneath; let him be *anathema* by the holy beings on high, by the Seraphim and Ophannim; let him be *anathema* by the whole church, great and small. Let plagues great and real be upon him; diseases great and horrible. Let his habitation be that of dragons; let his star be darkened with clouds. Let him be an object of wrath, indignation, and anger; let his corpse be given to wild beasts and serpents. Let his enemies and adversaries exult over him; let his silver and gold be given to others; let his children be exposed at the door of his enemies; and let posterity be astonished at his fate," &c., &c. The entire formula is given in Stuart on Rom., pp. 403–4.

We appreciate the spirit which manifestly leads Barnes and others to give the above exposition to the passage; it is to avoid the consequences of adopting another view of it more prevalent, and which, in their estimation, presents insuperable difficulties. But this is hazardous ground. It will not do to tamper with the laws of language, either to create or remove theoretical obstacles. Our first question should be, what do the words, fairly interpreted, mean? Not, first get a meaning, and then see if we cannot bend the words to suit it. Our inquiry is, what did the apostles say? Not, what should he say? He does not speak of being *appointed to temporal suffering by* Christ, but of being *accursed, or separated from Christ.* We pass to the second view.

II. The interpretation made by Stuart, Bloomfield, Henry, and most other modern commentators, following the common English version. "For I could wish that myself were accursed from Christ." The sentiment of the passage and connection is thus stated; "Such is my love for my kinsmen after the flesh, that were it possible, I would devote myself to the destruction which threatens them, could they but escape by such means."*

To this interpretation we have three objections:

1. It is not according to what Paul wrote. The verb *Ἠυχόμην* is in the imperfect tense of the *indicative* mood, and not the optative. It is assumed that the indicative is used for the optative, with the particle *ἄν* understood; but no example of such use of the word can be found in the writings of Paul, or elsewhere in the New Testament, as all admit. That such usage does sometimes occur in the *classics* is not sufficient. Why, then, render "could wish," instead of *wished?* Why substitute the optative for the indicative, the exceptional and remote sense for the common and primary? Surely, we ought not to do it, unless a sufficient reason can be assigned. If authorized, it must be either by the connection, or the nature of the sentiment; not by the language of the passage.

2. It does not suit the connection. It is claimed that the apostle uses the expression to show his strong attachment for the Jewish nation. But this he expresses in the strongest

* Stuart on Rom., p. 404.

terms in other passages of the connection. v. 1, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." That is, he asserts as a Christian, both positively and negatively, calling the Holy Spirit to attest the witness of his own conscience. v. 2, "That I have great heaviness and continual sorrow in my heart." That he is weighed down with grief, and continual pangs of heart; for whom? v. 3, "For my brethren, my kinsmen according to the flesh." And not only on account of natural relationship, but in view of the exalted position of the nation, as given in vs. 4, 5, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed, forever. Amen." Such is the evident connection, regarding the first clause of verse 3, as parenthetical. Thus does the apostle express his attachment to that people naturally, and, after his manner, in the strongest possible terms.

It is said that he would heighten even this by hyperbole, and supposing an impossibility. But would that heighten it? Paul does indeed often employ strong terms, but not extravagantly and needlessly. Having declared most emphatically his grief in view of the apostasy of that people who had a history so renowned, and had been privileged with introducing the gracious Messiah to the world, would he repeat it by making an impossible supposition? Such is not Paul's method of making a strong point.

3. The sentiment ascribed is an absurdity. To be accursed from Christ is not only to endure eternal punishment, but to be forever *an enemy of him;* and how could such a thought, under any circumstances, be entertained and cherished by a good man? Respecting such a sentiment, Barnes says: "This does *not* mean that Paul was willing to be damned forever. For, (1.) The words do not imply that, and will not bear it. (2.) *Such* a destruction could in no conceivable way benefit the Jews. (3.) Such a willingness is not and cannot be required; And, (4.) It would be impious and absurd. No man has a right

to be willing to be the *eternal enemy* of God; and no man ever yet was, or could be, willing to endure everlasting torments."*

But we are told this is only a supposed case. Says Henry: "*I could wish;* he does not say, I *do* wish, for it was no proper means appointed for such an end; but if it were, I could wish myself were accursed from Christ for my brethren,—a very high pang of zeal and affection for his countrymen."† That is, the thing is improper, impious, absurd; but if it were not so, Paul could wish it. In other words, he could wish for an impossibility, if it were not an impossibility! The apostle never thus trifled with language.

Gal. 1 : 8, 9, often quoted as parallel, is not to the point. That is a supposed case, one, indeed, improbable, but who can show it to be impossible? Paul once opposed the gospel; was it not within his power, as a free moral agent, to do it again? Angels once sinned, (2 Pet. 2 : 4; Jude 6,) and, "Satan himself is transformed into an angel of light." 2 Cor. 11 : 14. How do we know that it is impossible for such to preach another gospel? and if they do, they deserve the apostle's imprecation.

Others undertake to vindicate the sentiment on the ground of disinterested benevolence. Says Stuart: "And a sentiment like this, is surely capable of a rational and sober defence. If benevolence would lead Paul to undergo any assignable degree of suffering, in the present life, in order to promote the everlasting welfare of the Jewish nation; would not the like benevolence lead him to undergo any assignable degree of misery in a future world for the same purpose, provided such a purpose could be answered by it? Who can draw the line where benevolence would stop short; except it be, where the evil suffered was to be equal to the good accomplished, or even greater? Could Paul have the genuine spirit of his Lord and Master, unless he could truly say what he has said in the passage before us?"‡

The prayer of Moses, Exodus 32 : 32, is quoted as anala-

* Notes on Rom. 9 : 3. † Com. on the passage.
‡ Com. on Rom. 9 : 3.

gous: "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." But this passage, as will be seen from the connection, does not refer to eternal banishment from God, but to temporal death. See vs. 27, 33, where reference is made to the slaughter of the Israelites on occasion of making the golden calf. So Adam Clarke, Benson, and others, understand it.

That Moses would rather die than that the nation he was leading from bondage to the promised inheritance should fail and perish, can be well conceived. That the devoted minister or missionary will pine in prison, like Judson, or die at the stake, like Rogers, in defence of his faith—that the patriotic soldier will cheerfully forego the pleasures of home, endure hardship, suffering, and even death, for his country, is readily admitted. The very spirit of the gospel is one of sacrifice, illustrated by innumerable examples from that of its founder down to the present time; but, that any one would, or could, under any circumstances, choose to be eternally miserable, or a Christian, to be forever an enemy to Christ, is quite a different matter. That would be impossible, from the constitution of our being. It would not only transcend humanity, but also, we say it reverently, Christ and God himself. Indeed, it is admitted by all to be an impossibility and an absurdity, and that is enough.

To say that it is hyperbole, the language of passion, "a high and glowing expression, springing from an excited state of feeling," is not, in our view, doing justice either to the reason, or to the apostle Paul. On the other hand, it is a sentiment which he could not have expressed if he would, and would not if he could.

It is claimed that disinterested benevolence would require it. But what is disinterested benevolence? It is the great law of impartial love,—that we should love our neighbor *as* ourselves, not more than ourselves. It is, that we should have a proper regard for the rights of all, and do to others as we should have a right to ask them to do for us. Could this require one to be willing to sacrifice his happiness eternally? Could it require a Christian to be willing to become and con-

tinue an enemy of Christ forever? The very thought is preposterous, and could never have been entertained but as part of a visionary theory and system; and when we come to that, it is hard telling what absurdities may not be admitted, as all history shows.

It is hard to join issue with a rendering of our common English version, which we reverence and love in the highest degree. We have been so long accustomed to it, that we come to love even its known defects, and to regard its renderings almost as if inspired. There is, however, danger of carrying this matter too far. We should remember that inspiration pertains only to the original; that all translations are the work of uninspired and fallible men. A rendering of the passage in question, which may be made, and has been made, a great support of the dogma that we must be willing to be damned in order to be saved, which dogma has been made a test in examining candidates for church membership, licensure, and ordination, may, and ought to be, fairly examined, before it is admitted as the word of Jehovah.

III. The third view takes the clause according to the ordinary, obvious meaning of the words. *Ἠυχόμην* "I wished," i. e., used to wish. Imperfect indicative, denoting continued action in the past. *Αὐτὸς ἐγὼ*, "I myself," both nominatives, subject of *ἠυχόμην* "I myself wished." The common construction makes *αὐτὸς* the subject of were, incorrectly. *Ἀνάθεμα*, "accursed," "separated." See the marginal reading and Robinson's New Test. Lex. on the word and passage. *Εἶναι*, "to be," infinitive present, not subjunctive imperfect, as in our version. *Ἀπὸ τοῦ Χριστοῦ*, "from the Christ," or Messiah. The clause, then, literally rendered, would be: "For I myself wished to be accursed from the Christ," or, more freely: "For I myself used to wish to be separated from him who is the Messiah."

In this view, the clause is parenthetical, or incidental, and the connection stands thus: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart—(for I myself used to wish to be accursed from Christ)—for my brethren, my kinsmen according to the flesh," &c. The clause

is thrown in incidentally in connection with the expression of his grief over the state of his unbelieving brethren; as recalling to himself, and reminding them, that he was once in the same state with themselves.

This fact he often refers to with humiliation and penitence. Before Agrippa he remarked: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26 : 9. In his epistle to the Corinthians: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." 1 Cor. 15 : 9. Also to Timothy: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief."

Thus frequently and feelingly did he call to mind his former bitter opposition to Christ and his cause; how he then fully coincided with them, in the wish and determination to be utterly separate from him whom they so deeply contemned. They called "Jesus accursed." 1 Cor. 12 : 3. Even to this day "it is a custom among the Jews to imprecate curses upon Christ, and upon themselves, if they should ever have anything to do with him." Buxtorf's Lexicon. Chief among them once was Saul of Tarsus, "breathing out threatening and slaughter against the disciples of the Lord." Acts 9 : 1.

It may be objected, that we are not doing justice to the language of the passage, particularly ἀνάθεμα, "accursed"—that to be accursed from Christ means more than to be separated from him, and that Paul never wished to be accursed. In reply, we remark, the apostle is speaking not merely of the past, but of his conduct then as viewed from his present stand-point, with his present light and feeling.

As before remarked, ἀνάθεμα may be used for χωριζόμενος, "separated," as in the margin of our common version and Rob. New Testament Lexicon. This is its etymological sense, viz., what is "devoted," "set apart," as a sacrifice. Then the phrase would denote *separate, alien,* or *estranged from* Christ; and the sentiment of the whole clause would be, that Paul him-

self, while an unbeliever and persecutor, wished to be utterly separate from the Saviour. Such, surely, was the fact. But what did that wish involve? Nothing less than his own eternal banishment from God! Thus we get the full force of the word ἀνάθεμα, as Paul realized it when making the declaration in Rom. 9 : 3.

On this point Morison well remarks: "Let me call to your remembrance, that there are but two final objects upon which our wishes can terminate—everlasting blessedness and everlasting accursedness. We cannot do a single action, nor speak a single word, nor cherish a single desire, but points, magnet-like, to the one or the other of these never-ending states. Now, if any are pursuing a course of thoughts, and feelings, and words, and actions, that stretches forward to meet a state of interminable accursedness, they spontaneously pursue that course; they prefer it to the alternative that is open to them; *they choose it*, and in choosing it, *they choose the end* to which it leads them; they choose hell rather than heaven, life rather than death, damnation rather than salvation, accursedness rather than bliss. It is, in this sense, that we are to understand the apostle's former wish, referred to in the clause before us, as well as the wise man's remark, Proverbs 8 : 36: 'All they that hate me, [heavenly wisdom], love death.' The 'death' is not directly 'loved;' but the course that leads to it is so preferred, that the death itself is virtually desired. In like manner, the apostle, even in the wild career of his unconverted condition, did not set up accursedness as the direct object of his delirious wishes; but the course that led to that accursedness was so preferred by him, and he was so recklessly bent at all hazards, and in spite of all remonstrances, on pursuing it, that with the utmost propriety, and with the most vivid representation of his stark-mad folly, he now says of himself, that he 'used to wish to be accursed.' Virtually, and by consequence, and in its grand ultimate issues and bearings, that was his wish."*

It will not be thought that we spend too much time on this passage. Divine truth is precious. The text before us has

* Morison on Rom. 9, pp. 114, 115.

ever been regarded as a difficult one. If we can do anything, by inviting discussion, that shall tend to its elucidation, we shall be gratified. Our object is to elicit truth.

It may be considered presumption in us to call in question so many high authorities. But with the original before him, every scholar can investigate for himself. Commentators often follow very easily in the train of others. *Photius* first* announced that the imperfect indicative is here used for the optative with ἄν, and so rendered, "I could wish," instead of the ordinary sense of the indicative imperfect, "I used to wish." Others adopted it after him, until it has become, in a measure, stereotyped, and so has passed from one to another, evidently with too little examination. Even Stuart says: "If the apostle had designed here merely to describe what he once felt or desired, i. e., before his conversion, he would of course have employed the *Aorist* of narration, and not the imperfect." Yet in his New Test. Grammar, p. 218, he says of the imperfect tense: "It designates continued and repeated action in past time. . . . This, its principal use in the New Testament; e. g., John 3 : 22, 'Then Jesus διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζε,' denoting continued habitual action. So in cases almost without number; e. g., Rom. 15 : 22; 1 Cor. 10 : 4; 13 : 11; Acts 13 : 11; Matt. 13 : 34; Luke 8 : 31, 41; 17 : 28, al. saep."

So Barnes says, Com. on Rom., p. 188: "The proper grammatical construction of the word here is not I *did* wish, but I *could* desire; that is, if the thing were possible." As though the imperfect tense in Greek did not express *continued action in the past;* though every scholar knows that it ordinarily does. Clearly this point needs careful revision.

The rendering, "I could wish," has always been felt as involving extreme perplexity, to say the least; while that which construes the words according to their ordinary and most obvious import, is plain, easy, and in accordance with the truth of experience. The apostle, in the connection, would show the Jews that, so far from being their enemy, he earnestly desired their salvation, most deeply grieved over their present unbelief and estrangement from Christ; and here, in the clause under

* Bloomfield Gr. Tes., Vol. I., p. 55.

discussion, refers incidentally to himself as having formerly been in the same state of opposition and alienation from Christ. Thus the course of thought is perfectly natural. How common it was for Paul to throw in such parenthetical clauses, is familiar to every one who studies his writings. He had been as the Jews were, and desires that they might now be as he is.

A question of translation like this cannot be settled by an array of names; but that it may be seen that the rendering here proposed is not without authority, we subjoin a few references. Says Toplady, Works, Vol. 3, p. 435: "This seemingly difficult text is rendered perfectly easy and clear: 1. By enclosing part of it in a parenthesis; and, 2. By attending to the sense of the verb ηυχομην, mistakenly translated, *I could wish:* —'I have great heaviness and continual sorrow in my heart, (for I myself, ηυχομην, did wish to be in a state of separation from Christ,) on account of my brethren, my kinsmen according to the flesh;' that is to say, 'I am deeply concerned for my unbelieving countrymen, and I the more pity and lament their enmity against Jesus, because I myself was once exactly in their situation, and know by my own past experience the bitterness and danger of their infidel state." To the same effect Dr. Chalmers, in part, Lects., Vol. 3, p. 341.

Wiclif, A. D., 1380, renders the clause: "For I my silf desirid to be departed fro crist for my britheren." Tyndale, 1526: "I have wysshed." So Coverdale, 1535, and the Rheims version, 1582. The Vulgate renders the verb by "optabam," which Berza, New Test., 1589, approves. We might refer also to Erasmus, Primasius, Glass, Wakefield, Bowyee, Dickinson, &c., &c.

But enough in this direction. From the investigation we have been able to make, we feel satisfied that this is the true interpretation, and would invite to it the attention of the critical reader.

Art. VII.—CHARACTERISTICS OF AN EFFICIENT CHURCH.

The etymology of the word church is not certain. It is generally derived from the Greek *kuriakon*, what belongs, or is appropriated, to the Lord; though some think it is from the German *kuren*, to elect, choose out of, and so corresponding to the Greek *ekklesia*, from *ek*, out of, and *kaleo*, I call. The Greek word *ekklesia* properly signifies an assembly called together on business, whether lawful or unlawful, Acts 19:32. It is understood of the collective body of Christians, or all those over the face of the earth, who profess to believe in Christ. "Ency. Rel. Knowledge." Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end, Eph. 3:21. See also 1 Tim. 3:15. Sometimes it includes the whole body of believers on earth, and in heaven. Those on earth are called the church militant, those in heaven the church triumphant. Heb. 12:23, Acts. 20:28, Eph. 1:23. By a particular church is meant, those Christians that are united in one body, to maintain public worship in the same place. That there were, in the days of the apostles, distinct and separate churches, is evident from many expressions in the sacred volume. Paul, after enumerating his perils, says, "beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:28. Evidently considering each congregation of believers a distinct church. "And when they had ordained them elders in *every church*," Acts 14:23. In giving directions to the Corinthians, he says, "and so ordain I in *all churches*." Christ so designed when he constituted the church at Jerusalem. In the direction how to treat an offending brother, he says, after telling him his fault first alone, and then in the presence of two others, if he be not reclaimed, "then tell it to *the church*," Matt. 18:17. If the church universal is here meant, this command of Christ could not now be obeyed. The Christian church was established for the good of the world and the glory of God, and each particular church should have the same object in view. Christ said to his disci-

ples, "ye are the light of the world," Matt. 5:14. Not only the depository of an enlightening gospel, but the efficient instrumentality of diffusing the light of Christianity through the world. Again he says, "ye are the salt of the earth," Matt. 5:13, by which he indicated the redeeming and saving power of the church. He gave commission to his early chosen ones to go "into all the world and preach the gospel to every creature," Mark 16:15. This command is still binding upon the church; and each particular church has its part of the work to perform. Paul wrote to the Corinthians, "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds," 2 Cor. 10:4. And to the Ephesians, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. 6:12. If by the church the gospel is to be preached in "all the world," the "strong-holds" of sin to be pulled down, and the spiritual wickedness in high places to be overcome, there is no small work required of the people of God. It is well to consider the strength of our foes, the magnitude of the work, and the obstacles to be overcome, and put on the whole armor of God, offensive and defensive. The church is destined to a glorious triumph over all opposing powers, and when clothed in the panoply of God, is efficient for the work it has to accomplish. The history of the church teaches, that at times, she has possessed an invincible power, that seemed to bear down all opposition. But it has not always been so, neither has it been so with every particular church. What, then, are the characteristics of an efficient church?

This inquiry should receive the candid attention of all who may be engaged in organizing particular churches. Is there the requisite material in quantity, and especially in quality? Have they the characteristics of efficiency? If a church be established, is there reasonable ground to believe that it can live, and grow, and become "strong in the Lord and in the power of his might." If due attention had been given to this subject, many of our feeble churches would never have had existence. And many that have gone down in disgrace, would have remain-

ed connected with other bodies, and rendered them more efficient in the work of God. It is painful to contemplate the desolation that now reigns, where once we had large and apparently strong and flourishing churches. In many instances the candle-stick has long since been removed. The church has become extinct, while others are dying under the slow process of consumption. What, then, are the characteristics of an efficient church? Negatively. It is not the number of its members. It is desirable that a church should have an increasing membership, and so become a large church, for it is a part of the work of the church to gather into its folds as large a number as possible of "*such as shall be saved.*" But the accession of members is not always an increase of strength. When Gideon had an army of thirty-two thousand, the Lord said unto him, The army is too large for me to give success, "lest Israel vaunt themselves against me, saying, mine own hand hath saved me." If large numbers in a church become the occasion of pride and self-sufficiency, they are an element of weakness more than of strength.

More than thirty-five years since, there was a powerful revival of religion in several towns in the State of Maine, under one of our most noted revivalists, whose praise is in all the churches. Scores of backsliders were reclaimed, and more than one hundred souls professed conversion. As the results of this revival, a church of about ninety members was gathered, to which others were soon added, and it was considered a large and flourishing church, and if numbers made a church strong, this was a most efficient church.

But, in a few years their zeal had so far abated, that their conference meetings were thinly attended, and at meetings for church labor, not more than four or five could be relied on to be present. Consequently little or no discipline could be enforced, and comparatively little interest in religion enjoyed. According to the Register for 1864, that church numbers but little more than one-half as many as at its organization. This is substantially the history of many churches gathered by the revivalists of earlier days. The efficiency of a church does not depend upon its numbers. God has no where promised a bless-

ing on that condition. He can save by many or few. The efficiency of a church does not depend upon the wealth of its members. True, wealth is desirable, inasmuch as it furnishes means for a wide and extensive usefulness of an efficient church. With a church, as with an individual, wealth consecrated to God, is a great blessing, a power for the enlargement of Zion, and the advancement of the Redeemer's kingdom. But wealth does not insure this consecration. It not unfrequently is found that rich churches and congregations do the least for missions, education, or even for the support of public worship among themselves. By some, the reception of a rich man to the fellowship of a church is hailed with delight, as an element of strength, he is looked to as a leader, and soon leads the church into trouble, and the once happy company are rent in pieces and destroyed. Men of wealth sometimes have so much business to attend to, that they find little time to devote to the interests of the church. The good seed that was sown in their heart is choked by the "cares of this life, and the deceitfulness of riches," and they bring forth no fruit to perfection. Sometimes they attach so much importance to their position in society, that, if they cannot rule, they will ruin. They must lead, or not go. Their views must be adopted by the church, and the minister must be guided by them in his pulpit themes, or leave for a new field of labor, and a new pastor be obtained, in hopes of finding one that will wear the curb with patience.

Intellectual ability alone will not secure efficiency to a Christian church. It is not denied that general intelligence is essential to religious prosperity and permanency. But one or two individuals highly educated, in this respect superior to the rest of the members, will not give efficiency to church influence. Their efforts for improvement may not be appreciated, and it may require much patience on their part to bear with the dulness of their less favored brethren, and that, which under more favorable circumstances for development, would be an element of great power, becomes an occasion of dissension, an element of weakness. And even if all were highly educated, that would not secure them prosperity.

The efficiency of the Christian church has never rested upon

the wisdom or wealth of this world. "Ye see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble, are *called.* But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty." 1 Cor. 1:26, 27. Dr. Clarke thinks, "these things were written in opposition to the high and worldly notions of the Jews, who assert that the Divine spirit never rests upon any man, unless he be wise, powerful and rich." These are not the elements of an efficient church.

We are now prepared to consider this question affirmatively.

I. There should of course be a sufficient number to form an organization, and to maintain it. This may be very small at its commencement, if there be a reasonable prospect of enlargement. A small church may be an efficient one, and exert a mighty power for the advancement of the cause of Christ. Nor should we "*despise* the day of small things." But to give efficiency to a church, there must be union. It is an old, but true proverb, "united we stand, divided we fall." And Christ taught while on earth, that a house divided against itself cannot stand. A divided church is a weak church, whatever its members may be. Cnristian union embraces several particulars.

1. Experimental union. Christian experience is, substantially, one and the same thing, at all times, and with all people. Wherever the soul is born again, there is an agreement in experience. Not that the thoughts and emotions are all the same. There is almost an endless variety in the experiences of true Christians, yet in the essential points the conviction, sense of pardon, and renewal of the heart, there is such a oneness, that this endless variety blends in perfect harmony. It is the work of the self same spirit, working in every heart according as he will. And, hence, the union and fellowship perfect strangers enjoy in conversing upon the work of Grace in the heart. And still further, the trials and labors of the Christian life are alike. "The same afflictions are accomplished in your brethren, that are in the world," as you now experience. You are like travellers on a journey, who observe the principal objects on the way, while each notices some particular object the others might not see.

The main features of the road and adjoining scenery are seen by all, and they so far agree in their description, that they are sure they have travelled by the same road. So in Christian experience. The outline is one, the details are various. Now if persons attempt to unite as Christians, whose experiences are essentially unlike, there will be discord, and not union, weakness, but not strength.

2. Doctrinal union. Now it is not meant, that, on every minute point of religious belief, there should be perfect union. This, perhaps, does not exist with two individuals in any Christian community. On trifling points, not essential to Christian faith, or not distinctly taught in the Word of God, there may exist differences of opinion, without impairing Christian character, or destroying the basis of church fellowship. But there should be union, not only in the general principles embraced by all Christians, but in those distinguishing doctrines of the denomination, with which a particular church may be connected. "For how can two walk together," (in church fellowship,) "except they be agreed" in the essential doctrines of the church? It is painful to witness the bitterness of feeling that has marked many discussions on conflicting points of Christian doctrine. The church, when engaged in these discussions, has become like Samson when shorn of his locks, weak as any other organization.

3. Union in church polity. The government of the church may be Episcopal, Presbyterian, or any form of representation, according to the usages of the denomination, but there should be union. Persons of conflicting views of church polity can never work effectually together in building up a church.

4. There should be union of effort to sustain the cause of God. The measures adopted may not be the wisest, yet, a united effort may make them more efficient than the wisest plans without concert of action.

5. There should be union of object in uniting with a Christian church. Some persons join a church solely for the purpose of having a religious home, where they may enjoy the appointed means of grace and receive the benefits of Christian communion for their own good, but do not realize that they are to

impart good, as well as to receive it. Some unite with a particular church, to benefit that church, not expecting that the church will benefit them. The true object embraces both a religious home for our own good, and an opportunity to coöperate with others in carrying forward the cause of Christ. All should feel that there is a work to be done, as well as a blessing to be enjoyed, and each should esteem it a privilege to have an opportunity to work for Christ.

6. There should be union in the object to be accomplished at any particular time. There may be difference of opinion as to the propriety of attempting some desirable work, or adopting certain measures to advance the cause of Christ, but when a decision is made, or a plan is adopted, there should be union of effort to secure that object, or carry out that plan, that there may be harmony and efficient action.

II. There should be mutual forbearance. We are, at our best estate, imperfect creatures, liable to err, some one way, and some another. "If any be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, *considering thyself lest thou also be tempted.*" Gal. 6:1. We are not to justify any one in a wrong act, but we should consider the weakness of human nature, and exercise that charity for others that we would have others exercise toward us. We should put the best construction on the words and acts of others, that circumstances will allow, and never condemn a brother without a hearing. We should allow him an opportunity to explain and define his position. As some writer has said, "We should make the best of everybody, and the worst of nobody." We should avoid hasty and harsh censures, for "grievous words stir up strife." We should be ever ready to forgive, and not keep alive in our own hearts a sense of injuries received, by making them a topic of frequent conversation. Jesus (whom we are to be like) never mentioned to his most intimate friends the ill treatment he was constantly receiving. We should not make a brother an offender for a word spoken in haste or thoughtlessness, or even an angry expression, or unjust imputation; but wait for passion to cool, and seek an op-

portunity for a calm and kind interview, that peace may be preserved, and brotherly love continue. As we should be careful not to take offence, so should we be careful not to give offence. "Lest any root of bitterness springing up, trouble you, and thereby many be defiled." Heb. 12:15.

III. The pecuniary burdens of the church should be mutually borne. The public worship of God cannot be maintained without cost. God never intended it should be. Under the Jewish economy, one-tenth of all their income was to be appropriated for the support of their religious institutions. And under the gospel, we are taught that the "laborer is worthy of his hire." "Let every one lay aside on the first day of the week, according as God hath prospered him." 1 Cor. 16:2. This is the gospel rule concerning all the burdens of the church. "For I mean, not that other men be eased, and ye burdened; but by an equality." 2 Cor. 8:13. Every one should bear a little of these burdens. Those who have been prospered of God, should devise liberal things. Property is a gift of God, and should be as faithfully improved for his glory as any other gift bestowed upon the church. "Honor the Lord with thy substance, and with the first fruits of all thine increase," is the command of God.

IV. Another element of efficiency in a church is a prompt attendance at the public and social meetings of the church; and a faithful improvement of the gifts in the church. If social meetings are the life of the church, no member has a right to neglect them, neither has any one a right to hide his talent in the earth, and refuse to participate in the exercises of social worship. The privilege is mutual, and the responsibility should be shared by all. "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2.

V. Wholesome discipline should be exercised. In this imperfect state offences will arise, and some will backslide and dishonor the cause of God. These wanderers must be reclaimed if possible, and difficulties promptly adjusted, if the church would see prosperity. For personal offences Christ has given the rule. Matt. 18:15, 16. Paul gives directions how to treat

heretics and disorderly walkers. The first effort should be to reclaim, but if that cannot be effected, then should they be separated from the communion and fellowship of the church.

VI. Purity of life is essential to church efficiency. The church is set in the world, as its moral and spiritual light. It is as a city on a hill, that cannot be hid. The world has a right to expect an example worthy of imitation, and will never be won to Christ by a church whose members do not exhibit a conformity to the principles of honesty and uprightness. Earnest prayers and exhortations and eloquent sermons have little power on the human heart, when there is no confidence in the sincerity and piety of those who deliver them. The hearers will surely use this proverb, "Physician, heal thyself."

The inconsistent lives of those that bear the Christian name, paralize, to a great extent, the well directed efforts of devoted and faithful ministers.

VII. Personal consecration is indispensable to church prosperity in its full extent. By consecration we mean devoted to the service of God. It must be entire, embracing body and soul. "Glorify God in your body and spirit which are his." It must include gifts and talents, and especially must we honor the Lord with our substance, and with the first fruits of all our increase. It is that state of mind that looks upon all we have and are as belonging to God, and to be improved according to his will. There must be no reserve. No idol that is too dear to be given up for Christ. No labor or suffering, that we will not cheerfully endure for the sake of our dear Redeemer. This consecration must be perpetual. Not for a day, or year only, but for life. The language of our hearts should be,

> "Now I am thine, *forever thine*,
> Nor shall my purpose move."

Or as the apostle says, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's." Rom. 14:7, 8. We have already said that there should be union and concentration of effort, but this by no means excludes personal effort for the

advancement of the Redeemer's kingdom. Every Christian should be a working Christian in the social meetings, in the Sabbath school, and in private.

VIII. An efficient church should have efficient officers. The organization should be simple, and easily managed. There should be a clerk, to keep a record of the doings of the church; an intelligent and faithful man. There should be one or more deacons. The character of the deacons is of vital importance to the church. Deacons should be men full of faith and the Holy Ghost; men in whom the church have full confidence, and of good report of them that are without; a discreet and prudent man—such an one as Paul describes in 1 Tim. 3: 8—14. Nor should the character of their wives be overlooked. A good deacon is a great blessing to a church, and comfort to a pastor. He will do much to give efficiency to the action of the church, and success to the labors of the pastor. No church can long enjoy prosperity without an efficient pastor. But great and almost fatal mistakes are frequently made in selecting one to lead the devotions of God's people. A smart, active young man, with a musical voice, and pleasing address, which attract and amuse an audience, with little experience, and of doubtful piety, is often sought by churches desiring to settle a minister. But they have found, to their sorrow, that this course does not give efficiency and stability to the church. It is not required that every pastor should be a profound scholar, or great sermonizer, to render a church efficient and permanent. His sermons should have depth of thought, sufficient to edify the well-informed, yet simple enough to be comprehended by the less favored members of his congregation. He should be sound in the faith, and able to explain it in an intelligent manner. But his work is not all to be done in the pulpit. He is to care for the flock, and this will bring him to their houses, and firesides, to the bedside of the sick and dying, to administer to them spiritual consolation. He should be able and apt to teach, and should be called of God to this great and glorious work. He should possess, in an eminent degree, the graces that adorn the Christian life. His every-day deportment should be such as becometh the gospel of Christ, giving no oc-

casion of reproach, lest the ministry be blamed. "Be ye clean that bear the vessels of the Lord." This is not the place to describe the faithful pastor; suffice it to say, that an efficient pastor is indispensable to an efficient church, and the church should give him a generous support, that he may give himself wholly to the work, that his profiting may appear to all. But "it is not by might, nor by power," that any church can effectually do the work of a Christian church, "but by my Spirit, saith the Lord." "Except the Lord build the house, they labor in vain that build it." Numbers and wealth and talent may combine, and in the most perfect union, and with mutual forbearance and sympathy, and with the best laid plans, labor to advance the interests of Zion, but in vain, unless the spirit of God be in their efforts. All success is of God. To him we must look in humble, earnest prayer, for the Divine favor. On him we must depend, in humble, patient waiting for the Lord.

The characteristics of an efficient church, named in this paper, are the conditions to which God will respond, in a gracious outpouring of his Spirit, and such a church shall know that their labor in the Lord is not in vain. If these imperfect hints shall stimulate any church to labor for the conditions of efficiency, or shall provoke an abler pen to set this subject more clearly and *efficiently* before the Christian public, or shall in any way contribute to a higher type of piety, or to greater power in the church, the writer's wish will be gratified.

Art. VIII.—CONTEMPORARY LITERATURE.

Music of the Bible; or Explanatory Notes upon those passages in the Sacred Scriptures which relate to Music; including a brief view of Hebrew Poetry. By Enoch Hutchinson. Boston: Gould & Lincoln. 1864. 8vo., pp. 513.

This is the first volume which has appeared, having its origin in this country, specially devoted to the elucidation of those passages in the Bible which relate to music; and it leaves little to be done by any succeeding writer, in the same field, unless new sources of information shall be unexpectedly opened. Whatever has been learned respecting the origin, character, and use of the various musical instruments mentioned in the sacred writings, through tradition, history, incidental allusions in literature, and the relics and inscriptions brought to light in the explorations of travellers and archeologists, is here brought forward to illustrate the subject. History, topography, philology, and historical and Biblical criticism, are all made to contribute something to the interest and value of the volume. A large amount of varied learning and not a little patient investigation and critical skill, have been used in the preparation of the work. More or less of its information is curious, and not otherwise readily accessible to ordinary readers. It is not a book to be carelessly read for entertainment, but chiefly one to be used by the student, as he would use a critical commentary. Its references to the ancient languages, in which the Scriptures were written, are frequent, its quotation of authorities is free but judicious, and its illustrations in the form of engravings greatly assist the descriptions. Mr. Hutchinson's large and patient labor deserves appreciation, which, we trust, it will not fail to receive.

Geographical Studies. By the late Professor Carl Ritter, of Berlin. Translated from the original German. By William Leonhard Gage, etc. Boston: Gould & Lincoln. 1863. 12mo., pp. 356.

Some fifteen years since, Prof. Arnold Guyot issued his course of lectures, in a volume entitled, "The Earth and Man." It was almost like breaking the seals of an apocalypse to many readers. Geography rose at once to the dignity of a profound science, and was studied with a newly awakened enthusiasm. Carl Ritter had been Guyot's teacher, and the disciple was only putting the master's common thoughts within our reach, in those entertaining lectures. Humboldt has gained, since then, an extensive and grateful hearing in America, and Physical Geography is being taught in our high schools and academies as a part of the regular course of study. But all this should only have prepared the way for Ritter, and made us eager to hear the oldest and profoundest of all the later writers on the subject. And Mr. Gage has rendered a valuable service, in putting these lectures of the great European thinker and philosopher into an English dress. They present his matured thoughts on several branches of the subject, and were separated in their original delivery by intervals of considerable length, so that we have here a sort

of *resume* of what he has written on the varied relations subsisting between the surface of the earth and its inhabitants. The very admirable sketches of Ritter's life and labors, prepare one to enter upon the study of the lectures themselves with more intelligence and a deeper sympathy with the man. Though the style savors strongly of the German Universities, yet a patient reader need not mistake the meaning, and will not fail of finding the world growing into new significance to his eye.

CHRISTIANITY THE RELIGION OF NATURE. Lectures delivered before the Lowell Institute. By A. P. Peabody, D. D., LL. D. Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Gould & Lincoln. 1864. 12mo., pp. 256.

Among all the valuable contributions made by Dr. Peabody to our higher Christian literature, none deserve a more grateful welcome than this course of lectures. His aim is to show that there is not only no real antagonism between the true scheme of natural religion and the great doctrines of revelation, but that Christianity is the republication, in a higher, clearer, and completer form of the great doctrines of natural religion, and an attempt to enforce them with new sanctions, illustrate them with new expedients, and give them a vital power in the heart of man and of society. He would thus put away the fundamental objection brought by modern skeptics against the Bible and its system, by showing that it is a reäffirmation of the great truths which nature is forever struggling to utter, and often fails to impress. It is the positive side of the argument of which Butler in his Analogy presents so forcibly the negative side. The tone and style of Dr. Peabody are always very admirable,—combining elevation and friendliness, strength and beauty. Some readers may miss what they deem a thorough evangelism in a part of the discussions, but no Christian, of fair intelligence and ordinary candor, can fail of feeling a profound gratitude over this undertaking, and a hearty satisfaction in the admirable method adopted, and the devout spirit kept in exercise, in the effort to accomplish it. It is a contribution to the "Evidences," laid before us with great modesty but profound conviction, and taken up and inspected and laid away for future reference with no common measure of thankfulness.

THE MERCY SEAT; or Thoughts on Prayer. By Augustus C. Thompson, D. D., Author of the "Better Land," etc. Boston: Gould & Lincoln. 1863. 12mo., pp. 345.

Few writers have been really successful in the preparation of works with a strictly devotional aim; and not a few discourses and treatises on prayer have greatly lacked in some of the most essential qualities. "The Still Hour," by Prof. Phelps, was every way admirable, so far as respects its design and sphere. But it was meant to be only a partial discussion, and indeed it was far less a discussion than an impulse.

This treatise of Dr. Thompson has most gratefully disappointed us. It is by far the best of his several works, and more than equal to any other work of similar aim and compass which we have yet met. Its style is rich and

glowing, yet generally chastened by the theme; the views presented are such as exercise the understanding and stimulate the affections at the same time; the several branches of the subject are consecutively treated and fairly developed; correct views are set forth with discrimination and care, and false notions are calmly and kindly exposed; the duty is faithfully urged and the privilege impressively set forth; aids are specified and hinderances pointed out; objects are indicated and answers defined,—and, indeed, the whole subject is presented with a naturalness of classification, a fulness of statement, a directness of aim, and an appreciation of the sacred exercise, which one is grateful to find. There are a few paragraphs which we have noted, where greater simplicity of statement, and less of what looks like rhetorical consciousness or literary ambition, would afford improvement; but we take the treatise for what it is, and unhesitatingly commend it to the attention of all who would deepen the spirit of devotion, and make prayer a richer privilege and a greater inward power.

General Butler in New Orleans. History of the Administration of the Department of the Gulf in the year 1862: With an account of the Capture of New Orleans, and a Sketch of the previous career of the General, Civil and Military. By James Parton, Author of the "Life and Times of Aaron Burr," "Life of "Andrew Jackson," etc., etc. New York: Mason Brothers, etc. 1864. Octavo, pp. 649.

The subject and the author of this volume alike assure us that it cannot be dull. As a fact, it is all alive with interest. It holds one to itself like a Romance of Scott, and acts like the combined influences of a revolutionary picture gallery and a brilliant Lyceum lecture. It is full of entertainment and instruction, and affords some valuable materials for the history of our great national conflict, which is yet to appear.

Mr. Parton has thoroughly established his ability as a biographer. He is laborious in collecting information and effective in arranging it; he is never satisfied till he has heard all the testimony, and then he has a decided and unequivocal verdict; with intense likes and dislikes, he is nevertheless bent on honestly telling the truth; he conceives character always with great clearness, and portrays it in a strong light; his style is sententious, pithy, nervous, direct, and not without picturesqueness, and there is a decided straightforwardness, independence and audacity in his whole manner, that will compel attention and win a sort of respect, even while a reader is ready to quarrel with his statements and repudiate his decisions.

Mr. Parton is powerfully attracted by strong and positive characters. Hence his biographical subjects,—Burr, Jackson, Butler;—he is also busy with a life of Franklin, but finding Butler unused, he dropped the philosophic subject for a while, and took up the military. The same tendency of mind appears in his verdicts, more or less. He likes to lead a strong opposition almost as well as Butler himself. The country had sent Burr to his own place with a severe judgment; Parton reconstructed his character, and wrote over it "Hero and Statesman." The country was gradually coming to give Jackson an apotheosis; Parton dragged forth his strong passions and his

unschooled and doubtful judgment, and pronounced him "a human fighting-cock," and his administration a great and permanent national mischief. Butler was cursed by his old political allies, denounced by England, suspected by more or less of his new friends, feared by his rivals, and quietly superseded by the act of the government; Parton had no sooner read his parting address at New Orleans, than he determined to put him into a book, and let his biography vindicate him, if it could.

Butler is truly a great man in his biographer's eyes. The very qualities which his enemies plead against him, and for which his friends apologize, are, in Mr. Parton's jndgment, proofs of greatness. His defiant skepticism in college, his brow-beating audacity in the court-room, and his outbursts of passionate profanity in his office at New Orleans, are not by any means allowed to weigh against him. His legal learning is declared unusual among leading jurists, his general information and his acquaintance with almost every department of knowledge are pronounced cyclopedical, his statesmanship is set down as profound as well as practical, and his military abilities are exalted to the first rank. Mr. Parton sees no faults in his administration in the Department of the Gulf, and very few, and these are venial ones, in his personal character, unless, perchance, generosity and personal friendships may sometimes have weighed too much with him; and he makes the government his enemy only because he has too much genuine, disinterested earnestness in putting down the rebellion, and exhibits a power and skill that may render him a dangerous rival.

All this we deem it just to say, while awarding to Mr. Parton both conscientiousness and fidelity in his work as a biographer. He has told the story admirably, and not less admirably because it is done *con amore*. Here are the facts and documents; let him who cannot accept the biographer's verdict, make up another.

That Gen. Butler possesses great force of character, varied and ready ability, peculiar fearlessness of nerve and spirit, ready skill and power of adaptation, is obvious enough to all; that he has taken hold of the work of subduing the rebellion with a sincere purpose and most effective energy, we cannot for an instant doubt; that more of his decisive spirit infused into other departments of our administration would have spared us many a disaster and disgrace, and brought us added triumphs, we most firmly believe; that he has been too strongly suspected, too harshly judged, and too frequently interfered with, by timid superiors, political antagonists and jealous officials, we greatly fear is only the simple truth; but we cannot yet accept him as an eminently conscientious man, a model statesman, or a great providential national leader; nor feel at all certain, at the end of this clear statement and labored vindication, that all the acts of his administration at New Orleans kept clear of unbecoming audacity or dangerous despotism. His official orders and correspondence surpass anything we have before met in that line. There are few better specimens of clear, wholesome, vigorous English in all the literature of the war.

The book needs no commendation of ours. It will be widely sought, eagerly read, and long remembered. No other single volume shows us so much

of the real heart and soul of our national struggle. It is a thilling panorama, the scenes, in themselves significant, are arranged by a skilful manager, and the brilliant coloring and strong cross lights allowing no observer's interest to flag.

THE WITNESS PAPERS. The Headship of Christ, and the Rights of the Christian People; a collection of Essays, Historical and Descriptive Sketches, and Personal Portraitures. With the author's celebrated Letter to Lord Brougham. By Hugh Miller, etc. Edited with a Preface, by Peter Bayne, A. M. Boston: Gould & Lincoln, 1863. 12mo., pp. 502.

Hugh Miller has secured such a hold upon the esteem, confidence, and sympathy of a large circle of readers, on both sides of the ocean, that each new contribution from his pen is welcomed as an addition to our real literary wealth. The present volume, though not without real, and permanent, and general interest, would in itself constitute no fair test of Mr. Miller's rare powers, and no proper measure of his mental area. The papers composing it are selected from his contributions to "The Witness,"—a periodical published in Edinburgh, edited by Mr. Miller, and specially devoted to the Free Church movement in Scotland. While the issues made up and presented were in themselves local and temporary, they involve principles which are permanent and of wide application. These principles are clearly stated, thoroughly reasoned out, impressively illustrated, and eloquently enforced in these papers; while much of the local matter which they contain is so associated with Scottish history and the eminent men of that land, as to reproduce for us the strong life of that hardy northern people.

METHODS OF STUDY IN NATURAL HISTORY. By L. Agassiz. Boston: Ticknor & Fields. 1863. 12mo., pp. 319.

This volume is made up of the papers contributed by the distinguished author to the successive numbers of the Atlantic Monthly. It is enough to say of them that they are fully worthy of their source,—presenting the results of much careful study and close observation, offering suggestions for the guidance of other explorers, and bringing scientific truth into the domain of ordinary thought.

A CRITICAL HISTORY OF FREE THOUGHT in reference to the Christian Religion. Eight Lectures preached before the University of Oxford, in the year 1862, on the Foundation of the late Rev. John Bampton, M. A., canon of Salisbury. By Adam Storey Farrer, M. A., Michael Fellow of Queen's College, Oxford. New York: D. Appleton & Co. 1863.

The term *free thought* seems too dignified and too noble a word to be used to denote *infidelity* in its general and widest extent; but the author says that the term free-thinking had already been appropriated by Collins to denote what is technically called deism, and, moreover, that the term free thought is used in foreign literature "to express the result of the revolt of the mind against the pressure of external authority in any department of life or speculation," in which sense the author adopts it. As related to the Christian religion, the term, the author says, is used to denote Protestantism, skepticism and

unbelief, but the first not fairly, for, though it resists the dogmatism of earthly authority, it relies implicitly upon the authority of the inspired writers of the Holy Scriptures; but the other two reject all authority of an external kind, accepting only reason and science. To these two, therefore, he restricts his term, defining it—"the resistance of the human mind to the Christian religion as communicated through revelation." Infidelity directs itself against Christianity. Unbelief, against the idea of revelation, and even the supernatural generally. The one is partial and the other universal, but both opposed to Christianity.

The author takes the doctrine of the reality of the vicarious atonement provided by the passion of our blessed Lord, the supernatural and miraculous character of the religious revelation in the book of God, and the direct operation of the Holy Ghost in converting and communing with a human soul as the brief expression of the standard of authority, the Bible, which he adopts by which to test the truth of systems by agreement, and falsehood by disagreement. This, perhaps, by many may be regarded as laying the foundation of bigotry rather than a just view of the Christian religion, and yet it is difficult to object to the following remark: "Lacking the first of these, Christianity appears to him to be a religion without a system of redemption; lacking the second, a doctrine without authority; lacking the third, a system of ethics without spiritual power.

Metaphysically considered, infidelity and unbelief have a double origin, arising, perhaps, chiefly under the influence of the will and emotions; and secondly, less frequently from the intellect itself. Our author's plan leads him to contemplate infidelity and unbelief more in reference to the intellect than to the sensibility and will."

Historically he traces the various forms of the struggle against Christianity through the various periods which are marked by that struggle. The first period he regards as extending from the second to the fourth century in the Christian era. Here Christianity is seen in conflict with the various forms of Greek or Eastern philosophy. The second period extends from 1000 to 1400, the first date being fixed by the time at which the scholastic philosophy began to influence religion, and the second by the revival of classical learning. It was a struggle of deeds as well as of ideas; partly social, partly religious. During this struggle, feudalism dissolved, and the centralization of popedom received a check.

The third period extends from 1400 to 1625. "If," says the author, "we regard this crisis as embracing about two centuries and a quarter, comprehending the classical revival, the opening of a new geographical world, and the great religious changes of the Reformation—a period commencing with the Renaisance, and closed by the creation of the modern philosophy;—we shall find two principal movements of unbelief for investigation, the one caused by literature, a return to the spirit of heathenism analagous to that already described in Julian; the second caused by philosophy, a revival of pantheism."

The fourth period is regarded as commencing in the seventeenth century, through the effects of the philosophy of Bacon and Descartes, and extending

to the present time. It includes the deism of England, the infidelity of France, and the Rationalism of Germany as also the respective reactions.

It is a great field for one volume to go over, and does not allow the author opportunity of quoting extensively from the various works that pass in review; but his study of them has been thorough, and his references sufficiently numerous to satisfy the most scholarly.

The work in the main is well done—very well. We doubt if his own philosophy, which, however, he has studiously kept in the background, has allowed him to make the most of his materials in showing the parallel lines of true philosophy and revelation.

FREEDOM AND WAR. Discourses on Topics suggested by the Times. By Henry Ward Beecher. Boston: Ticknor & Fields. 1863. 12mo., pp. 445.

These are discourses of Mr. Beecher, preached at Plymouth church, on topics of special public interest, running from Oct. 30, 1859, just after the raid of John Brown, to Jan. 4, 1863. They will not be generally new to the readers of the *Independent*, but they contain many of the most significant of Mr. Beecher's utterances over the great questions now in process of solution, and possess value enough, both in view of what they are, and as a history of the religious opinions of the period, to warrant their reissue in this form. It is preëminently a volume full of strong thoughts, strongly uttered.

PHILIP VAN ARTEVELDE. A Dramatic Romance. In two Parts. By Henry Taylor. Boston: Ticknor & Fields. 1863. (Blue & Gold.) pp. 456.

The republication of this volume makes a worthy addition to the beautiful pocket volumes issued by this House. Shakspeare is the model after which the author has wrought in giving shape to his ideas, and there are some of the interior Shaksperian qualities as well. Strong characters are conceived and portrayed here, and made to fit naturally into the spheres of actual life; and the moral tone and lessons of the dramatic romance are of the highest and most needful kind. Passages of great beauty are scattered here and there, and the whole current of thought and expression flows along an exalted level. It is a work deserving to live.

REMAINS IN VERSE AND PROSE of Arthur Henry Hallam. With a Preface and Memoir. Boston: Ticknor & Fields. 1863. 12mo., pp. 441.

The great English historian has left here touching and graceful tributes to his two sons, and Tennyson, in his "In Memoriam," has prepared us to expect a splendid picture, when we look upon the real likeness of Arthur Henry Hallam. The testimony to the young man's spirit, abilities and attainments is unequivocal and very high; but these Remains fail very largely in justifying the lofty eulogy. They exhibit mental vigor, taste and discrimination, but they do not reveal maturity nor effective power. It is quite obvious that his fine personal character, in the eye of his friends, throws a sort of halo over all his mental life and literary efforts. The golden mist is scattered in our dryer air, and so the splendor disappears.

THE

FREEWILL BAPTIST QUARTERLY.

No. XLVI.—APRIL, 1864.

Article I.—THE PHYSICIAN OF THE BODY, AND THE PHYSICIAN OF THE MIND.

The gospel is to the mind what medicine is to the body, a specific for its fatal and endlessly diversified diseases. Medicine implies the existence of physical disease in community, and the diverse kinds and forms of medicine imply the existence of disease in a corresponding diversity of forms and degrees of development. Each kind of medicine is not adapted to every kind and form of disease. On the other hand, a form of medicine which is a specific for one kind of disease, may be deadly in its effects, if applied to another. So of the gospel. Its introduction into the world implies the existence in it of sin, as the death-disease of the mind; and its presentation to every creature implies that all souls, in consequence of sin, have received a fatal stroke at the hand of the second death. Though in its nature one and the same, the gospel, like medicine, is presented by inspired wisdom in an endless diversity of forms, and each form is a divine specific for some peculiar form of soul-disease.

A similar analogy exists between the physician and the preacher of the gospel, the physician of the mind, that obtains between medicine as a remedy for physical disease, and the gospel as a specific for the diseases of the soul. Wherever

physical disease appears, whatever its nature or form may be, the wise physician, first of all, seeks to know it as it is; its nature, form, and degrees of development, its causes and proper remedy; and then he applies his specifics, if he has any, accordingly. The main study of the physician is the physical constitution of man, and the nature and causes of every form of disease to which that constitution, in all the diversified circumstances of human existence, is liable on the one hand, and medicine in all its forms and specific applications, on the other. Every form, manifestation, and cause of disease, and every object and element in the kingdom of nature, which does, or may be reasonably supposed to, exist as a remedy, is with him an object of careful thought and study. No such studies are deemed beneath his notice or careful examination. So with the minister of the gospel, the physician of the mind. The proper study of every such individual is the mind, the soul, its nature, capacities, duties, and destiny, its endlessly diversified moral diseases, their causes, forms, and degrees of development, on the one hand; and the gospel in its principles, truths, forms of development, and diverse applications, on the other. Wherever sin, the death-disease, appears, and appears in any special form of manifestation, the proper business of the preacher, as the physician of the mind, is to know that deadly thing as it is, its nature, causes, the secret of its power to deceive and to destroy, and the specific remedy. No form of sin, and no cause of the same, can exist, and no remedy in the kingdom of grace, which is not to him a proper object of careful thought and inquiry. The true physician is the servant of servants. He knows of no distinction among diseases, as reputable and disreputable, dignified and undignified, the one class to be studied and attended to, because it takes on such dignified forms, or seizes upon individuals of such high standing, as comports with the dignity of his office to work its cure; while other kinds are left free, to fulfil undisturbed their mission of agony and death, because they take on undignified forms, or appear in undignified relations. The simple fact that there lies before him a human body, into which some death-disease has injected its poison, awakens at once his deep solicitude, and careful re-

search, and most skilful applications. How much more, then, should the physician of the mind move around among his patients, not as a "master and Lord," but "as one that serveth," yes, "as the least of all, and the servant of all." His heart should ever be in compassionate sympathy with "the ignorant and the erring." His perpetual care should be, to become so skilled in word and doctrine, that he can "rightly divide the word of truth," "giving a portion to each in due season." Whatever endangers the health or the life of the soul, or whatever may impart to it health and life, should command his most wakeful thought, diligent study, and watchful care. How can any one really and truly *care for souls*, and not most carefully watch against any influence, every form of error and false teaching which endangers the health or life of the immortal minds placed under his supervision?

The main study of the wise physician, let us add here, will not be given to forms of disease which existed centuries ago, and have at the present time no being in community, but to those forms which are *now* being developed. So the chief study and care of the physician of the mind should not be given to forms of sin that once obtained, but no longer exist among men, nor to forms of error which once "drowned men in destruction and perdition," but which no longer have place in public regard; but to those developments of sin and error which are now scattering moral disease and spiritual death in community.

The way is now prepared for a consideration of certain *false principles, sentiments, and maxims* which have extensively obtained among the ministry and community, and which tend to neutralize the influence of the gospel as it is preached among men. Any principle or sentiment, we remark here, tends to such fatal results, which induces in the ministry a want of kindly sympathy with the masses of community, "the ignorant and the erring" especially, or which renders the physician of the mind unregardful of any forms of error, or evil influences actually obtaining, and imperilling the interests of souls in the community around him.

I. Among the pernicious sentiments to which we would refer,

in this connection, is one which is quite harmless in appearance, but of most pernicious tendency. We refer to the impression which so extensively obtains, that a minister, by virtue of his office, has a *certain character to sustain,* that he is encircled with a certain sacred and repellant dignity of character which demands of him a peculiar form of dress and manner, and renders it improper for him to act in commercial, social, and civil life as other men may very properly and even virtuously conduct themselves in the same relations and circumstances. Under the influence of this impression, it is thought to be very right and proper for the preacher to speak of sin in general, and provided it be done in a manner sufficiently dignified and respectful to call upon his hearers to repent. But if he proceeds to rebuke the evil and bitter thing as it actually exists in the concrete in the community around him, the only form in which it does or can endanger the health or life of the soul, especially if he rebuke sin in its vicious and most death-doing forms, then, it is thought, he compromises the sacredness and dignity of his high and holy office. Sin, in the abstract, is a a respectable and dignified enemy of the soul; and hence it comports with the dignity of the pulpit to speak of the accursed thing in that form. But sin, in the actual concrete, is a thing so degraded that the preacher, whatever its death-doings in community may be, must not name it before his people, lest he should compromise altogether the dignity of his high calling. So of error in the abstract, and in the dignified forms in which it was advocated by David Hume and Lord Bollinbroke; but error as now advocated before the public, and in the form in which it is being received among the people, is so low and vulgar in its manifestations, that it must be wholly ignored by the preacher. It may slay its thousands, and hopelessly involve its tens of thousands in the snare of the devil. Still the preacher must not only not expose it from the pulpit; but it must not be known that in his private readings he has acquainted himself with the nature of the evil, or with the source and secret of its power to deceive and destroy.

A celebrated Professor of Theology, in a course of lectures to his pupils, urged them never to compromise the dignity of the

pulpit, or the sacred office itself, by alluding in their discourses to such debasing vices as licentiousness. "If you were delivering a series of discourses on the ten commandments," inquired one of his pupils, what would you do when you came to the seventh?" "I would pass over it as quick as lightning," was the reply. Another professor of equal celebrity, urged his pupils never to answer, either out of the pulpit or in it, the arguments of the advocates of the low forms of error which were being propagated in the community. On returning home from the chapel quite late one evening, added the professor, by way of illustration, I saw a small animal in the path before me. After attempting in vain, by voice and threatening gestures, to drive the creature out of my way, I, at length, threw at him the large volume I held in my hand. The result was, that I was at once covered with a cloud of vapor, which rendered me an offence to myself and family. I then said to myself: this is the last body of divinity that I will ever throw at a skunk. The story, with its applications, went the rounds of the papers, and settled fully in the public mind, the sentiment of which we are speaking. The analogy of the two cases was admitted to be perfect. Exposing popular error, and thereby saving souls from its death-infections, is throwing bodies of divinity at skunks! We doubt very much whether he ever admitted at all the analogy of the cases, or approved of the sentiment deduced from it. Several years subsequent, we witnessed in the city where that seminary is located, a practical illustration of the influence of the sentiment under consideration. A meeting was held, a meeting composed of the leading ministers and individuals of the most influential membership, from all the various denominations in the city. Each individual was present by special invitation. The subject of discussion was Spiritualism, its character, the secret of its power, and the remedy. It was stated and admitted by all present, that there were then in that city upwards of nine hundred circles that were in the habit of meeting statedly from week to week, aside from many others that meet occasionally, that not a few of the members of the churches, and the masses of the population, the youth especially, were being drawn under the influence of the delusion, and carried

hopelessly beyond the reach of religious teaching. The fact also came out, that it was not known that a single clergyman in the city had given the subject the least investigation, had ever alluded to it in any of his discourses, or exerted any positive influence whatever to counteract the deadly evil. An explanation of the facts of spiritualism was presented, an explanation which, with very few exceptions, gave the most perfect satisfaction. Yet every individual present refused to do anything upon the subject, or to have his honor or influence connected with any measures to lessen or counteract the desolating effects of a delusion which, as all admitted, was spreading with great rapidity around them, and neutralizing all their influence for good among the people. The reason definitely assigned was this: such a course would compromise the dignity of the ministry.

Such is the sentiment before us, and such is its influence.

What shall we think of it? Does it indicate in the ministry the wisdom of the serpent? It is obviously contrary to the example of all inspired teachers, from Moses to Christ and his apostles. They always arrayed God's truth, not against sin or error in the abstract; but against both in the specific forms in which they appeared at the time, and appeared as Satan's agencies for the delusion and destruction of souls. It is equally opposed to the express requirements of inspiration upon the subject. The watchman, upon the peril of the life of his own immortal spirit, is required to give the people warning, not when some dignified and respectable enemy approaches, but when any destroyer of any character is seen advancing. The good shepherd lays down his life for the sheep, not merely when he sees some dignified and respectable wolf coming, but when he sees any creature approaching that would destroy or scatter the flock. According to this sentiment, the watchman is to give the people warning, not when he sees a band of painted savages creeping into community to burn, to butcher, and take captive. That would compromise the dignity of his high office. He is to sound the trumpet, on the other hand, when he sees some grand army led on by some illustrious commander, about to invade the nation. There is something dignified and

majestic in giving the alarm under such circumstances, and the dignity of Zion's watchmen is of infinitely higher importance than the interests of the souls committed to their charge. The shepherd, too, when he sees the wolf coming, is, first of all, to take a careful survey of the dimensions and bearing of the animal before him. If he is a majestic and dignified wolf, such as comports with the dignity of the ministerial office to contend with, then the minister is to place himself between his flock and the approaching enemy. But if a lean, half-famished, and snapping animal presents himself, one that will tear, and devour, and scatter ten times as many of the flock, as his well fed and dignified associate, then the minister, how many soever of his flock are destroyed, is never to seem to know that a destroyer is among them. In regard to the tendency of such a sentiment, we would express the deep conviction, that if the ministry and churches had entered the council of Pandemonium, and had there formed a plan and league with Satan to give up to his supreme control three-fourths of the souls in every Christian community, they could not have adopted a sentiment or a rule of action better adapted to this end than the sentiment before us. Truly, "the men of this world are wiser in their generation than the children of light."

II. Another error, kindred in its nature and tendency to the one we have exposed, is the idea so common and influential in community, that in refuting damnable error, the teacher of religious truth puts himself upon a level with the destroyer of souls whose false teachings he exposes, and thus compromises the dignity and sacredness of his profession. Did Christ put himself upon a level with Satan, when he came into the world to refute the lies and destroy the works of the devil? He did so, if this maxim is true. Did Elijah put himself on a level with the prophets of Baal, when he confronted and confounded them before the nation of Israel? If so, then the penalty of the second death brings over all religious teachers who do not, in a similar manner, in their day, put themselves upon a level with the propagators of soul-ensnaring and soul-destroying error. Upon the peril of their own immortal interests, they are required to give the people warning, whenever and wherever

the enemy of souls appears. Suppose that a swarm of foul animals should creep into a given city, and impregnate the atmosphere there not only with offensive, but with fatally poisonous vapors, so that in every house some are sick, others are dying, and some are dead. The community are called together for consultation. A proposition is made for a united effort to expel the destroyers. Wise men object. The animals must be let alone. Their presence in the community must be utterly ignored. In the attempt to expel them, we put ourselves upon a level with them. We must not compromise our dignity, as rational, human beings, and especially as ministers, physicians, lawyers, merchants, and mechanics, whatever the results may be to the health or lives of citizens, by placing ourselves on a level with such foul and despicable animals. Physicians are called to attend upon the sick. They utterly refuse to compromise the dignity of their high profession by putting themselves on a level with such low beasts, and that in an attempt to eject from the human system poison which they have injected into that system. No, they are to treat none but reputable diseases, diseases which have their origin in reputable causes. Never will they throw their valuable treatises on medicine at skunks. Now this is the precise form of wisdom which has controlled the ministry and the churches in their treatment of fatal error, which has been slaying its millions of souls in this nation for these many years past. Never did a sentiment, more false and fatal in its tendency, have being in the church, or in the world. Whenever we set about, by means adapted to the end, the expulsion from the body politic whatever is destructive to its real interests, we not only exhibit the spirit of true philanthropy, but show ourselves superior to the evils, and the propagators of the evils, which we thus expose and expel.

III. The sentiment to which we would next allude is this: The idea that the most effectual method of expelling from the community fatal error is to *let it alone.* If the propagator of such error comes into a community, and nobody will hear him, that is, all in common let him alone, that certainly would be an effective method of preventing the evil which the introduction of the error referred to would occasion. Or if it has been

introduced, and all the people together would cease to hear its propagators, this also would effectually expel it from community. Let us suppose, on the other hand, that the propagator of such error comes into a given community, and by his insinuating address, and smooth and deceptive sophistry, draws three-fourths of the people after him, and impregnates their minds with his fatal absurdities. What will be the certain result, if the ministry, and the intelligent and educated portions of that community, let the deceiver alone? This inevitably: The mass of the people, the young especially, will be permanently deceived, and that to the corruption of their morals and the ruin of their souls. Here is the very condition of things in which wisdom should become the compassionate guardian of ignorance, and if there is a failure here, God will hold those who have this larger knowledge responsible for the souls whom they (the wise) let alone in the power of the destroyer. It is just as safe and wise to let the wolf alone in the midst of the flock, and to do so as the most effective means of his expulsion, as it is to let the propagator of fatal error alone in community when he has succeeded in gaining the ears and hearts of the masses of the people.

IV. We will allude to but two other sentiments and maxims of a kindred nature and character to those above elucidated. We refer to these in the same connection, because the same remarks are equally applicable to each of them. The first maxim is this: Moral evils and error, if let alone, will cure themselves. The second is like unto the first, to wit: that as religion has very little to do with business, less with reform, and nothing whatever with politics, the true and only proper sphere of the pulpit is to preach Christ and him crucified, letting all subjects alone like those just named above. If moral evil, together with its necessary concomitant, fatal error, has not its seed in itself, that is, does not contain in itself the principle of self-perpetuation, why then did Christ come into the world as a Saviour from sin, and why is the gospel sent into it as a light to banish error? Why were not both in common let alone to work out their own cure? It may be said in reply, that this does not hold of sin or error in general, that is,

in the abstract; but only in the concrete forms in which they obtain in community. But suppose that sin and error, in all their concrete forms, are banished from the world, or by a process of self-dissolution have died out of it. Where then, will either, in their general, abstract, or any other forms, have place among men? If the maxim, moral evil and error, if let alone, will cure themselves, and are, therefore, not to be testified against, be true, then sin and error in all their forms, general and particular, abstract and concrete, are to be wholly ignored and passed by in the ministrations of the pulpit, and in the testimony of believers before the world. Further, if preaching Christ and him crucified requires us not to show the people their sins, and that in the specific forms in which they actually appear in society, why does it not require us not to preach about sin in any form whatever? Sin is one thing, and Christ another and different object. If preaching Christ is incompatible with bearing testimony against sin in any one form, it is equally so with calling men to repent of sin in any form whatever. The same holds true in regard to duty in all its forms and applications. If preaching Christ and him crucified is incompatible with inculcating duty in any one form, the duty of integrity in the social, commercial or political relations of life, for example, then preaching the doctrine of the cross is equally incompatible with urging compliance with the law of duty in any of its applications, in any relations of existence. Besides, we should be glad to be informed in what cases moral evil, or "damnable heresy," when let alone, have exhibited this tendency to work out their own cure. Sometimes such evils have changed their forms, but never their character, and never have they been known to take to themselves wings and fly away from earth to other planets. When let alone, "evil men and seducers wax worse and worse, deceiving and being deceived," and never, self-moved, do they return to the light which they have abandoned; "neither do they lay hold of the paths of life." Sin contains in itself no remedial principle, and when once introduced, never works out in the individual or community anything but death. The natural daughter of sin, also, is deceptive error. "He that doeth evil hateth the light," and if

let alone, will advance onward into deeper and deeper darkness. What is most singular, also, is the fact, that the more absurd the error embraced, the greater is its power of self-perpetuation. The most specious and attractive forms of error that ever appear among men, are those whose absurdity is most manifest to the undeceived.

If any of our readers should inquire for an example in illustration of the fatal influence and deadly tendency of the sentiments and maxims which have been the subject of remark in this article, we need only refer to the progress of events in this country during the last twenty or thirty years. During the whole of this period, commencing with the Second Advent delusion, which began to move the public mind about the year thirty-six, propagators of fatal error have, as preachers, lecturers, and peddlers of bad books, swarmed over this nation as did the locusts over Egypt. Everywhere, also, with exceptions very few and far between, have all these forms of error and their propagators, and that under the specific lead of the sentiments and maxims which we have considered, been wholly ignored by the ministry and churches, and left free to the unimpeded work of multiplying their death-doings through the length and breadth of the land. As the result, two-thirds, at least, of the population of this country are now in the death-lock of diverse forms of unbelief, and for that reason, beyond the reach of all existing religious influences. Among this number are millions of our population who, thirty years ago, were, to a greater or less extent, regular attendants upon religious worship in our sanctuaries, and were very readily brought under the converting influences of the spirit of grace. The ministry, instead of seeking to expel "the grievous wolves," who were scattering the flock of God, and preying upon immortal souls, all around them, have been, by their serene silence, guarding the dignity of their profession, and that while Satan has led captive whom he would.

During the Second Advent excitement, for example, it is quite safe to affirm, that millions of the youth and adult portions of our population, such was the speciousness of the arguments presented, were brought to this distinct and openly

avowed conclusion, that the doctrine preached to them was true, or that the Bible is not the word of God, and that the events of the year eighteen hundred and forty-three would resolve all doubts upon the subject. Under such circumstances, the writer of this article clearly saw at the time, that if that delusion was let alone, and the misapprehensions of the people in regard to the actual teachings of Scripture were not corrected, the two following disastrous consequences would result:

1. The religious sensibilities of the people would be exhausted, and that for a long period there would be an intense prejudice against any form of religious excitement.

2. The failure of the doctrine taught would render infidelity, what it had never before been, the popular faith of the nation.

Under the influence of these apprehensions, the writer personally visited leading clergymen and the most influential conductors of the religious press, laid his apprehensions fully before them, and urged that special efforts should be made through the press and the pulpit to correct the misapprehensions and evils referred to. Everywhere he received one and the same reply. The delusion, if let alone, would soon be dissipated. But above all, the ministry must not degrade the dignity of its high calling, by putting itself upon a level with the ignorant men who were propagating this delusion. It was let alone, and the result which Satan intended, and which the ministry and the conductors of the religious press ought to have have foreseen and prevented, followed. The millions who embraced the Second Advent delusion, under the distinct and avowed apprehension that that dogma was true, or the Bible false, became open infidels, and the public patronizers of the swarms of lecturers on Phrenology, Mesmerism, and finally Spiritualism, lectures each one of which had in it a fatal sting, and that sting specifically aimed at the ministry, the churches, and the Bible. Throughout this whole period, the ministry has maintained the same profound reserve, dwelling in sublime silence in regard to existing evils, while Satan, as should have been foreseen, has led away the people. Our solemn conviction is, that if God should speak from heaven, and should give utterance to his views in

regard to the course pursued by the shepherds of his flock during the period under consideration, it would be in language not unlike the following: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."

Examples of the healthful tendency of the opposite course, the course which we advocate, might be multiplied to any extent desired. When the younger Dr. Edwards, for example, was settled as pastor in New Haven, Ct., Mr. Chauncy, the celebrated Restorationist, came to that city, and, according to universal usage, preached his doctrine from Dr. Edwards' pulpit. A public discussion was held between the great champion of the evangelical faith, and of the new doctrine, in respect to the question at issue between them. The result was, an open discomfiture of the advocate of error, and that before the whole people, and the utter repudiation by them of that error. As a final consequence, the evangelical faith had greater power over the public mind than ever before. The late Prof. Stuart of Andover followed Dr. Edwards as pastor of the same church, and copied the example of his distinguished predecessor. When the pulpit was not otherwise engaged, the advocate of any particular dogma, in accordance with general usage, entered it, if desired, and had a hearing before the people. The pastor, however, as a watchful shepherd, was always present, and refuted the sophistry of the false teacher before the same audience who had listened to his discourse. The celebrated Dr. Taylor followed Prof. Stuart, and always avowed and acted upon this maxim: Give the advocate of error a hearing; but always answer him before the same audiences that he addressed, and that when his arguments are distinctly before their minds.

The result was, that during the pastorates of these three men, no preacher of Universalism could gain more than a single hearing before a New Haven congregation. The successor of Dr. Taylor had been educated in a different school, and had embraced the sentiment, that the pastor who allows his pulpit to be occupied, though usage requires the custom, by a teacher of error, sanctions his false teaching, and he who replies to such teacher, compromises the sacredness and dignity of his high office, by placing himself upon a level with his antagonist. His pulpit was, accordingly, refused when asked for by a preacher of Universalism. That false teacher immediately hired a large hall in the centre of that city, and for one or two years, at least, preached there to crowded audiences, no one contradicting him. Who evinces the higher forms of wisdom, he who holds on to his dignity, but loses his people; or he who, as a watchful shepherd over his flock, lays down his dignity for the life of his sheep, and thereby saves them and his true and proper dignity, too?

Judge H. had become a devoted disciple of A. J. Davis, and had often commended the principal work of that individual to a friend of ours, a minister of the gospel. When earnestly urged, on a particular occasion, to read that work, our friend replied: "Well, Judge H., I will examine the work you commend to my perusal, and will read it till I am convinced myself, or find in it the means of convincing you." "That is all I ask," replied Judge H. Our friend read on till he comprehended the fundamental error of the work. He pointed out the same to Judge H., and thus annihilated the influence of Davis and his works over his friend's mind. Did our friend really compromise the dignity of his profession by thus showing himself superior to a teacher of error? Did he not, on the other hand, act the only true and proper part of a faithful shepherd and bishop of souls? To act effectively against error in any form, the teacher of truth must sufficiently study that error to comprehend its nature and character. Then his superior knowledge, and timely applications of truth, will be his wisdom in the estimation of a discerning public. The religious teacher, on the other hand, that never informs himself of the fatal errors which

are being sown among his people, and when he knows that the wolf is in the fold scattering and tearing the flock, wraps himself up in the assumed dignity of his profession, and acts and teaches as if he did not know that the destroyer was near, will ever be regarded by the masses of the people as a wise fool, and will most richly deserve the contempt of which he is the object.

When the writer of this article was President of the College at Oberlin, error, in every form, was promptly exposed there, as soon as it became manifest, that if let alone, it would gain an influence among the students, or in the encircling community. The result was, that while revival influences died out, for the most part, in the churches in this country, and the masses of the people were drawn within the circle of fatal error, such influences never lost, in the least, their power in that institution or community. While conversions were constantly occurring from week to week, no year passed, we feel quite safe in affirming, without one, and generally two or more, general revivals. The same vitality of revival influence might have been preserved in all the churches, had the ministry, during the past thirty years, evinced the wisdom of the serpent, as well as the harmlessness of the dove.

The true dignity of the ministerial office, permit us to add in this conclusion, is not a mysterious something which encircles an individual by virtue of his official position, but that Divine halo which surrounds him on account of a wise and faithful discharge of the true and proper functions of that office, the care of souls. The true minister of Jesus Christ is not one who is magnified by his office, but one who magnifies that, and he magnifies his office most who, like his Divine Master, has the most deep and compassionate sympathy with the ignorant and the erring. Such a man, first of all, as "a scribe well instructed in the things of the kingdom," knows the gospel, the gospel in its doctrines, principles, provisions, promises, threatenings, and endlessly diversified applications, and walks in deep intercommunion and fellowship with its author. He also knows mind, mind in its powers and susceptibilities, necessities and liabilities to the death-snares which encircle it. He carefully acquaints himself, also, with

the evil influences and errors with which the souls around him, and for whom he is called of God to care, are encircled, and stands, as a faithful shepherd over his flock, against all the propagators of "damnable heresy," those "grievous wolves, who are seeking that flock as their prey." His spirit, also, is as genial as the air and the light of heaven. In other words, he has a genial and kindly sympathy with all the real interests of humanity, in all circumstances and relations of existence alike, relations, individual, domestic, social, and civil, as well as religious. In his love for man, and regard for his rights and interests, he is no respecter of persons, knowing no man after the flesh. Wherever true thought has a dwelling-place, whether it pertain to peace or to war, to business or to politics, to morals or to religion, to domestic life or to social life, there he is at home. With all true feelings he has an equally genial sympathy. He is a child among children, a philosopher among sages, a theologian among divines, and in the true and proper sense, he is "all things unto all men." With vice he has no associations but to rebuke and reform it, with error but to correct, and with ignorance but to enlighten it. Of that form of personal dignity which, in the judgment of many, encircles a man by virtue of his office, and which one may fold around him as he does his cloak, he knows little or nothing. His dignity, on the other hand, shines out from his entire spirit, virtues and visible acts, as light beams from the face of the sun. Possessed of wisdom far superior to that possessed by the flock he feeds, he is ever among them, "not as exercising lordship over God's heritage," but "as one that serveth." Ever wakeful to guard his flock against evil influences, he carefully acquaints himself with their specific wants, trials, temptations, doubts, difficulties, and liabilities to be ensnared by deceptive error, and the false teachings of those whose chief mission is to lead from the path of virtue and truth the ignorant and the erring. The end of all his ministrations is, to save from death the multitude who lie fast bound in sin around him, and "to present every man perfect in Christ Jesus." Such is a faint representation of our ideal of a minister of Christ, a physician of the mind.

Art. II.—LIFE AND TIMES OF PAUL.

BEFORE HIS CONVERSION.*

Paul's original name was Saul. The first notice we have of this remarkable man, is by Luke in his apostolic journal; and in connection with the persecution of the church. At the martyrdom of Stephen, who led the van of a long but glorious train of martyrs, he was one of the attending guards and performed the office of sentinel over the outer garments of murderous men who hurled the missiles of death at this friend of Christ, sealing his testimony with his blood.

Then, as under Moses, witnesses against a man were required to be his executioners; and, like men engaged in hard work or in running a race, they stripped themselves for their bloody work, and "laid down their clothes at a young man's feet whose name was Saul." While adhering to an old custom, they regard him as an accomplice, by committing their clothes to his care. Though exempt himself, not having witnessed against Stephen, he encouraged them by his presence, and was equally guilty of innocent blood. Referring to this scene some thirty years after, he admits that he was present, and consenting unto his death; and kept the raiment of them who slew him; a frank confession but a bitter remembrance.

The picture representing him has a dark back ground with a bloody front, revealing the progressive steps of embittered hatred to the gospel, becoming so inhuman and revengeful as to drive the converts to Christianity from Jerusalem, scattering them like sheep upon the mountains, throughout Judea and Samaria; but with results the reverse of what were expected, for they preached Christ wherever they went.

At such a time, engaged in such a work, inaugurating a new

* Authorities consulted, and to whom indebted: Acts of the Apostles; several of the Epistles; Encyclopædia of Religious Knowledge; Conybeare and Howson; Neander's Planting and Training of the Churches; Kurtz's Sacred History; Kurtz's Church History, and Smith's Classical Dictionary.

and important era, Saul is introduced upon the sacred page. He comes forth as a young man, as one just coming into notice, and now upon the stage for the first time. He may have had a youthful appearance, may have been young as a persecutor, but not young according to our standard, for he must have been not far from thirty-five. Some authors assert that he was born six years B. C.; others, two after; his precise age uncertain; but as Stephen's martyrdom occurred the thirty-fifth or thirty-sixth A. D., he could not have been, strictly speaking, a young man, though he may have passed as one at that time; and as an opponent of the church, from whom much was to be feared, and from whom its enemies expected much, he might well have been considered young.

First. His Parentage. It was strictly Jewish. His geneological descent was from the warlike tribe of Benjamin, of whom the aged and dying patriarch said prophetically, "Benjamen shall raven as a wolf; in the morning he shall devour the prey, and at night divide the spoil." This prophetic view of Benjamin as son, is equally true of the tribe bearing his name, and may have comprehended its history, so as to have embraced Saul the persecutor; the representative of the tribe being but a true picture of him who boasted that he was a Benjaminite; a Jew; a Hebrew of the Hebrews; and who, from childhood, proudly bore the name of Saul, the daring and bloody king of Israel, from the tribe of Benjamin.

Having conferred this royal name upon their first-born son, it is legitimate to infer that his parents were ardent admirers of Israel's first king; delighted in the history of his origin and exaltation to the Hebrew throne; exulted in the records of his heroism and bold exploits, which marked his reign as an epoch in Jewish annals. His physical stature and stately bearing, his giant intellect, manly independence, and towering greatness, his bristling spear and successful campaigns, rendered the name fragrant, giving it a prestige they would appropriate to their own family. In him they found their true ideal of greatness and glory, and desired its descent to their own times, to vindicate the history of the tribe, and execute summary vengeance upon their Gentile enemies. With such exalted views and the

gratification of these desires, their new-born son began to wear his kingly name.

His parentage was of the school of the Pharisees, and of one of the Jewish dispersions. It was respectable, if not honorable. Though not surfeited with riches, and exalted to distinguishing positions, they were not entirely unknown or unnoticed, nor reduced to want or suffering. Their occupation was that of weaving. The product of their labor, camel's hair cloth for tents. Industrious and frugal, they secured what one of old prayed for, not silver nor gold to hoard up, nor wealth of any kind, but "food and raiment sufficient" for them.

Saul's father was a Roman citizen at the time of his son's birth; a freeman, possessed of rights characteristic of the Roman born; Jew by birth and blood, yet Roman in civil and political privileges; though, probably, not because he resided under Roman laws. It has been supposed that Julius Cæsar conferred on the city where the father of Saul lived, the rights and privileges of Rome, and constituted it a free city, and that all its inhabitants became unconditionally free; politically and civilly Roman. But this is now disputed; some denying that it was ever invested with Roman freedom; others are in doubt; thus the subject is involved in uncertainty, and we must leave it an open question. Of the freedom of the family of Saul, there can be no question raised. His father may have become a Roman citizen by special favor. He may have been a soldier for his adopted country during some of its wars; and having performed deeds of heroism, received as a reward Roman citizenship, the highest and most distinguishing honor his sovereign could bestow. And because of the enfranchisement of this Hebrew father, his son was free-born; and not, as some have supposed, because his birth-place was under the emperors. It was a conquered city, subject to Rome; but, doubtless, only a portion of its inhabitants were enfranchised; and they only, but by special favor, or as purchased at great price, as in case of that military officer, who said, "with a great sum obtained I this freedom," that is, the privileges of Roman citizenship. While that officer had purchased his, young Saul obtained his by birth. Though his parents were in moderate circumstances,

he inherited that which cost others large sums; and, aside from his natural endowments, his citizenship was his greatest inheritance; and because of this he congratulated himself on a certain occasion, rather than on the mere fact of birth-place, though that was no slight consideration at that time. And this suggests:

Secondly. His Nativity. While exulting in his Hebrew lineage and the history of the fathers, to whom pertained all he deemed valuable in politics and religion, he was by no means insensible to the privileges and honor of his boyhood home. It was with pride of place and country, when, at about sixty, he said to the warden of the prison where he was to be confined, "I am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."

While authors differ in regard to the year of his birth, they all agree that Tarsus was the place of his nativity. This city was the capital of Cilicia, a province in the South-eastern section of Asia Minor. It was situated on the river Cydnus, formerly six miles from the sea, but now twelve. Its name is equivalent to Tarshish; and being upon navigable waters, it may have been the port for which Jonah embarked when required to go to Nineveh. It was an old place at Saul's birth. For awhile, it was a successful competitor with Athens and Alexandria in literature. Though built by the Syrians, the first occupants of that section, the Greeks early settled there, carrying with them their arts and sciences, giving the city a literary character and reputation, then by no means common.

The first historical notice of Tarsus is by Xenophon, some four hundred years B. C. It was then the "chief city" and capital of that province. The conclusion of the most thorough research is, that it is of unknown antiquity. Ancient history attests, not only its great remoteness of date, but the independence of both city and province till after the establishment of the Persian empire; though it was under contribution, the administration of the government was by native princes. At the time of the Macedonian invasion, the country was both held and ruled by the Persians, from whose possession it was wrested by the Greeks, under Alexander. The native inhabitants

were driven to the mountains, and the Cilician plains were settled by adventurers from Greece. Dispossessed of home and country, the natives became robbers upon the land and pirates upon the sea, spreading desolation wherever they went; siezing unsuspecting Greeks and selling them as slaves to citizens at Rome. Commerce became crippled, property and life endangered to a wide extent, Greeks and even Romans came at last to both despise and fear them, till the enraged but heroic Pompey rose in his might and drove them from the sea, and subdued them upon the plains, taking possession of the country in the name of the Romans, 66 B. C.

The city played an important part, under Alexander, as a military station, as also under his successors. Then, under the emperors, till, at length, by compromise or treaty, between the Romans and Syrians, it became a frontier city of the latter. Having passed through all these vicissitudes, suffering from robbers and pirates, and from internal dissensions, Pompey now appropriates to it the honors of the court, and makes it, as for ages before others had done, the capital of Cilicia, 67 B. C. But the mountainous districts remained unsubdued and unappropriated for more than a century.

Politically, commercially, and as a military station, the birthplace of Saul was held in high esteem; a centre for the nations; a general rendezvous; and as a gateway for those armies to pass and repass from east to west, and from west to east, which alternately conquered and subdued each other. Not only Syrians, Persians, Greeks and Romans, held alternate possession of the city, but the Egyptians and several other nations struggled hard to possess it, till at last it became the camping ground of Arabs, Turks, and European crusaders. For ages, it was a scene of strife and commotion. Its streets were trodden by more alien feet and mailed warriors than any other city of Asia Minor. Revolutions and alarms were of perpetual occurrence. Excitement was its life, ever having a constantly changing fortune, subject to all the vicissitudes of war and peace. At one time it takes sides with Cæsar in the civil war; then, it was punished for it by Cassius; then, honored by Anthony for its loyalty, and made a free city; then, relieved of

its foreign taxes by Augustus; then sharing largely in the clemency of several of the succeeding emperors.

Like Jerusalem, it was "beautiful for situation," having the Mediterranean in front, Mount Tarsus in the rear, its snow-capped peaks piercing the clouds, with its two jagged arms reaching to the sea, embracing the province and forming its boundary east and west. It was but a little to the north of that Hebrew home, and through the centre of Mount Tarsus, that the traveller passes the celebrated Cilician gates, a vast fissure, eighty miles from north to south, with breadth of but few rods at most, contracting frequently to thirty or forty feet; with walls of lime-stone on either hand, varying from hundreds to thousands of feet in height. Through this volcanic gorge, with scarcely room for more than one war chariot to pass at once, the nations found a passage between Europe and Asia. Through this Cyrus marched his mighty hosts to the conquest of the west; and, in turn, Alexander and the Greeks, shod in boots of brass, for the conquest of the East. Other chieftains and armies, cavalcades and caravans of other and the same nations thronged this seam in Tarsus, some flushed with triumphs, won or in expectation, and others trembling with fear in their hurried march from the scene of some recent defeat.

In speaking of the sublimity of Tarsus, which rises far beyond the region of vegetation, its lofty peaks of granite almost touching the sky, reflecting from their snow caps the brightness of the noontide sun, and filling the vista with unparalleled magnificence, Bayard Taylor exclaims, as he looks out upon the scene: "Great God! how shall I describe the grandeur of that view? How draw the outlines of those mountains? How paint the airy hue of violet gray, the snow-white lights, the thousand pencillings of mellow shadow, the height, the depth, the far-reaching vastness of the landscape?"

It was near this scene of unequalled grandeur, in the city of Tarsus, that chief city, honorable, free, literary city, that young Saul had his birth;—a city once inviting commerce to its exchanges, having commodious entry and safe anchorage in its harbor which, alas, has since become filled with drift, and whose protruding delta makes the Cilician capital an interior and de-

serted town. No more does it resound with the hum of business, nor with the shrill voice of the sailor; nor is commerce attracted to its decayed wharves; nor merchantmen sails whiten its bay, making for a once stirring port.

Its river, too, running through its centre, said by Xenophon to be two hundred and two feet wide, now reduced to one hundred and twenty, has changed its channel, and now flows sluggishly to the east, Its once swiftly running waters, clear, cold and medicinal, and frequently resorted to for bathing, have lost their attractions; and the place has ceased to be either Roman or Greek, literary or free; and none care to boast of it as their birth-place, unless, because it was the nativity of Saul.

That strange mixture of the nations, gathered there for trade, pleasure and luxury, no longer exists. Pilgrim, caravan, commercial and military scenes, once so common, and with which young Saul had his birth and spent the early years of his life, are no longer seen at Tarsus, which is rendered forever memorable only as the birth-place of such a man. While the man is of Scripture history, the place belongs to the classic in which its outlines are drawn; the streets, markets and docks; the synagogues and baptismal font; the crystal river with its towering groves of bird-singing foliage and all that rural scenery of his childhood days; the mountain retreats, volcanic fissures, ravines and snowy peaks, familiar to him in his youth, and as a resort, with his Hebrew parents, for occasional recreation and pleasure.

This natural scenery, with all its modifying reverses and changes, remains to the present, and with it, the turbaned shepherd and the tented Turk linger amid the solitudes of that once chief city which its thousands thronged. Shadows and sunshine alternate in ravines and on mountain peaks in the rear; the same currents and blasts sweep over the plains; the prospect from Tarsus outward to the sea, may be the same, but, alas, eighteen centuries have had their effect, and nearly sixty generations have been swept into oblivion, while young Saul, though long since dead, yet lives.

Thirdly. His Education. Being the first-born son of Pharisaical parents, whose sect was strict in moral and intellectual

discipline, he became early and thoroughly instructed in the rudiments of education; the regard of hopeful parents secured to him culture of mind and heart, equal to his aptitude to learning and the facilities then enjoyed. We are not to suppose that chief city either destitute of, or indifferent to, the means of education. Its original inhabitants may have been barbarians, but in time the population became polished, and a refined philosophy and stirring eloquence made the place an illustrious and literary rival with the two most learned cities in the world. Cruel, proud, corrupt, oppressive, caring less for letters than government, less for literature than politics, the Romans allowed individual and municipal agencies for the education of the young. Though Tarsus was a conquered city, subject to the emperors and laws of the seven-hill city of the Italian peninsula, having their government administered in presence of armies and fleets, it possessed facilities of no ordinary character, and was more Greek than Roman. While all the nations were there represented, a strange intermixture thronging the streets, the Greek element prevailed, and that language, with its accompanying literature, took the precedence with the masses. It was made Roman in government and laws and by conquest. It was Greek in literature from choice. It was Pagan and Jewish in religion from birth and habit.

In the midst of all this, Saul had not only his birth, but the rudiments of an education, brought to completion at Jerusalem. His first lessons were at home with his Hebrew mother, who taught him the Jewish narrative and daring exploits of Israel's first king, whose name he bore, and early encouraged him to boast, like his father, of descent from the tribe of Benjamin. There he learned the greatness and glory of the Jewish nation, the history of its country, the changes and reverses befalling those who had received it as inheritance from Abraham and the patriarchs. While taught the difference between the Jew and the Gentile, and the superiority of the former, entitled to prior and richest blessings, he became familiar with the stories of their sufferings, bondage, deliverance, desert pilgrimage, triumphant march into Canaan, and its subsequest conquest, and all pertaining to the future of the children of Abraham; their

power, government and institutions; their warfares, sieges, and clash of arms, and their successive triumphs. It was with pride that he wore the name of one anointed of Samuel. That young Hebrew heart, with all its sympathies, was stirred to its depths as this child of Benjamin learned to read for himself the exploits of Israel's first king; eagerly pondering the history of the man of Gibeah, he soon learned to venerate the memory of the town, as well as the man, there anointed king of the Hebrews. Turning often with yearning and sympathetic heart towards the distant hill-tops to the east, he remembered with sadness the battle-ground of Gillboa, where Philistia's mailed warriors fought that bloody battle, with the army of Israel, led by Saul in person, where the Philistines prevailed and the battle went against them, and where their chieftain fell in despair upon his own sword, and with him his three sons and armor-bearer, simultaneously with the annihilation of that division of the Jewish army.

His education comprised a full knowledge of the patriarchs and prophets; the armies and navies, arts and institutions, writings and ministry of the Hebrew people. Early taught to expect the coming of the Messiah as a temporal prince, to restore the fortunes of Israel, yet his dauntless spirit burned within him, his temper flashed in his youthful heart, to avenge the wrongs and woes poured upon the Jews by the Gentiles; in his own person, like Saul of old, to lead the scattered tribes forth to battle, though to a better issue, aspiring to become an avenging instrument, satisfied only with bloody reprisals.

While the Jewish father confined the training of his daughter to the family, he put his son to the public school at the age of five, and at ten, to the study of a digest of their traditions and to an explanation of the Hebrew Scriptures. And while some affirm that he received the greater part of his education at Tarsus, others maintain that the most of his time from thirteen to thirty was spent at Jerusalem. In either event, he not only became versed in Jewish literature, but in that of other nations, especially the Greek, with all its accompanying arts and institutions, thus laying a solid foundation for theology with Gamaliel, the learned and celebrated D. D. at Jerusalem. And, as

he afterwards says of himself, that he "was brought up at Jerusalem," and from other circumstances, it is probable that he left the tent-maker's home as early as thirteen; but young as he was, as he embarks for that distant city, he had acquired a knowledge of men and things, forgotten only in death. Additional to his literary acquirements, he became familiar with a trade, that afterwards administered to his wants, an acquisition he never regretted. And as Tarsus was a military station, its streets being frequently patrolled by Roman soldiers, he early became familiar with scenes, so deeply impressed on his mind, as to furnish him in after life with some of his most effective illustrations. The erect form; the measured and firm step; the armor and equipments of those soldiers; the faithfulness of sentinels at their posts; the clash of arms, conflict and victory, were pertinent and striking means of illustrating a class of truths and duties he afterwards labored to enforce.

Such were some of the items of his home education. Now he gathers up his effects and prepares for a more thorough and extensive course at Jerusalem. Of the parting scene, the farewell to his childhood retreats and sportive scenes; the synagogue and burial ground of the Jews; and all that magnificent scenery amid which he began life, and where the first thirteen years had been happily spent, with all their sacred memories; the mother at home, who taught him that thrilling and changing history; the fortunes and disasters of the Hebrews; that mother's prayer and counsel; her dripping tear and deeply imbedded kiss; that sister, also, whose son saved his life from forty infuriated Jews twenty years after; the sister of his childhood, with whom his youthful plays had been shared, and whose life was interwoven with his own, have we no space to speak. Nor will our limits allow a passing thought of the parting counsel of that Jewish father as he led him to the wharf to embark on board a coasting vessel from Cesarea or Joppa, or perchance, a mile or two over the plains, for a land route through some of the passes of eastern Tarsus and across the valley of the classic Orontes, the plains and hills of Syria to the city of David, with its towering domes and sacred memories.

A visit to the holy city had been a dream of his whole life; a pleasing vision of a city compact together, within whose gates he many times wished his feet might one day stand. The name of Mount Zion was sweeter than song, for he had been educated to regard it the city of the great king, and as the praise of the whole earth; a city of solemnities; thither the tribes annually went up from all the holy land; kings and princes, prophets, seers and mitred priests, rulers and subjects, all meeting in holy convocation within its hallowed walls. Thoughts of such things thrilled his heart with sensations peculiar to the Hebrews. Though but a boy, he longed to see the great capital; with its towering glory, and to tread its hallowed streets. Its consecrated places were, in his view, as shrines, where he would gladly bow and repeat the benediction of the Psalmist, "Peace be within thy walls."

At length the glad day, long in tarrying, arrived; and the young Jew, with all his aspirations and exalted purposes, enters the crowning city of the tribes of Israel and becomes a pupil of the most learned of the Rabbins. Of his astonishment at the novelty of the scenery, as he passes the suburbs, and his yet greater surprise as he approaches the centre of business and excitement, and stands in full view of the towering greatness, richness and glory of its synagogues, temple, courts, parks and hallowed retreats, we are left to conjecture.

Introducing himself to the learned Professor of Theology, he at once enters upon a course of study, resulting in the completion of an education, that makes the pupil a mightier man than his tutor. Passing, for want of space, the probable seventeen years of study with Gamaliel, as a theological student, it is sufficient to say, that no means deemed essential to a most thorough education were left unemployed; that a familiarity with Roman and Greek literature and languages, as well as Jewish, acquired in his youth, was there perfected; that he became well read in history and poetry of the nations represented at Jerusalem, and in whose archives the choicest books of the age were deposited and free of access to Gamaliel's students. He afterwards said of his education, that he was "taught in the most perfect manner of the fathers;" and while boasting that

he was the son of a Pharisee, admits that he was taught in this department of his education, that he "might do many things contrary to the name of Jesus." Thoroughly indoctrinated, he wrote the Galatians that he excelled in the Jewish religion, being exceedingly zealous of the traditions of the fathers. Thus he became in religion what his parents were; what his learned professor was; what his education was designed and adapted to make him,—"a Pharisee of the strictest sect."

Having received the rudiments of an education at home, and spent seventeen years in its completion at Jerusalem, arriving then at thirty, the age at which the Jews usually began their ministry, his diploma justly became his due, and it was with significance that his name was catalogued as a member of the Rabbinical College, and to be honored with a degree, and known as Dr. Saul. Although his personal appearance may have been inferior, as he intimates, he may have been an aspirant to that distinction; yet it is hardly to be supposed that a man with such a mind, would have descended to any measures to secure it; so that in that event he not only became a candidate for that, but declined the fictitious honor, as some few others have done in modern times. If, as Solomon says, "a man's gift," or talents, "maketh room for him and bringeth him before great men," or to public notice, Saul must have been indifferent to any such titles, regarding them as "sounding brass and tinkling cymbal."

Lastly. His Personal Characteristics. Physically, he may have been regarded inferior, according to the common standard of judgment, as he intimates in one of his letters. He is said to have been, when fully grown, but four and a half feet in height; broad across the shoulders, and quite stooping; that he had a large Roman nose; that the forward part of his head was bald, his speech imperfect and eyes weak. Certain it is, he had "a thorn in the flesh," something that troubled him, mortified and disturbed him.

His natural temperament may be considered a compound,—the nervous, sanguine and bilious united; and in absence of other proof, his writings and history may be cited as evidence. His mental qualities were positive. He possessed endowments

that gave him prominence in any sphere to which he was called. His firmness, strength of mind, energy, zeal, perception and application made him a marked man wherever he went. And this compound of attributes gave him severity of character. His thought was penetrating, comprehensive, clear, logical, argumentative; his investigations thorough, complete, attended with conclusive results; his illustrations effective, comparisons striking and appropriate; his mind reflective and contemplative.

The circumstances of his childhood and the nature of his education contributed to make him a controversialist. Being in the midst of a mixed people, he early became familiar with discussions and arguments, which, with an adaptation of talents, served to make him more prominent than many of the same school not familiar with the same scenes. Thus, by nature and acquirement, or from natural talents, he became, not only argumentative, as well as eloquent, in controversy, but a ruling spirit in all the circles in which he moved, and that the more readily from the prestige of birth and tribe, and the superior facilities for education with Gamaliel.

But with all his native talents and powers, education and literary polish, his vast fund of knowledge, his disposition suffers in comparison with that of many others far less renowned. He may have been mild and gentle in the family at home and under tutors at school, but in after life he exhibits indications of most positive and fearful character, showing the possession of that which no human power could subdue or control. Naturally he was a most violent man; of strong, unyielding will; of turbulent impulses; of ungovernable passions; of fearful and unrestrained temper. When excited by controversy, opposition, or other disturbing or provoking causes, he rushes to the conflict with all the fury and wildness of the overflowing madness of his own native river to the sea in time of freshet. He was masculine in the extreme; liable to irritation and fearful demonstrations of natural and acquired forces hardly equalled in any man in any age. He was not his own master. He had an excess of power hard, if not impossible, to control. Being naturally severe, he became cruel by habit, having temper and

disposition leading to fierceness. Philosophical in mind and religious from custom and profession, he became fanatical as well as furious, morose, unrelenting, unforgiving, hasty, refractory, warring with everything in opposition to his views and will; unpitying, unsympathizing, friend to none but his own sect, yet naturally honest and sincere, considered moral and upright by his own order, and consistent with his profession: having a religion of zeal, destructive and frightful, spoils and victims alone satisfied its demands.

His education and personal attributes fitted him for a religionist, a sectarian, a Pharisee, a persecutor, as we here find him. To a life of persecution he as zealously and unreservedly consecrated himself, as he was eminently qualified for it. His career was, in one sense, brilliant; but bloody and without a parallel. Well might it have been said of him, as he sought a commission to this office, that he was breathing out threatenings and slaughter against the disciples, making havoc of the church, entering into every house, hailing men and women and committing them to prison. And corroborative of this is his own statement at a subsequent period, and in reference to it, —"which thing I also did in Jerusalem; and many of the saints I shut up in prison, having received authority from the chief priest; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities; and I persecuted this way unto the death, binding and delivering into prison, both men and women. Beyond measure I persecuted the church of God and wasted it." Thus he fulfilled in his own personal career the patriarch's prophecy of his son Benjamin; whom he took to represent the tribe of which he was head,—"Benjamin shall raven as a wolf."

But in after life, while in its review, the victims of his rage and madness, could they have lived till then, would have forgiven him this cruelty, for he then said of himself, that he had been a blasphemer and a persecutor, but adds, "I did it ignorantly and in unbelief," and in view of which, declares his unfitness "to be called an apostle," and "because he had persecuted

disposition leading to fierceness. Philosophical in mind and religious from custom and profession, he became fanatical as well as furious, morose, unrelenting, unforgiving, hasty, refractory, warring with everything in opposition to his views and will; unpitying, unsympathizing, friend to none but his own sect, yet naturally honest and sincere, considered moral and upright by his own order, and consistent with his profession: having a religion of zeal, destructive and frightful, spoils and victims alone satisfied its demands.

His education and personal attributes fitted him for a religionist, a sectarian, a Pharisee, a persecutor, as we here find him. To a life of persecution he as zealously and unreservedly consecrated himself, as he was eminently qualified for it. His career was, in one sense, brilliant; but bloody and without a parallel. Well might it have been said of him, as he sought a commission to this office, that he was breathing out threatenings and slaughter against the disciples, making havoc of the church, entering into every house, hailing men and women and committing them to prison. And corroborative of this is his own statement at a subsequent period, and in reference to it, —"which thing I also did in Jerusalem; and many of the saints I shut up in prison, having received authority from the chief priest; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities; and I persecuted this way unto the death, binding and delivering into prison, both men and women. Beyond measure I persecuted the church of God and wasted it." Thus he fulfilled in his own personal career the patriarch's prophecy of his son Benjamin; whom he took to represent the tribe of which he was head,—"Benjamin shall raven as a wolf."

But in after life, while in its review, the victims of his rage and madness, could they have lived till then, would have forgiven him this cruelty, for he then said of himself, that he had been a blasphemer and a persecutor, but adds, "I did it ignorantly and in unbelief," and in view of which, declares his unfitness "to be called an apostle," and "because he had persecuted

the church of God," concluding that painful review with these words,—"But by the grace of God, I am what I am." These statements, however, were made after his conversion, the last recorded of him before that event being threatenings, blood and slaughter. Dissatisfied with his former commission, and desirous of ampler powers and a wider range, he had just obtained authority to sack the synagogues at Damascus, and achieve other and more bloody deeds beyond limits hitherto established.

We propose to resume our subject at this point in a future number.

Art. III.—THE EFFECTS OF THE FALL UPON CREATION.

Geology is a noble science. No science has done more to enlarge the boundaries of human thought. Since we have learned to read its hieroglyphics as they stand engraven on primitive rocks and the diluvial strata of our globe, what volumes of history we have opened. Geology has given a new impulse to intellect, in our era, by opening in minute detail the records of the primeval age—records which had been sealed in oblivion through all preceding eras of human progress.

But, with this deserved tribute to geology, it must be conceded that geology is yet but an infant. The infant has too soon assumed the man. It has opened to us many truths vast and sublime in their magnitude and importance, but in its youthful pride it has assumed too much. It has dared to approach irreverently the inspired record, and sometimes to torture the unalterable diction of Jehovah into conformity to some of its crude and undigested theories. The clearly defined and established facts of geology are parts of a luminous commentary on the Mosaic cosmogony, but some of its rash assumptions

are arrayed against the obvious import of inspiration. The science remains to be matured—to be purged of some errors with which some of its skeptical votaries have encumbered its purer truths. Science must tread reverently when it approaches near to the councils of the Eternal, and listen cautiously to the diction of the Holy Ghost. To adopt another figure—science may lave with the tidal throb of its ovations the foundations of Divine truth, but if it shall dare to dash against the buttresses of the revealed oracles of God, it will but waste its misdirected force in the froth and spray of the recoil of its vain daring.

The train of thought we have thus pursued has been suggested by the attempt of a class of pretenders in geological science to show that no physical change was introduced into the world as a consequence of the fall. And it is the object of this article—without consecutive regard to the specific points assumed by the class of geologists from which we differ—to enter upon the inquiry as to what is taught by inspiration, and what must follow inferentially from inspired assertion in regard to the changes which God introduced into the programme of creation, to adapt physical relations to the changed moral relations of our race induced by the fall. In the process of our investigation we will inquire—

I. What may we infer from the teaching of Moses in relation to the physical laws of the primeval earth?

As a stand-point from which to survey the field before us, we will take the 21st verse of the 1st chapter of Genesis: "And God saw everything that he had made, and, behold, it was very good." The narrative of the work completed in the six eventful days of creation closes with the declaration expressed in these words. There is something remarkable about the expression. God, in reviewing the work of each of the successive days of creation, pronounced so much as was made "good," and when the whole fabric of the universe, with all its laws in full play, and all its relations established, received the last finishing touch of the infinite Architect, he for the sixth time pronounced his work "good," with the remarkable addition of the emphatic word, "very." Inspired diction has no

superfluous words, or unnecessary repetitions. The repetition we have referred to is necessary to give the strongest possible emphasis to the truth it contains. In effect, God says to his children,—I tell you my works are perfect; again—and again —and again—and again I tell you they are good, and yet again I tell you they are infinitely good!

This is spoken of the primeval world. No such language, or such emphasis, is applied to material things or material relations after our first mother tasted the forbidden fruit, and "earth felt the eternal wound." God's infinite love, and pity, and justice, are the burden of inspired diction in the ages which succeeded. Such language, in unqualified relation, cannot be applied to the present interrupted, and irregular, and clashing operation of the physical laws of our world. Thus we are led to the inference that Moses meant that we should understand that the physical laws of the primeval earth developed only pleasurable sensations.

An absolutely perfect system must have for its design the development of the greatest possible aggregate of sentient happiness, and its laws can admit of no interrupted or uncertain operation, where no moral cause for chastisement exists Hence we must infer that the primeval earth had no storms or tempests. This is rendered certain by the inspired account of the meteorological laws which watered and fertilized the earth. The earth was not watered by rain, but by the copious dews occasioned by the condensation, every night, with unvarying regularity, of the moisture evaporated by the influence of an unclouded sun every day. To prove to us while we live under chastising interruptions of primitive laws, the possibility of such a condition, and as a standing commentary on Moses, we have instances in a part of Peru, and in a few other locations, of the existing operation of such a system. In these instances, the dews produce the greatest fertility, while rain is a phenomenon sometimes unknown for a whole generation.

It is no objection to this view that it seems, at first sight, to provide for no rivers, or for breezes to facilitate the operations of trans-oceanic intercourse, for existing relics of the operations of the primitive system in the trade winds, and in the daily and

nightly alternation of gentle breezes from sea to land and land to sea, in many places, answer all such objections. The dews of Hermon, nightly condensed from the invisible evaporation borne from the sea, are sufficient to feed mountain streams, but not destroying inundations.

Thus, from inspired history, and existing relics of the operation of original laws, we learn what goodness characterized the world's programme before its parts were blotted or changed by sin.

Further, the position we have assumed requires that the primeval operation of natural physical laws must have been such that no pain would ensue. The climatic perfection already considered could have no natural liability to disease, or danger of unavoidable, violent, or premature death. The subsequent relics of the workings of the original design, as manifested in the translation of Enoch and Elijah, and the occasional instances of happy old age terminated by the gradual approach of a painless death, show that there is no philosophical difficulty in the way of the translation of the soul, without pain, to a transfigured or glorified etherial body.

If our position is correct, the productiveness of the primitive earth must have been abundant, unvaryingly certain, and unvaryingly useful, in all the parts and relations of vegetation, and in the animal world no instincts of ferocity could have wounded the sensibility or endangered the safety of the being made lord of creation. But such is not the spectacle now contemplated in our world. Whence the change?

II. We are next to consider what physical and instinctive changes attended man's rebellion.

For convenience, we will now assume another stand-point to which Moses leads us in the 17th verse of the 3d chapter of Genesis, where the words occur,—"Cursed is the ground for thy sake." These words are part of the message in which God communicated to Adam some of the details of the nature of the unavoidable consequences of his rebellion. The language is strictly narrative. It can have no allegorical or figurative signification, and it must mean just what it says. It teaches that the changed *moral* relation of man to his Maker,

incident to the fall, requires an *interruption of the natural operation of the physical laws of nature.*

We will now review our position:

1. According to the inspired teaching of Moses, the original programme of creation embraced the uninterrupted operation of a system of physical laws, so perfectly designed as to produce nothing but pleasurable sensations.

2. Under such a constitution, had not man rebelled, the refreshing zephyr would have mixed and kept pure the currents of the atmosphere, without ever having been interrupted by the tornado or the tempest—sweeping fleets to destruction, strewing plains with ruin, or disappointing the hopes and wringing with anguish the hearts of men.

3. Had not man rebelled, the atmosphere would have been freighted with the odors of flowers, and the fragrance of spicy groves—but would never have reeked with miasmatic or stagnant exhalations, carrying with the passing breeze the seeds of pestilence and death.

4. Had not man rebelled, the fertile earth would have been perpetually watered by the measured and gentle distillation of the exhalations of vernal plains, sylvan streams, placid lakes, and gently throbbing oceans; and desert wastes, parching drought, or inundating freshets would never have entered the conception of suffering man, or of beholding or pitying angel.

5. Had not man rebelled, hereditary taint, or wasting disease, or elemental violence would never have produced premature or painful death; but, when the happy tenant of earth had well fulfilled life's mission, and required the largest universe for his further expansion—he would have been translated, Enoch and Elijah-like, in a chariot of light, to a boundless abode.

Such was the original programme of creation, as clearly taught and implied in the Mosaic narrative.

The system of natural laws originally impressed upon the physical world was a perfect system—the best, in all its details, that infinite Wisdom could devise and adapt to a perfect moral relation existing between man and his Maker; but a system

incompatible with an interrupted or disturbed moral relation of the creature to the Creator.

When man fell by sinning, Infinite Wisdom *met the contingency with a modification or supernatural variation of the operation of the original laws of nature,* instituting a temporary system, which, in its disordered workings, is a system the best possibly adapted to our present disturbed moral relations.

Philosophers overlook the teachings of the great text-book of all true philosophy when they talk about immutable physical laws, and forget the inseparable relation of God's natural laws to his moral laws, and that we are living under a supernatural interruption of a system perfectly adapted to an uninterrupted moral relation.

The view we have taken is corroborated by concurrent declarations and intimations of Scripture. God teaches that there is no philosophical or physical necessity for famine, pestilence, drought, locusts, mildew or blight, by the revealed assurance to the Israelites that so long as they obeyed his law, as a nation, their land should be exempted from these as well as all other calamities; and that, whenever they habitually violated his law, all these calamities should be sent as judgments upon them.

That there is no philosophical difficulty in the way, is likewise proved by the historic fact that the ordinary operation of natural laws was signally interrupted in the instances of the plagues of Egypt, the crossing of the Red Sea and the Jordan, the supplies in the wilderness, the protraction of day in the time of Joshua, the drought in the time of Elijah, and of the miracles of the Saviour and the apostles.

The fact that God is not bound to the unvarying operation of physical laws, is likewise shown by the doctrine of special providences, which is everywhere taught in the Bible.

Observation and history likewise sustain the view we have taken. The prosperity and happiness promoted by an uninterrupted series of fruitful seasons of a few years' duration, show that a perpetual succession of fruitful seasons might be

productive of more enjoyment than could otherwise exist, did not varying moral relations require varying physical results. The most superficial observer can see thousands of instances where, did not sin create the necessity for the chastisement of physical evil, the improved workings of physical causes might be introduced by a Being possessing all power.

Further, still—that a curse is now upon the earth, which produces temporary interruption of the originally perfect laws, which are perfectly adapted to a perfect moral relation, is shown by the fact that the Bible teaches that the present interrupted and varying operation of what philosophers call the laws of nature, is not to be indefinitely perpetuated. The Psalmist, in describing a millennial day yet to come—in which man shall be restored to an improved moral relation to his Maker—says,—"Then shall the earth yield its increase,"—intimating clearly that, when all the nations of the earth shall be governed by God's constitution—the Bible system of "higher law"—there shall be no more recurrence of drought or deluge, blight or potato rot, insect devastation or premature death.

The lessons taught by the world's history corroborate our view. He must have read history superficially who does not know that, as in the age of Noah, so in all subsequent time, the elements have seemed to riot in most disorder in ages when our race, in aggregate character, has carried rebellion against God's higher law government to aggravated extremes. He must have read history carelessly, or through the spectacles of blind prejudice, who cannot see that the material prosperity of nations—a form of prosperity interwoven with the workings of the elements—has ever seemed to be graduated by national obedience to God's law.

III. We will now briefly refer to a few seeming objections to the view we have advanced.

The teaching of inspiration leaves us to infer that no new species of plants were created after the fall, and at the same time informs us of such physical change as should make the scanty product of hard, or sweat-producing labor, uncertain, and attended with the development of annoying vegetable peculiarities. Observation affords a commentary which removes

all seeming difficulty from the Mosaic account of the details of the curse entailed by rebellion. Botanists know that the thorn is not a naturally necessary part of the rose, or the puncturing point a necessary appendage of the thistle's leaf. The effect of climate and modifying culture changes the habits of plants so that the most skilful botanists often mistake accidental varieties for distinct species. What physical difficulty, then, is left in the way of such interference with the operation of the physical laws, known and unknown, which direct vegetable phenomena, as to make plants assume the appendages of defence, and become offensive in inordinate increase? See how every tree modifies its proportions and form to meet the varied exposure to the curse-distracted rage of stormy elements.

Our view of our subject requires that the laws of animal adaptation must have been such as to admit of nothing that could diminish pleasurable sensations. All the indispensable requirements of every species of sentient life that we can contemplate, assume the form of appetites, and their proper natural gratification is attended with pleasurable sensations; and if the death of successive generations of animals was a necessary part of the primeval design, animal death must have been originally attended with pleasurable sensations. Shall we search among the ruins of primeval perfection for an illustration of the possibility of this assumption? We may find it in the delicious sensation with which healthy tired nature sinks into the last stages of consciousness in natural sleep.

But, says the objector, the very structure of carniverous animals shows that they were designed to subsist on animal food, and to produce violent and painful death. To this objection we have two answers, either of which removes all difficulty. All carniverous animals are capable of being made to live on vegetable products, and we have no proof that the adaptation of the stomach, teeth, &c., of carniverous animals is anything more than the natural effect of the operation of natural laws in changing the structure to meet emergencies, without changing the *essential* characteristics of the species. If the laws of nature adapt eyeless fishes to the rayless darkness of the

Mammoth Cave, why may not Divine interposition modify the structure of feline tribes, to meet the conditions of rebel warfare into which man has plunged the world? In our age, climatic and other influences produce as singular changes as this would require. For instance, the change of hair to fur in transporting animals from torrid to frigid climates, the growth of the tail of the sheep to nearly half the weight of the animal, when transferred to the tropics, and the change of dental structure in the human species, fitting us for food different from that derived from the maternal breast.

Indeed, we have historic light in this direction. Whatever animal the serpent *(nahash)* might have been,—or in whatever manner it might have suggested disobedience to man —or however much of the symbolic or figurative there may be in the inspired record—we cannot escape the conclusion that one animal, at least, without change of species, had its peculiarities and habits widely altered in consequence of the fall.

But we have another answer to the objector. All will admit that perfection in design can admit of no waste; and if we contend that the animal body that was made primarily as a medium of pleasurable sensations to one conscious organization, was intended, in its secondary use, for food for another, we have in such an admission no proof that in the primeval state man was subjected to the painful spectacle of witnessing the exhibition of the suffering incident to violent death. Even now the instinct of many creatures directs them to prey upon dead animals without molesting the living; and some animals will not touch animal food till it is partially decomposed.

Further, still—we find no difficulty in educating our carniverous pets so that they will abstain from anything that has life. Why, then, find any difficulty in supposing God measured out instinct in the primitive world so that the carniverous tooth and ferocious claw had no other use than to assist in climbing, or in tearing and masticating bodies from which the life had pleasurably slept away?

When God found it neccessary to turn the elements of nature into engines of destruction, in the war of human rebellion, why should he not turn the instincts of animals into that hostility which appropriates appendages designed for other purposes, as appliances for aggressive and defensive operations.

IV. The view we have adopted has an important relation to the subject of prayer.

When the intelligent Christian prays for restoration to health—for a check upon the raging tempest—for rain in its season, &c., he does not ask God to vary the operation of perfect physical laws; but, to restore the *natural* operation of laws *supernaturally* interrupted as a necessary chastisement for human rebellion.

Sin is rebellion, and as human governments are compelled, as acts of military necessity, in suppressing rebellion, to interrupt the laws and relations of peace, so God is compelled to make the elements war with man; nor can he restore the uninterrupted operation of the laws and relations of peace, till rebel man submits to his righteous government.

V. It remains to inquire how far we may expect a future restoration of the original programme of creation.

When rebels become tired of the riotous havoc of war, they seek peace and restoration by negotiation, confession, submission, and solemn pledges for the future. So, when in pain, and anguish, and fear, man trembles under the chastising rod of disease or famine, his alternative is to grasp the extended hand of a Mediator, and, bathed in tears of penitence, go to his just and merciful Sovereign, and with confessions, and entreaties, and promises, seek for pardon and restoration. God will be affected by such penitence, and entreaty, and resolve, and when all the nations of the earth shall thus return to allegiance, then God will restore the long interrupted operation of the original laws of his creation. Then will the earth—a restored Eden—again "yield her increase." Then will a moral restoration secure a physical restoration, and the regenerated earth be marred only by the memorial scars of the chastening rod, under which nature has groaned since the day when the awfully

significant words of the curse were pronounced, and under which it will groan till the war of human rebellion shall be ended by human submission.

If the elements are unpropitious—if disease racks the mortal system—let the philosopher talk of "nature bound fast in fate," and endure with the pride of stoicism—but let the Christian, with a Christian's faith, go to his Father, penitently, confessingly, submissively, entreatingly; and, either in the varied control of the physical elements, or in some other form of Divine interposition, he shall find God's grace sufficient, satisfying.

Prophetic assurance corroborates our conclusion. The inspired assurance that in the day of the earth's moral restoration the feline tribes shall lose their ferocity, and even the lion shall become an herbiverous animal, may be a material figure designed to illustrate and emphasize a spiritual truth, but we cannot admit that an impossible figure is used by inspiration to illustrate truth. And when we contemplate the surprising change which the tadpole undergoes to prepare it for changed relations, we cannot hastily conclude that the present development of carniverous organization conflicts with our propositions, or precludes the possibility of the future literal realization of the poet's vision of a restored world:

"No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor field with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in a plowshare end.
Then palaces shall rise;—the joyful son
Shall finish what his short-lived sire begun:
Their vines a shadow to their race shall yield,
And the same hand that sowed shall reap the field.
The swain in barren deserts with surprise,
See lilies spring, and sudden verdure rise;
And start amid the thirsty wilds to hear
New falls of water murmuring in his ear.
On rifted rocks, the dragon's late abodes,

The green reed trembles and the bulrush nods,
Waste sandy valleys once perplexed with thorn,
The spiry fir and stately box adorn;
To leafless shrubs the flow'ring palm succeeds,
And od'rous myrtle to the noisome weed.
The lamb with wolves shall graze the verdant mead,
And boys, in flowing bands, the tiger lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet;
The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleased, the green lustre of their scales survey,
And with their forked tongues shall innocently play."

Art. IV.—THE ELEMENT OF ERROR IN HUMAN LIFE.

A pervading sense of wonder, says an old philosopher, is the only proper mental condition for an inhabitant of so strange a planet as this. According to him, the appropriate attitude for man to assume is not that of a proud, piercing intelligence, master of boundless knowledge; but rather that of one accustomed to dwell in the presence of mysteries which he cannot solve, and to think hourly and deeply of things which lead where no faculty of his can follow.

Repugnant as a thought like this may be to the pride of earthly wisdom, or jarring as it may be to the sentiment of an age boastful of its advance in science and claiming unrivalled superiority, it will yet be found to have no slight basis of truth. In view of the mysterious nature of the soul itself, of high and infinite fields of knowledge, dimly perceived but never explored by men, and of the splendid shadows which stand as the limits of thought in every direction, baffling its highest power, no sentiment rises more naturally or vividly in the mind than that of wonder.

Perhaps the first movement of the soul is always a vague and haunting sense of the mystery of its own existence or a fruitless endeavor to learn the secret of its origin and destiny. And never in this life is the spell broken. A longing to know more clearly its nature and to learn its future hovers over the soul till death. But at the summit of his attainment the discoveries of the man in this respect hardly surpass those of the child trembling at finding itself within the bounds of time. He may learn the laws of the mind, its springs and modes of action, its tendencies and its powers. He may describe its whole range of thought, from the slightest act of perception to the highest acts of reflection and reasoning. But of the agency by which these laws and tendencies have been given it, by which all its powers have been reduced to a regular order and made to move in a stated way, he can give not the least account. The structure of the mind is open to his view, but its source, essence and motive power are mysteries, the solution of which is but dimly shadowed in its own formation.

Nature, too, is at every point a mystery to mankind. A finite intelligence, set in a world of infinite thought and knowledge, unable to master the ideas by which it is possessed, or to rise by speculation or by reason to a comprehension of the universe, early finds on every side a dark border-land of shadow, from which it can only turn in wonder and amazement. To the unaspiring, this sense of mystery may perhaps be lost; but with every attempt of men to rise to higher attainment, to reach the realm of absolute knowledge, it throngs deeply and densely about them. So that those who have sought to rise above the race in wisdom, who have confronted the mysteries which have baffled others, and have essayed to know what is without the appropriate sphere of mortals, have been but the heralds of deeper and stranger mysteries beyond. Few have dared to imagine that they have grasped the whole of creation, that they have entered for a moment that sacred and higher realm in which an overruling Power masks the yet unveiled purposes of His will. The philosopher triumphantly reveals the laws of the natural world, from those in obedience to which the tiniest

atom moves to those which preserve the harmony of the spheres. But he turns in despair from the fruitless attempt to learn aught of the power by which these laws have been impressed upon it, and is utterly incapable of solving the problem of the universe from the portion which we are permitted to observe.

Mystery, then, belongs to the essence of human life, to its nature, its origin and destiny. And in the natural world all the higher truths, all the lofty secrets of an infinite creation, are veiled from us in mystery dark and impenetrable. It seems to be the fate of men to be at every point the victims of illusion. Not only in motives and incentives of action, but in ideas, conclusions, chains of reasoning, and systems of belief, have they in every age been bewildered and deceived. It is not for us to sound the depth of things. Aspire as we will, we cannot reach the absolute truth. There is a meaning in creation of which we may not dream. Through an utter labyrinth of marvels we wander by shifting uncertain lights, mistaking bright fancies for facts, false glare for shining truths, and shows and illusions for the realities of life. It is strange how we are entangled in this web of uncertainties. We all see others pursuing phantoms, excited in the chase for bubbles, and adopting fantasies as bases of action; and then we turn with pride to the thought that we have found the realities. Each nation cherishes ideas that to the whole world besides are fallacies and often absurdities, yet they each glory in their own freedom from error, and pity the else universal ignorance. Each age prides itself upon its unrivalled wisdom, and glories in its departure from the falsities which darkened the course of its predecessors, thoughtless of the criticism of coming time upon its own fragile systems. The main-spring of personal effort and adventure, as of great national movement, is often but an airy myth or a brilliant hallucination. The most glowing enthusiasm is often excited, the best personal effort inspired, and the highest moral and physical triumphs achieved, by faith in "favorite phantoms," in baseless thrilling visions, in stately and inspiring illusions—while races have been led forth to their grandest ventures, to their proudest and loftiest enterprises,

to the achievement of their brightest historic glory, by the fascinating and absorbing power of legends, dreams and superstitions—of shining theories and lordly fallacies.

In the seventh century, the world was startled by the appearance of new actors on the stage. The hungry and thieving wanderers of the Arabian desert had come out of their arid wastes, plumed and equipped for universal conquest. Feuds, ancient as the sun, which had dyed the sands in blood since first they were trod by men, had been dropped in an hour, and tribes, that from the dawn of history had lurked in the depths of the desert, thirsting for each other's blood, joined hands for a loftier enterprise. The roving Arabs, in previous time almost unheard of in the affairs of men, appeared, organized into a formidable, disciplined army. Out of the rudeness of their lawless, half-savage life, had been fashioned the symmetry and order of an empire; and in place of the independence of separate and hostile tribes, a system of government had been matured, able to sustain without a break a career of conquest destined to reach eastward to the Indies, and well nigh to encircle the Mediterranean in the West. Thus had the face of the East and the attitude of the world been changed; with this surprising and unequalled power had the Arabs been armed by the illusion that they were rallying to the standard of the prophet of God. From the highest heavens had their summons come to follow the shining lead of the chosen messenger. Casting aside their old mythologies of fire and star-worship, the bright traditions of early ages, and arraying themselves in the living garment of the new faith, they set out with a will and energy in war which the resources of the Christian world barely prevented from giving laws and religion to Europe.

History throngs with great events accomplished under like delusion under the inspiration of similar fallacies.

What more than illusions were the motives which precipitated Europe upon Asia in the crusades, dotting the continent with armies and pilgrims, and hurrying at once vassals, lords and kings eastward in a revelry of enthusiasm and fantastic adventure? So wild an outpouring of martial ardor, so sudden and total a change of feeling, purpose and action, so utter

a subversion of social order, could not have occurred, save at a period when all the air was alive with myths; when the darkness of an early civilization, just emerging from barbarism, was dimly gleaming with bright and glowing, though vague, ideas, and when personal and national enterprises and adventures seemed alike performed under the spell of a powerful hallucination. At a period like this, the strange delusion took possession of the Christian world, that the interests of a peaceful religion required the arraying of nations in deadly conflict about its founder's tomb. The hermit and the monk became the oracles of the age, roused the people from the repose of peaceful industry, rallied them to the uplifted symbol of their devotion, blessed them on their sacred and weary march; till at length the enthusiasm turned to frenzy, and all dread of defeat was lost in the overshadowing conviction, the giant illusion, that should earthly agencies fail, embattled seraphim and cherubim would join in aid of mortal combatant.

The power of a brilliant and cherished belief, dream though it be, to sway and mould a nation or a race, cannot better be illustrated than by the singular history of the Jews. At first the chosen instrument of a sacred and lofty mission—a peculiar and honored people—afterwards, in an hour of strange bewilderment forfeiting this lustre and the advantages of their ancient and hereditary preëminence, and subjecting themselves to a fatal curse, which broke their power, entailed on them a heritage of woe, drove them from their seat of long and splendid empire, and opened to them a dread career of broken fortune, of long wandering, suffering and ruin—through all this change and variety of fortune maintaining a proud seclusion, a total distinctness and purity of blood—often overrun and subjected to the yoke of foreign bondage, yet never, alone of all the races, losing their own identity in that of their conquerors—and now scattered to the four quarters of the globe, under every existing form of government, yet presenting still as perfect a unity in feeling, interests and character, as when dwelling round Jerusalem. Surely, here is seen a standing miracle among the races! What has wrought it? Simply the marvel-

lous power of the illusion which the Jews have been cherishing from their origin, of a great and conquering Messiah yet to come to recall them from their vast pilgrimage, to reconstruct the fallen fragments of their greatness, to consummate the restoration and supremacy of the race, to open in their dreary annals a page of surpassing splendor, and to make of them an example of greatness to the nations for which their present state of dismemberment is but the necessary discipline. Looking to this bright shadow, beckoning across the weary centuries, in every land, amid peril, persecution and infamy, they have stood calmly aloof, and abated no jot of their proud pretensions, of their haughty claims and character.

But there are startling and peculiar instances of the agency of illusions in human affairs in the case of nations shattered in the attempt to realize a brilliant theory of ideal government, where thrones have been subverted, society disorganized, and existing systems of government, religion and law, annihilated by the proud and inspiring fallacy of a popular ideal; where, amid old abuses, confirmed and cherished injustice, hereditary and oppressive privileges, venerable and crumbling systems of wrong, a splendid picture or project of special equality, perfected justice, and ideal order, sent forth from the quiet home of some brooding theorizer, penetrating and inspiring the heart of a people, has broken them from the bonds of custom, made them face boldly the frowning and established wrongs of the time, and wrought like a moral earthquake, tossing and convulsing the nation, till finally its whole machinery of government, its forms of society, and perhaps of religion, go down in the chaos of the popular enthusiasm.

These perfect pictures of government which philosophers have sometimes amused themselves by drawing, have never been without effect on the nation to which they were addressed. If they have died without seeing the results of their thought, their theories have lived after them, and by their silent power have sometimes launched an empire on a novel course.

The efficacy of the Utopia and the Oceana, in which More and Harrington embodied their ideals of a fair republic, in

bringing about the long, troublous, and revolutionary period of English politics which succeeded their publication, and in softening the rigor of the English monarchy, has never been questioned.

History, too, looks for the causes of the great French Revolution in the ideal creations of the philosophers of the previous generation. It was foreshadowed in the writings of Rousseau. And had it not been for those fairy pictures of life, manners and government, which charmed and swayed the age, the heritage of ancient monarchy, with its clustering abuses, might have gone down to all time. But when these had once penetrated the nation, the storm and the whirlwind swept down the establishments of ages. And through all the murk and glare of that terrific period, when France "got drunk with blood to vomit crime," glittered these fair illusions—emanations from the master minds which preceded. In the pursuit of these, the nation lost its balance. It was dazzled and shattered in the attempt to realize a splendid and vanishing theory. In chasing the gorgeous bubble of a life reduced at once to primitive simplicity and order, to the basis of universal equality, common property and simple manners, the nation was dizzied and frenzied, and the rage, thus evoked, spent itself in a saturnalia of blood, till guided and controlled by the hand of a modern Sesostris.

From such instances, capable as they are of indefinite multiplication, may be seen how largely an element of error enters into the motives of human action. The web of our lives is woven dense with deception. The broad margin of the ununknown borders on every side the few illumined letters which we are able to read in the volume of the universe. The world cannot be set to formula. A perplexing element of doubt, uncertainty and mistake enters into the nicest human calculations, and disturbs the balance of the will. Like the dark thread of moral evil, like a tinge of madness in the blood, is this essential attribute of human nature—the proneness to error in opinion, in motive, and in conduct. In a world like this, where we cannot grasp the meaning of things, the element of truth is not needed to clothe an idea or a belief with power.

Belief in an illusion sways the man as much as belief in an axiom. Men act upon presumptions and probabilities oftener than upon certainties. We delight in bright myths, in lofty faiths. They control and elevate us. Would they do more, if they could stand scrutiny in the clear light of fact? We glory in the light pictures of the fancy—drawn as if by fairy hands. Would they be stronger forces in our lives if their charm could not be broken, and they themselves dissolved by the chill air of doubt? Would a demonstration of the truth of a firm persuasion of ours give it any additional power over us? Is belief a more absolutely controlling force when it does, than when it does not, correspond to the truth of things? Would they who have gathered round the numerous enthusiasts and impostors of the world have rallied to their support with firmer purpose, had their enthusiastic belief changed at once to calm, passionless knowledge? Men do not require absolute truth in the ideas that sway them. Let them be generous, noble and inspiring, and they will arm themselves with power. Though capable of no outward realization, their effect will yet be manifest in a higher energy, a more eager and resolute endeavor, and a more rapid and elastic advancement. Let it only be believed, as by the Romans, that a God is guarding and extending the sacred boundary, and the illusion will give to disciplined valor and imperial armies a might beyond their own.

The secret of this power of illusions seems to be that they so often present themselves to us under the guise of visitors from a brighter sphere, as glimpses beyond the set limit of human thought, or as snatches of higher truth. Hovering, as they do, on the border between the region of fact and the region of shadow, they clothe themselves to us with the reality of the one, while they borrow sanctity as revelations from the other. Thus many a fallacy has had its martyrs, who died in the full faith that they were hallowing by their death a loftier truth than the world knew. To them the illusion was a revelation. So, too, the superstitions and systems of religion, now acknowledged to be false, which have prevailed in the world; were they not illusions which wrought powerfully in history, simply because

they were accepted as revelations of truth by men baffled and despairing of the attempt to solve the thronging mysteries of life, and to discern the plan of the "mighty maze." And can the influence of these religions in the formation of individual character, and in the movement of history, possibly be overstated? What could be more decisive of mental peculiarity than to be born under the shining canopy of Greek mythology, dotted with myths, as stars dot the night; or to inherit the memories, traditions, and hopes of a Jew?

The mystic rites of the Druids held the failing Britons to the conflict with the triumphant and advancing Saxons longer than the knightly deeds of Arthur and the Heroes of the Round Table. Faith in the symbols and fallacies of their religion was still a power among them, when love of country, of home, and of empire, was lost in blank despair.

A like illusion, assuming the form of a revealed command, hurried many into the cloister and hermitage, in the middle ages, there to pray a quick and safe retreat to heaven.

Thus taking advantage of our inability to pierce the darkness, limiting finite thought, many of the illusions which move us so strangely, suggest themselves as revelations from beyond, and startle us as voices from out of the realm of mystery.

It does not appear that men in the mass are fond of making discoveries. They do not like to dwell on the border between the known and the unknown, making conquests from the realm of darkness. They prefer to fall back within the bounds of old beliefs, hereditary opinions, or popular superstitions. Human faculty is of too light and frail a wing to delight in the lofty, adventurous soaring of which the infinite creation admits. An age must pass before the world will accept a truth which displaces an established fallacy. Copernicus excommunicated, Galileo thrust into the dungeons of the inquisition—the one for discovering, the other for accepting the true solar system, are but illustrations of a general rule. The champion of a new truth is usually a martyr. It is the lot of the highest earthly effort to catch the drop, and to leave the ocean unexplored—and the maximum of human knowledge leads but to the convic-

tion of its vanity. Rising to great attainment is but entering cloud-land; mastering one mystery only fills the wider vista with stranger marvels; to escape being the victims of illusions here, is but to rise higher, where another shall deceive us still.

The mediæval magician, Albertus Magnus, is said to have taken the Earl of Holland within a charmed and magical realm, where, in the depth of winter, a bright summer landscape, luxuriant in fruits and flowers, seemed suddenly to descend upon the snowy valley of the Rhine. The breath of summer touched the cheek of the Earl as he looked upon the strange and brilliant transformation, the soft shadows of summer hung along the sky, and filled the dome of the wondrous firmament with warm and mellow lustre, while the song of birds and the babble of brooks assured him that the wand of the enchanter had had full sway.

Does it not sometimes seem as if mankind had reeled through history as through an enchanted atmosphere—lost to the realities of the universe in a devotion to illusions less substantial than the vanishing landscape of the magician?

In Swedenborg's poem, it is said, the world is represented as suffering under a magnetic sleep, and as reflecting only the mind of the magnetizer.

To solve the problem of the universe, to learn the secret of life and death, to escape from the realm of doubt, of error, of groping and bewildered effort, has been, in all time, the boldest dream of human ambition. A vague belief has seemed to haunt mankind that a learning passing that of the schools was possible for them, and that in some strange and yet undiscovered way they might rise to heights of absolute knowledge. And men have seldom been wanting who have pretended that the mysteries of creation and of the future were open to their view.

Thus, in ancient times, the Persian Magi, the Egyptian Priests, and the Eleusinian Hierophants, uttering their doctrines with all the forms of sanctity, and veiling their rites in careful mystery, spoke as if by inspiration of the Deity—claiming to reveal what earthly science had failed to discover.

So in the full march of the Greek philosophy—in an age of unexampled energy of thought and of unrivalled culture—the philosopher, hero, statesman, and poet bowed alike before the sanctity of the shrines, to learn a higher wisdom than that of the academy or the lyceum; and in the mystic responses of the priestess imagined they heard the secrets of destiny.

And when Rome was sweeping on to universal empire, the stately order of her going was fashioned not alone in the councils of her Senate and her generals, but also by the silent tuition of the mystic books which the Sybil sold to the unwilling Tarquin, and in which a superstitious age fancied they read the forecast of her fortunes.

In later times, the alchemist dreamed of a Philosopher's Stone of transforming potency, and of an Elixir of Life, radiant with perpetual youth; and his imagination was dazzled with visions of earthly immortality, and the hope of "piercing the eternal secret through with this our mortal eye."

But though these wild and disorderly attempts of men to learn what is beyond the appointed bounds of human knowledge have served but to exhibit the vanity of a too hasty and daring ambition; yet they may be prophetic of ultimate realization. A belief has universally prevailed that a time is yet to come when these limits shall be removed—when the folds of the mighty mantle of mystery in which we now are enveloped shall be thrown aside, and we shall see clearly what now the imagination but dimly conceives.

Meanwhile, it is for man to rest content with the amount of knowledge possible to him, accepting the mysteries of creation as they are, learning from them lessons not only of truth, beauty and goodness, but also of becoming humility and of faith in that Divine Mind in whose infinite scope nothing can remain a mystery.

Art. V.—GEOLOGY AND REVELATION.

It is often alleged, that the teachings of geology and those of the Bible are inconsistent with each other; that if the one is true, the other cannot be. We propose to show, in the following paper, not only that geology does not contradict the Bible, but that it goes to confirm, in many particulars, the truth of the sacred history.

The single point in which there is so much as the appearance of discrepancy between the conclusions of geologists and the statements of Scripture, respects the age of the present world, or the date of its creation. It is assumed by the objector, that the Scriptures make the age of the world to be something less than six thousand years; that at the time of the creation of our first parents, the world itself was created from nothing. But it has been demonstrated by geologists that this world has existed much more than six thousand years; that its existence runs back to a vastly remote period; that the placing of man upon it is a comparatively recent event in its history.

I need not go into the details of proof on which this geological conclusion is based. To my own mind, it is perfectly satisfactory. There is no accounting, as it seems to me, for innumerable facts which meet us, as we penetrate into the bowels of the earth, or walk upon its surface, but by supposing that the earth itself has existed for a very long period,—a period remotely anterior to the origin of our race. Here, then, it is said, is a manifest contradiction between the deductions of geology and the declarations of Scripture. The teachings of the Bible are contradicted by plain matters of fact, and of course cannot be received as true.

But let us not be in haste, in coming to a conclusion such as this. Let us look at the subject again. Let us be sure that we understand some of the first verses of the Bible, before we declare them inconsistent with facts, and pronounce the inspired volume an imposture.

In attempting to explain the first chapter of Genesis, I shall not take the ground, as some persons have done, that this is a

mere human tradition; that it is no part of the revelation which God has given us. It is an unquestionable part of Divine revelation. It bears the marks of it infallibly. We have as much reason to think this portion of Scripture inspired, as that inspiration can be predicated of any other part of the sacred volume.

Nor shall I take the ground that this chapter, and several which follow it, are a poetical *myth*, a *fable*, an *allegory*, designed to convey moral instruction under a seeming narration of facts. The truth is, these chapters are not poetry, but prose. They are not a parable, but a plain narrative of important *facts*,—facts, the truth of which is assumed in the subsequent parts of Scripture, and on the ground of which some of the most important doctrines of the Bible are based.

Nor shall I take the ground, with some of my brethren, that the word *day*, so frequently recurring in the first chapter of Genesis, signifies, not a literal day, but an *indefinitely long period of time*. I object to this theory, in the first place, that it is inconsistent with *the facts of the case*. It is a part of the theory, that there was no sun, moon, or stars in existence, until the fourth long period, or day. But the earth was covered with trees and vegetables on the third day. How was this accomplished without any sun? And how, without a sun, was the forming earth held in its orbit? And how were the evening and morning, the long intervals of light and darkness, produced, by which these vast periods of time were divided?

But I have a more serious objection to this epoch theory, growing out of the phraseology of Scripture. Not only are days here spoken of, but the evening and morning as constituting the day;—a manifest indication that only a single diurnal revolution was intended. Then there is the *seventh* day,—a season of holy and blessed rest. Was this also an indefinitely long period? And if so, what becomes of the primeval institution of the Sabbath? And how are we to account, on this theory, for the division of time into weeks of seven days, which we know prevailed as early as the deluge, and probably from the creation? And more than all; what shall be said of the language of the fourth commandment, and of the reason as-

signed for its observance? "For in six days, the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it." Here is a manifest reference, in the very language, to the institution of the Sabbath, on the last day of the creation, and a solemn injunction that we are to labor six days, and rest the seventh, in commemoration of that great event.

I have before said, that those who represent geology as inconsistent with Scripture, *assume* that the Scriptures make the entire age of the world to be something less than six thousand years. But have they any right to this assumption? Where is it said in Scripture that the world we inhabit was made from nothing near the time of the creation of our first parents? NO WHERE. "*In the beginning*, God created the heavens and the earth." This is an independent, a most important, and I will add, (considering the circumstances under which it was made,) a most wonderful declaration, announcing that, at *some* time—at some remote period of antiquity—in the very beginning of his works—God did *create*, did bring into existence, the heavens and the earth. There is not a verse in the Bible which bears the impress of revelation more strongly than this.

At what time, in the lapse of eternal ages, this great event took place, we are not informed. What was the appearance or consistence of the earth, at its first creation, we are not informed. What changes it underwent, what forms of animal or vegetable life it bore upon its surface, what upheavings and revolutions passed over it, during the remoter periods of its history, we are not informed. The geologist has space enough here for his deepest, his widest researches. He has scope enough for any conclusions which he may be led to adopt, without the remotest danger of trenching on any of the annunciations of revealed truth.

That a very long period—how long no being but God can tell—intervened between the proper creation of the world, and the commencement of the six days' work, recorded in the following verses of the first chapter of Genesis, there can be no

reasonable doubt. It was during this period, that the earth assumed a solid form. Its heated masses began to cool and conglomerate. The primary rocks were chrystalized. The transition, the secondary, and the deeper portion of the tertiary rocks were deposited and petrified. The lower forms of animal and vegetable life appeared. Vast multitudes of marine and amphibious animals—some of them of huge and terrific forms—lived and died, and their remains became imbedded in the solid rocks. Vast quantities of vegetable matter also accumulated on the earth, and was treasured up, in coal fields, in its deep foundations, for the future use and benefit of man.

It is evident that the earth, during this long period, underwent frequent and terrible revolutions. Its internal fires were raging, in their prison-house, and often bursting through the crust which confined them. The mountains were upheaved from their deeper than ocean beds; trap-dykes were formed; and the stratified rocks were tilted from their original, horizontal positions (as we now see them) in every direction.

It was subsequent to one of these terrible revolutions, which had torn the earth to its very centre, merged the greater part of it beneath the ocean, and destroyed nearly every trace of animal and vegetable existence, that we have mention made of it in the second verse of our Bible. It was then "without form, and void, and darkness was upon the face of the deep." The earth was dark at this period, not because there was no sun, but because caliginous gases and vapors had utterly obscured the light of the sun, and shut it out from the desolate world.

But God had not abandoned the work of his hands. He had nobler purposes to answer by this seemingly ruined world, than any which had yet been manifested. It was no longer to be the abode of saurians, and mastodons, and other huge and terrific monsters, but was to be fitted up and adorned for a new and nobler race of beings. Accordingly, the Spirit of God began to move upon the turbid waters, and order and harmony were gradually restored.

At length, "God said, Let there be light, and there was light." The dense clouds and vapors which had enveloped the earth, and shut out entirely the light of heaven, were so far

dissipated, that it was easy to distinguish between day and night. "And God saw the light that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night; and the evening and the morning were the first day."

"And God said, Let there be a firmament in the midst of waters, and let it divide the waters which are under the firmament from the waters which are above the firmament. And it was so. And God called the firmament heaven. And the evening and the morning were the second day." The work here denoted was the elevation of the clouds, and the separation of the aerial waters by a visible firmament—the seeming expanse of heaven—from those which rested on the earth.

"And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear, and it was so. And God called the dry land earth; and the gathering together of the waters called he seas. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind; and it was so. And the evening and the morning were the third day." In the course of this day, vast portions of the earth's surface were elevated; other portions were depressed. Islands and continents were raised, and the oceans were made to know their bounds. As soon as the dry land appeared, it began to be clothed with vegetation. The forming hand of the Creator covered it—no doubt by miracle—with new species of trees and vegetables, in place of such as had been previously destroyed.

"And God said, Let there be lights in the firmament of heaven, to divide the day from the night; and it was so. And God made two *great* lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And the evening and the morning were the fourth day." The language here used does not imply that the sun, moon and stars were now first created, but only that they were first made to shine out upon the renovated earth. The original word here rendered *made* does not signify *create*. The clouds and vapors had been so far dispersed on the first day, that it was easy to distinguish between day and night. But now they were *entirely*

dispersed, and the lights of heaven shone down upon the earth "in full orb'd splendor."

It should be borne in mind that the representation, throughout this chapter, is rather *phenomenal*, than *philosophical*. It accords with what would have been the *appearance* of things, had there been a spectator on the earth, at the time, to observe them. Thus, when it is said that God made a firmament, we are not to understand that the seeming canopy above us is a *literal thing*, a *shining substance* over our heads, but only that such is the appearance to a spectator on the earth. And when it is said that God made two great lights, and set them in the firmament, we are not to suppose that the sun and moon were now first created, and *fixed* in the blue expanse, but that such they would have appeared to man, had he been in existence on the fourth day, when the sun and moon commenced their shining.

On the fifth day, God peopled the waters with fishes, and the air with birds and flying fowls.

On the sixth day, he brought forth the beast of the earth, the cattle, and everything that creepeth, after its kind. He also created man, in his own image. "Male and female created he them;" and he gave them dominion over all the creatures that he had made.

On the seventh day, God ended his work which he had made; the great work of reconstructing, renewing a desolate world; preparing it for the residence of man; and placing man and the other creatures upon it. "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." We have here the institution of the weekly Sabbath. It commenced with the renewing of the world, and is to continue to the end of time.*

* It is remarkable that some of the Christian fathers entertained similar views respecting the creation to those which have been here expressed. Justin Martyr, and after him Gregory Nazianzen, "suppose an indefinite period to have elapsed between the creation and the first ordering of all things." Basil and Origen "account for the creation of light prior to the fourth day not by supposing that there was no sun, but that the rays of the sun were prevented, by a dense, chaotic atmosphere, from penetrating to the earth." *See Wiseman's Lec., p.* 178.

I have given this running commentary on the first chapter of Genesis, the better to illustrate the distinction between the original creation, spoken of in the first verse, and the six days' work, described in the remainder of the chapter. The date of the original creation is vastly remote, beyond all human calculation. The six days' work took place, as the Scriptures represent, about six thousand years ago. Between these two great epochs, there is a wide space,—wide enough to account for all the phenomena of the pre-adamite earth, that geologists have ever discovered, or ever will.

We have before said, that "the epoch theory," as it has been called, is inconsistent with the language of the fourth commandment. It will be objected to the account above given of the six days' work, that our theory is equally inconsistent; since it is said that "in six days, the Lord *made* heaven and earth, the sea, and all that in them is," &c. In reply to this, it is only necessary to state, that the word translated *made*, in the fourth commandment, does not import a literal creation, but rather a *construction*, a *fabrication*, the shaping, the making of one thing from another; in which sense, the world was literally *made* in six days;—not created, but *made over—made what it now is.* The thick darkness which brooded over it was dissipated; the land and the oceans were separated; the lights of heaven were made, to shine down upon it; it was fitted up for the present species of animals and vegetables, and they were placed upon it; and man, the crowning work of all, was made in the image of God, in a situation to glorify and enjoy him forever. This was the work of the six days, as we have before explained; a great work, in strict accordance with the letter of the fourth commandment, and worthy to be commemorated in the weekly observance of a day of rest.

It is objected again, that six literal days are not time enough for the renewing, reorganizing, and re-peopling of the earth, unless we will suppose many things to have been done by miracle, and done more directly and speedily than would have been possible in any other way. All this we admit. We do suppose many things to have been done by miracle; and all who hold to a proper creation or reorganization of the world

must admit the same. However wide a space may be allowed for the world's construction, or re-construction, the changes involved can never be accounted for without a continued succession of miracles. The formation of every new species of animal or vegetable was a miracle. Here is a natural law, according to which a species, when once created, may propagate itself; but no law by which it may bring itself into being; or by which one species may generate another, or may grow, develop into another. I repeat, there is no such law as this; and hence, the commencement of every new species involves a miracle,—in whatsoever time or manner the work may have been performed. It is as much a miracle to form an acorn, and let it grow into an oak, as it would be to form the oak itself. It is as much a miracle to form an infant, and let him grow into a man, as it would be to form a man. There is no avoiding the supposition of miracles in the forming and peopling of the earth, in whatever time or manner the work may have been done. If any think otherwise, let them account, if they can, for the formation of the first woman from a rib of the man. What natural law is there for the production of a woman in any such way as this? But if we allow miracles to have intervened at the time of the creation, as all who accept the narrative must, then six days,—or even a less period, if such had been the pleasure of the great Creator,—would have been amply sufficient for the performance of them all.

It is further objected to our account of the creation of man, that his existence may be traced to a much earlier period. In proof of this, it is alleged that human bones, and certain implements of war and of domestic use, have been discovered in different places, mixed up with the bones of animals which belonged to the pre-adamite ages. In regard to these flint implements, it is far from certain that they are the work of man. But if they are, it is still more unlikely that they are older than Adam, or so old by long ages. They are found in that loose, upper stratum of the earth called *the drift*, where they have been deposited,—together with occasional human bones, and the bones of animals no longer extant,—by the washing of water;—very likely by the waters of Noah's flood. This must

have made great changes on the surface of the earth, and mixed together, in many places, the most discordant materials. It was formerly objected to Noah's flood, that no remains of the antediluvians had hitherto been found. But now, when perhaps they are occasionally found, it is pretended that they are of pre-adamite origin, and that the Scriptural account of the creation of man is not reliable.

Sir Henry Rawlinson has examined the flint implements above referred to, and though he thinks them the work of man, he insists that, by means of them, "a remote, pre-historic antiquity of the human race is not proven."

It may be inquired, on supposition that the earth existed for a long period before it was fitted up for the residence of man, why we have no account of this period in the Scriptures. And I may ask in return, Why should we have any such account? Of what use would it be, except merely to gratify a restless curiosity? It was enough for the inspired writer to inform us of two things. First, the original creation of the world, thus cutting off all ground of pantheism and atheism. And, secondly, of the world's being renewed, remodelled, and fitted up for the residence of man. These two are the only points in which we have any important personal interest. To have proceeded farther with the narrative would have been to enter a field of scientific inquiry and curiosity, from which the pen of inspiration has been wisely and uniformly restrained.

From what has been said, it must be evident to every candid mind, that there is *no discrepancy*, certainly, between the teachings of geology and those of the Bible, respecting the date of the world's creation. Geology assures us that this earth must have existed for a very long period—remotely anterior to the creation of man; and we find nothing in the first chapter of Genesis, or any other part of the Scriptures, which is at all inconsistent with such a supposition.

But it is not enough to say that the teachings of geology and those of the Bible are not self-contradictory. In various particulars, as I shall now proceed to show, the former serve to illustrate and support the latter.

1. Geology teaches that this world had a *beginning*. To be

sure, it places its origin at a very remote period; still, there *was* an origin; there *was* a beginning. The organizations *on* the earth, and *in* the earth, have uniformly taken place in an ascending series, from the less to the more perfect. Trace now this series backward, and we at length arrive at a period when there were *no* organizations, and when earth itself *was not.* The geological conclusion, therefore, is, that the earth was originally created from nothing. The same, also, is a doctrine of the Bible. "In the beginning, God *created* the heavens and the earth." "Before the mountains were brought forth, or ever *thou hadst formed the earth and the world,* from everlasting to everlasting thou art God." "I was set up from everlasting, or *ever the earth was.*"

2. In teaching that this world had a beginning, geology refutes, of course, all those atheistical objections which are based on the supposed *eternity of the world.* How often it has been said: "This world has always existed much as it now is. There has been an endless succession of changes, such as we see taking place around us—an eternal series of things." Attempts have been made to remove this objection metaphysically. But geology finishes it off—makes short work with it, historically. In the record of the rocks we see, at once, that this earth has *not* always been as it now is. There was a time when there was not an organized existence upon its surface, and when, to all human appearance, itself was not. The record of the rocks shows us, conclusively, that the long vaunted eternal series of things is a nonentity—an absurdity.

3. Geology, like the Bible, teaches that the world we inhabit is the workmanship of *one God*—a God of infinite *power, wisdom* and *goodness.* If the earth had a beginning, it must have had a *cause*—an *adequate* cause—and *one* cause. The unity of the cause is evident from the unity of design everywhere manifested in the composition and structure of the globe. The Being who made the world, too, must be one of infinite power, wisdom, and goodness. No other being could have made it, or would have made it as it is. To give but a single indication of the *goodness* of God, as manifested in geology: Was not that Being good, who treasured up, at a period long

anterior to the creation of man, those measureless *coal fields* which are now just beginning to be exhumed and opened for our benefit?

4. Geology teaches that this earth, compared with its Creator, is a very little thing; that he can hold it in his hand, and rock it on its base, and upheave it from its deep foundations, at his pleasure. In literal accordance with all this, is much of the language of the Bible. "He taketh up the isles as a very little thing." "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." Before him, the everlasting mountains were scattered; the perpetual hills did bow." "The earth saw and trembled; the hills melted like wax, at the presence of the God of the whole earth." At language such as this, infidelity has been accustomed to sneer, and shake its head. "There lives not a being," it has been said, "who is able or disposed to effect such stupendous changes in our firmly established world." But geology confirms the solemn fact, as taught by revelation.

5. Geology teaches that, at different periods, this earth has been chiefly, and perhaps entirely, covered with water. Most of the animals in the pre-adamite ages were either marine animals, or of an amphibious character. Most of the plants and vegetables were such as grow in marshes and fens. The stratified rocks, from the lowest to the highest, are all to be referred to the action of water. The boulders which occur every where, the regular layers in clay pits and other deep places of the earth, the upper strata of the earth commonly called diluvium or drift, all proclaim that, at different periods, the earth must have been almost entirely covered with water. Such are the teachings of geology on this subject; and they are more than confirmed by the representations of the Bible. The Scriptures do not indeed speak of all the deluges that have occurred. This was not to be expected. But particular mention is made of two of them. The first is that which was upon the earth in its chaotic state, immediately preceding the six days' work. "Darkness," we are told, "was upon the face of *the deep;* and the Spirit of God moved upon the face of *the waters.*" It was these waters that were divided by the firma-

ment on the second day; and were gathered into seas and oceans on the third. The second deluge was that of Noah. "The waters," at that time, "prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered." The waters of this flood, without doubt, left their traces behind them, though it may be difficult, at this day, to distinguish their effects from those of the deluges which preceded them. At any rate, the Bible and geology both agree that this earth has, in repeated instances, and for long periods, been subjected to the action of water.

6. Geology teaches that man, and most of the present races of animals, have not existed on the earth more than a few thousands of years. In the lower fossil regions of the earth, we find no traces of human beings, or (with few exceptions) of such animals as now exist. It is not at all likely that men could have lived, in those periods, on the earth, had they been placed here. Dragons, and mighty lizards, and other frightful amphibious creatures were then the lords of the creation. It is only in the upper diluvial formations, that we find the remains of such animals as now exist, and in some few cases the bones of men. Now these facts show conclusively that man and the present races of animals are among the comparatively recent inhabitants of the earth. They cannot have existed here more than a few thousands of years. And now the Scriptures certify us of the truth of this geological conclusion. They inform us definitely that man, and the other animals now living on the earth, were created less than six thousand years ago.

7. Geology indicates that there have been violent volcanic eruptions near the site of the ancient Sodom and Gomorrah, and that what is now the Dead Sea, or a considerable part of it, was formed by one of these eruptions. We say geology indicates as much as this; and the account given in the Scriptures of the destruction of Sodom and the cities of the plain is altogether coincident with these indications. So strikingly do appearances in and around the Dead Sea agree with the representations of Moses in the nineteenth chapter of Genesis, as to compel the assent of infidels who have visited the locality.

8. Both geology and the Bible agree in teaching the fact of *miracles.* That the Bible gives an account of numerous miracles, there can be no doubt. And this is made the ground of objection to the Bible. Infidels insist that there never was a miracle, and never can be, and that the representations of Scripture on this subject are false. But geology tells of more miracles—a hundred to one—than the Bible does. The creation of the world was a miracle. The formation of those creatures, animals and vegetables, which first dwelt upon the earth, was all a miracle. And when these species were destroyed, time after time, the creation of others to take their places constituted whole series of miracles. As I have said before, there is a law of nature, according to which an existing species or race may perpetuate itself; but there is no law of nature according to which a new species or race can come into being. The commencement of every new race, therefore, involves the direct interposition of almighty power; or, which is the same, of miraculous power. Men may reject the miracles of Scripture, if they will. But what will they do with the hundred-fold more numerous miracles of science? These will remain to refute and confound the reasonings of infidels, though every leaf of the Bible should be destroyed.

9. Geology teaches that, as the earth has undergone already repeated revolutions, in which it has been rent from its deep foundations, and the races of creatures existing on it have been destroyed, to give place to others of a more perfect organization, so, reasoning from analogy, *another revolution* may be expected. The world is likely to be destroyed again, and fitted up again, to be the habitation of nobler races of beings than those which now dwell upon it. Such, analogically speaking, are the deductions of geology in regard to this momentous subject. And these conclusions are in perfect accordance with the teachings of revelation. The present earth *is* to be destroyed, —at least, the present organization of it; after which, "we look for a new heavens, and a new earth, in which dwelleth righteousness." 2 Pet. 3 : 13.

10. Geology renders it altogether probable that the next overwhelming destruction of this world will be *by fire.* The

earth is full of fire now. The smoke of its burning is already ascending up from a thousand furnaces. Its molten lavas are belching forth from its heaving bosom, pouring down the sides of its mountains, and scorching its plains. We have as much evidence, geologically, that this earth is one day to be destroyed by fire, as we should have that a house would be destroyed by fire, when we saw the smoke and flame issuing from its roof, and bursting forth from its opened windows. Now the Scriptures expressly assure us that this earth *is* one day to be destroyed by fire. "The heavens and the earth which now are kept in store, *reserved unto fire*, against the day of judgment and perdition of ungodly men." "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be *burnt up*." 2 Pet. 3 : 7, 10.

11. I shall notice but another of the coincidences between the teachings of geology and those of revelation. It appears from both these sources of evidence, that we are living, every day, on *the sovereign mercy and forbearance of the Supreme Being*. Nothing can be more critical and (were it not for the Divine forbearance) alarming, than is our situation, and that of every other human being, viewed geologically. It is known that the heat of the earth increases, in regular proportion, the deeper we penetrate into its bosom. Should this proportion of increase continue, as we descend into the earth (and no reason can be assigned why it should not) at the depth of only a few miles we should reach a temperature which would instantly melt the solid rocks. The probability, therefore, is, that the unknown interior of the earth is one vast sea of liquid fire; or, at least, that it consists of materials which would instantly take fire, and rage with resistless desolation, the moment they should come in contact with the elements which roll above them. It is these pent up fires which have already upheaved the mountains, and shaken whole continents in a single earthquake.* It is

* The earthquake which destroyed Lisbon, in 1755, was felt as far north as Iceland, and all over Western Europe;—an indication that its cause must have reached nearly to the centre of the earth.

these which have rived the solid rocks in sunder, and streamed up melted lavas through them for many thousands of feet. It is these which are smoking in the craters of volcanoes, and burying towns and villas beneath their burning contents. Here, then, we live on a thin and already broken crust, which is extended over a vast ocean of liquid fire. And why do we live here at all? Why do not the smothered flames burst forth and consume us? It is only because of the Divine forbearance and mercy. It is only because, as the Scriptures express it, speaking in reference to this very subject: "God is *long-suffering* to us ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3: 9. It is God, in his mercy, who holds in check these awful fires. It is God who puts his great hand, so to speak, upon the smoking crevices of the heaving earth, and bridles in the smothered flames, till all the purposes of his grace are accomplished—till the great *moral* crisis of the world has come, and then its physical crisis will come in a twinkling. Then the impatient fires will be let loose, and the whole frame of nature will be speedily dissolved.

It would be interesting to pursue the coincidences between geology and revelation to greater lengths; but time will not permit. It surely is not enough to say of the important science here discussed, that it is not inconsistent with revealed religion. It is the handmaid of revealed religion. Its voice, on a great many points, is but the echo of that louder and more intelligible word, which proceeded from ancient men of God, who "spake as they were moved by the Holy Ghost." The inquisition which is being made, in our own times, into the interior structure and past history of the earth, *demonstrates* that the God of nature is the God of the Bible, and that this holy book may be depended on, as a faithful exposition of his truth and will.

The time is within the recollection of many now living, when infidel writers were confident in their anticipations that the discoveries of geology would overthrow utterly the system of revealed truth. Brydone, Voltaire, and the French infidels gen-

erally, exulted in the belief, that a light was beaming from the bowels of the earth, which would confound the advocates of Scripture, and explode utterly the Christian revelation. The issue of these high and boastful expectations is now before us. The investigations of geologists have been prosecuted (as they should have been) with the utmost ardor. Every accessible point, whether of mountain height or of ocean depth—of mine or cavern—of island, shore, or volcanic steep, has been explored; and the conclusions of all respectable geologists are now decidedly in favor of Christianity. The more distinguished geologists, both of our own country and of Europe, are professed Christians. Several of them are Christian ministers. Instances might be mentioned, in which geological investigations have served to remove doubts in regard to the inspiration of our sacred books, and confirm the unsettled faith of the skeptical inquirer. And why should they not? The coincidences which we have traced between the teachings of geology and those of revelation are sufficient to convince any one that the consistent geologist *must* be a Christian; that the undevout geologist is mad.

What has been said of geology, in the foregoing discussion, may be said with about equal propriety of every other *valid science.* Of such science, Christians have no reason ever to be afraid. The pursuits of science, if fairly and thoroughly conducted, must always turn to the furtherance of Christianity. For what is science, but a knowledge of nature's processes and laws? And what are nature's laws, but rules which the Supreme Being, the God of the Bible, has prescribed to himself, in carrying into effect his vast designs? The God of nature, and the God of the Bible, are *the same;* and hence a consistent and thorough investigation of nature—the more thorough the better—must always tend, as in the case of geology, to illustrate the nature and support the evidence of Bible truth. None but smatterers, mere dabblers in the study of nature, as a general thing, become infidels, or are in any particular danger of becoming such. Was Newton an infidel? Were Boyle, and Bacon, and Leibnitz infidels? Were Cuvier, and Davy,

and Locke, and Bentley infidels? Yet before these hierophants in nature's temple, the puny infidels of our times may well retire abashed, and "hide their diminished heads."

It has been well said, that "no system ever laid itself open more completely to detection, if it contained any error, than that of Christianity. No book ever gave so many clues to discovery, if it tell an untruth, as the sacred volume. In it we have recorded the earliest and the latest physical revolutions of our globe; the dispersion of the human race; the succession of monarchs in the surrounding countries from the time of Sesostris to the Syrian kings; the habits, manners, and languages of various nations; the great religious traditions of the human race; and the recital of many marvellous and miraculous events, not to be found in the annals of any other people." Add to this, that it is the work, not of one hand, but of many, between whom there could have been no collusion or design; and I appeal to the considerate reader if there ever was a book which, if an imposition, presented so many chances for detection and exposure. And yet its leaves were thrown fearlessly open, from two to three thousand years ago, to the investigation of philosophers and critics; to the scrutiny of friends and foes. Its leaves have lain unfolded from that time to the present, inviting discussion—inviting research; saying virtually, like its great author, "*Testify against me, if you can.*" And it has passed the ordeal. It has stood the test. Its evidences, so far from being weakened by the labors of critics, the researches of philosophers, and the lapse of time, are becoming continually strengthened. Dark passages are brought out into light. Seeming discrepancies are reconciled. What were regarded as difficulties two hundred years ago, are found such no longer. "Every science, every pursuit, as it makes a step in its own natural, onward progress, increases the mass of our confirmatory evidence." The very efforts of infidels are made to recoil on their own heads, being overruled for the establishment and advancement of the gospel. And shall Christians tremble now for the safety of their precious ark? Shall they fear now that the progress of any real science can shake the foundation of their hopes?

There are many Christians, it may be feared, who have no practical conception of the unmovable security of that foundation, on which it is their privilege to stand. They are easily terrified at appearances. The boastful pretensions of infidel hypotheses, some misnamed science, alarms them. Or what is worse, they are drawn away, it may be, for a time, from the clear shining of the light of heaven, to follow in the glare of some meteor, or mock-sun. The subject here discussed is calculated to impress upon all Christians the folly of such terrors, the guilt and danger of such aberrations. In the faith of the gospel, we have a rock beneath our feet; and it is our own fault, if we part from it, and become lost and buried in the sands. "We have a sure word of prophecy to which we do well to take heed, as to a light shining in a dark place," and not turn aside in the pursuit of wandering stars.

There will undoubtedly be dreams and visions, plausible theories and lying vanities, in days to come, as there have been in days past. There will be false pretenders to science, speaking great swelling words, and leading unwary souls astray. But let the Christian possess himself in perfect peace, as most assuredly he is in a situation of perfect security. The storm may rage around him for a season, but it will pass over. The lightnings may flash, and the thunders roar, but ere long they will be hushed. And Christianity will come out of every new trial, as it has out of every previous one, strengthened in its evidences, and not weakened; victorious, and not vanquished.

But what *is* Christianity, of which we hear so much? What does the sacred volume teach? Its decisions, on many points, are coincident, as we have seen, with those of science; but in various other points, it discloses what no mere science ever taught, or ever can. It announces truths (and this is the reason why it has been so violently opposed) humbling to the pride of man, startling to his fears, wounding to his carnal peace, and fatal to his unfounded hopes. It tells of guilt—dreadful guilt; and of judgment—awful, impending judgment. It tells of a Deliverer, who saves all that embrace and follow him, but punishes all others with an aggravated condemnation. It tells, not only (like geology) of melting elements and burn-

ing worlds, but of a great white throne, and of him who sits upon it, before whom the earth and the heavens are to flee away. It shows us the rising dead, the assembled worlds, the opened books, the final awards. It shows us heaven, and it shows us hell; and shows us what we must be and do, if we would escape the one, and enjoy the other.

Now here are truths—and they *are* truths, if Christianity is true—which, for solemn interest and importance, cast all others into shade. Here are truths, on the heights of which the Christian may plant himself, and look far down upon mere questions of science, as manhood looks upon the baubles of infancy, or as angels may be supposed to look upon the trifling pursuits of men.

Let every reader of this article ponder these solemn truths, receive them, and obey them; and then he will possess a truly Christian character, and be entitled to the Christian's reward.

Art. VI.—GOD AMONG THE NATIONS.

In the progress of time and events there will come a day when truth shall enjoy one glorious triumph—when all the sayings and doings of Jehovah shall be fully vindicated, and when, before an assembled universe, it shall be seen and known that those events which have appeared to unbelieving eyes to be defeats of right and triumphs of wrong, have been only apparent successes of iniquity, in which the glory of truth has been suffered to be eclipsed for a moment, that it might shine with more effulgence—in which *right* has temporarily disguised its movements, and changed its base of operations, to gain a vantage ground, and do more successful battle. To an eye that could take in at once the past, present, and future, it would clearly appear that in all the affairs of life and time, in which it appears that truth has been overwhelmed by its foes and coffined and

entombed—like Him who is "The Way, The Truth, and The Life," truth has ever shortly rent the sable cerements, burst the envious tomb, and come forth to new life and power. He who is the Author of life and truth, has ordained that truth shall triumph, and shall live forever.

Perhaps no one truth has suffered more frequent and protracted obscurations than the one which, of all others, except that of eternal life through a crucified Redeemer, most concerns us now as a nation, viz., that

God superintends the affairs of nations.

Yet in almost every conceivable form is this truth stated in the word of God, and illustrated and enforced in numerous ways. We will quote a few of the many passages in which the word of revelation abounds in which this truth appears:

"Lord, it is nothing with thee to help whether with many or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. The Lord bringeth the counsel of the heathen to naught. The counsel of the Lord standeth forever. There is no king saved by the multitude of a host. A mighty man is not delivered by much strength. . . . Our soul waiteth for the Lord; he is our help and our shield. I will not trust in my bow, neither shall my sword save me; but thou hast saved us from our enemies, and hast put them to shame that hated us. Come behold the works of the Lord; what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth. He breaketh the bow and cutteth the spear in sunder. He burneth the chariots with fire. The horse is prepared against the day of battle, but safety is of the Lord. The Lord is a man of war. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The Lord saveth not with sword and spear, for the battle is the Lord's. For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Blessed is the nation whose God is the Lord. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

With such assertions as these before us, what can we do but either ignore the word of God entire, or confess that, with all the painstaking of the nations, and our own among the rest,

God sends to a nation victory or defeat, conquest or subjugation, success or disaster, prosperity or overthrow, just as he pleases? If these words are true, our inquiries need not be whether a nation has shrewd and wise statesmen, strong army and navy, extensive resources, but, What is the moral aspect of their cause? What is the moral character of the means they use in its promotion. Is God, or is he not, the object of their trust and confidence? And here let us distinguish between a reliance on God, on the one hand, and, on the other, a dependence on the intrinsic strength of a cause, on account of its justice; or a dependence on the efficiency of means, because those means are righteous. Though any trust placed in God to succeed an unholy cause is only an imaginary trust, yet no confidence should be placed in any *cause,* however good; but in the God who promises to succeed every good cause, provided that those who prosecute it, do so only in the use of upright means, and with a holy faith in the God who has promised.

There may be but little difference between our premises, as we have laid them down, and the general theory of the Christian world; but if so, there is an obvious want of true confidence in their own theory, exhibited by Christian nations. It is easy to say that our cause is just, and that God is ever on the side of the right, and that he will prevail. It is an easy thing to say that both national and individual destinies are in his hands, and that the safety and success of a cause, whether national or individual, depends upon its righteousness; but when God takes us at our word, and tests the confidence we have in our own theory—when the Divine command comes to us, as it came to Peter, that we trust his grace and power, and tread the angry billows unsupported by any but an unseen arm; how soon we find our faith faltering and ourselves sinking beneath the foaming wave, or shivering with fear in the pelting storm of trial and adversity.

But doubts and queries will arise, though our general theory may be in perfect accordance with the revelation of God, and our doubts will often assume a form like the following:

"Reason and experience teach us that all ends are the results of adequate means, that all occurrences are the effects of adequate causes—that all occurrences and events, all causes and effects, are subject to the fixed laws of nature. If the heavens gather blackness and the storm sweeps across the ocean, it scatters the navy of one nation that chances to lie in its track, as readily as another, whether righteous or unrighteous. If an armed giant encounters a dwarf, of course he conquers him, whichever may be in the right or in the wrong. If a mighty army meets a handful of raw militia, the bells toll for them, though they may be as righteous as Lot or Abraham, and their wives are made widows, and their children fatherless, and their homes desolate. If a city is well fortified, and an inadequate force shall come against it, that force comes in vain. If a nation shall maintain a consistent course, abide by the true principles of political economy, institute, maintain, and properly administer good wholesome laws, that nation shall prosper, and *vice versa.* In short, it is with nations as with individuals, a transgression against the laws of nature and constitution produces disease, accidents or death—industry, frugality and economy, result in health and affluence, while the heedless and blundering fall, the lazy and improvident starve or beg. If the earth rushes around the sun in her annual pathway through the trackless ether, nor misses once her course from year to year, but always makes her time to a single second, the philosophic mind discovers that there must be a centripetal and a centrifugal force, which properly balance each other, producing the motion and defining the course. Reasoning allegorically, therefore, we may justifiably conclude, that though there are many effects whose causes are wholly or partially concealed from our view, especially in the moral world, and though there are many apparent causes which do not seem to produce their legitimate results, yet these same rules really apply to all cases, only modified, it may be, by collateral circumstances, which may sometimes be hidden from our view. An unlettered tribe of savages believe that a great dog begins to swallow the moon when it is eclipsed, but that they frighten him away by screaming and beating their rude gongs; but science shows that eclipses and other events are subject to fixed laws, wholly foreign to the whims of the ignorant and superstitious. And as almost every year adds something to our stock of knowledge, and discovers new causes, which afford a satisfactory explanation of various phenomena, we have a perfect right to conclude that all that has been regarded as marvellous or providential, might be fully explained on philosophic principles, were those principles fully understood."

There is a plausibleness in these doubts and queries and counter arguments, which entitle them to a fair and candid consideration.

That there are certain laws in obedience to which the machinery of every department of the universe ordinarily moves, is readily conceded. But those laws were originated and established by Him who is the author of providential occurrences;

and this fact, instead of *disproving*, actually *implies* his careful supervision. A glass factory or a cotton mill may be constructed on the most approved principle and after the very best model. But the material must be supplied and skilful hands employed in the manufacture of the fabric, or the factory is worthless. The machinery must be properly managed and kept in good repair. But He who built the universe,

> "Whose fiat laid the corner-stone,
> And heaved the pillars, one by one,"

had no helper in planning it, none in constructing it, and has none in keeping it in proper working order, nor even in working out its legitimate results, except such as he chooses to employ for their benefit, and not his own. And lest men should forget him, and, like the king of Babylon, boast themselves in what their own hands have done, he may touch the wheels of this machinery now and then, to remind men of his presence —imparting an unwonted energy to a given cause here, and destroying the effect of another there—supplying a new motive power at pleasure, or removing any portion of that machinery whose work may have been accomplished, or temporarily suspending its movement. Cannot he, and will not he, who can create or destroy ten thousand worlds as easily as he can record the death of a sparrow, or the falling of a hair, control the movements of our little world?

What does human philosophy know of all the hidden springs and secret levers which God placed in this machinery when he set it up? Men, by their own wisdom, know neither their names, their number, nor their uses. And how, then, can they determine with certainty, by their own wisdom, whether those springs are touched by the finger of God, just in the favorable moment, or whether one lever is sprung here, and another there, from century to century, by the progress of the machinery? The boundaries of this moral machinery are only known to its limitless author. It is not, therefore, indispensable to show than an event is produced by immediate interposition, in order to prove it providential. And whether he who foresaw all conditions of men and nations from the beginning, has laid in ambush a cer-

tain set of means and circumstances for every individual or national condition which can occur, or whether he has established only general laws, and manages all special cases by special providences, is wholly immaterial to us, or, at least, nearly so; as on either of these hypotheses, all nations are under his own immediate supervision, and his positive promises will in either case receive a fulfilment, and his threatenings be executed. But that experience and observation determine that all things, men and nations, are controlled by the same general laws, which are left to their regular course without such variations as adapt them to specific cases, is an unwarrantable assumption. Do all men who are equally exposed and of similar constitutions, contract a cold or a fever, or else all escape? And do all men of similar constitutions, and afflicted with similar diseases, either die or recover under the same treatment? Do all men who are equally careless, or idle, equally industrious and prudent, endure the same adversities or enjoy the same prosperities? This remains unproved, and will long continue so. It is, in fact, an unwarrantable assumption, and, to all human appearance, the exceptions to such a rule are so numerous as to render it almost no rule at all. There is rather every indication that besides the general rules of the universe, there is, in the destiny of every man, a wheel within a wheel, or a hidden spring which shapes the fate of every one, and makes it to differ from all others; or a special providence, which so moulds and fashions all circumstances, whether prosperous or adverse, as to bring blessings to the heart of the righteous, and discomfiture to the ungodly, whether the parties are nations or individuals.

Let philosophers tell us where were those centripetal and centrifugal forces which control the earth, when the shadow went backward on the dial of Ahaz; or when Joshua and his army needed more time for the slaughter of God's enemies. Faith answers that they were suspended by the touch of Him who made them. And what natural force had that blast of rams' horns to shake down the walls of the city of Jericho? And why was it essential, to render that blast effective, that the city should be compassed seven times? Were means and

ends adapted here? And where were the fixed laws of nature when Christ rebuked the storm, fed the multitudes, healed the sick, and raised the dead; and when his disciples, through the power he gave them, bound and loosed the hands of nature at will? Where, when God incarnate wrenched the sceptre from the hand of death, took off his crown and regal robes, and led him captive? And what should become of the laws of gravitation when that promise should be fulfilled—"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone?"

It is true that a raging storm may swell the streams and impede the march of an army, or scatter a fleet. But who sends the rain? Who wakes the storm? Who makes the deep to boil? Who controls the lightning and the thunder?

> Who "makes the sleeping billows roll,
> The rolling billows sleep"—

either by an immediate interposition of his providence, or by the action, *at that very time and place*, of a cause instituted when the world was made? When the perfidious Jezebel moved the weak and wicked king of Israel to forsake God, in the days of Elijah, who was it that stayed the windows of heaven for three and a half years? And who, when the prophet prostrated himself on Mount Carmel, raised that cloud, like a man's hand, from the sea, and sent an abundance of rain? And what connection had natural cause and effect here? Who made the widow's oil and meal last all the longer because she was generous with it? Who, in the time of that fierce conflict with the prophets of Baal, sent fire to kindle up the altar of the Lord? By this very conflict, into which the prophet was crowded by the force of circumstances, God gave the nation a moral lesson. And if these, and a hundred similar cases, were an exhibition of the workings of some secret cause, then may God hear and answer the cry of any good man in any age, and deliver a nation; for the God of Elijah is the God of every saint.

A giant skilled in war, and armed to the teeth, and clothed in mail, met a stripling shepherd in mortal combat; but God

was with the lad; and with dauntless eye and an unfaltering tread, he hasted to battle and to victory; and God saved Israel by him. When many of a doubting and trembling nation, that had more than half forsaken their God, had hidden themselves in the cliffs and caves, for fear of their enemies, one young man, with his armor bearer, without the knowledge of another solitary soul, attacked and routed a countless host of warriors, trusting alone in God; and the nation was saved. Were the means adapted to the ends? When three hundred men, armed with lamps and pitchers, routed an army whose number was as the number of the grasshoppers—when once and again, *by no human agency,* the enemies of God's people were slaughtered in hundreds of thousands, what became of the sure relation between cause and effect?

But leaving these instances, the half of which have not been told, be it remembered that *these principles are no more powerless nor inoperative, when universally applied, than when confined to the day and region of miracles.* He, by whose power all these things were accomplished, can feed multitudes, hush tempests, raise storms, heal the sick, prevent death, defeat armies by the use of ordinary means, if he prefers; and, it may not be too much to say, that he only works in a miraculous manner for the purpose of demonstrating his power and presence. In the plain declarations of his word, samples of which have been quoted, the language is unequivocal and of universal application, and not limited to a few isolated instances, nor to the dealings of God with Israel, nor the enemies of Israel, but they extend to all nations, and to the end of time. In this fact there is consolation, and hope, and strength, and joy to all who heartily love God and believe his word.

But no inveterate doubter will fail to raise another query—If God has, in the affairs of nations, a care for the right, and if he is pledged to vindicate that right in all national conflicts, *why do we not see* the displays of his power to this effect in the history of nations?

Aye—and why do not blind men see the sun at noon? Why do not infidels discover the footprints and finger marks of Jehovah on the green earth and heaving ocean and starry

heavens? Why do they not hear his voice in the cataract and the rill, in the tempest and the breeze? Why do they not see his face reflected from the dew-drop, the sunbeam, the rainbow, and the threatening cloud? Why do they not discover the inestimable excellences of his holy revelation? Answer us, and we will answer you.

Men who have carefully studied the word of God and the history of nations, who have compared the inspired record with the writings of Herodotus and Xenophon and of modern travellers, should not raise this query. Isaiah, Jeremiah and several others, have written much concerning the fate of the cities and nations which have lived and flourished their little hour, and gone to oblivion. They penned their rise and fall centuries before they came, and told the causes of their overthrow. And as face answers to face in water, so do the prophetic records of these events answer to the subsequent history, written by unbelievers, who had doubtless never seen nor heard of the prophecies, and who would have been among the last to be interested in their fulfilment. The springing up of the rank weeds in the ornamental grounds, the hooting of the owls, the gambols of satyrs and jackals and dragons in the streets and palaces of some of their cities—the spreading of the nets of fishermen on the sites of some of those cities, and the doubtfulness of the locality of others, and the superstitious avoidance of others still, are all fully attested by existing facts.

But mark still one essential difference in the spirit of those records. The prophets saw them from a Divine stand-point, and the profane historians from a human position. Hence, where the prophet saw the hand of God, the historian saw only the hand of man and the working of means. The prophets saw that God cursed and overthrew those kingdoms, because of their iniquities, and laid their magnificent capitals in dust and ruins, as a punishment for their idolatry, sensuality, voluptuousness and oppression. But skepticism either fails to recognize this fact, or fails to learn from it the lesson that God would teach. The son of God foretold the destruction of Jerusalem by the Roman armies for their wicked rejection and cruel murder of Him who came to save the citizens, the nation, and the

world. And when the anguish of those citizens came upon them, accompanied by the phenomena which Christ had before described, and which, to the few who believed, so clearly indicated that God had taken the nation in hand, how small the number of those who recalled the words of the Saviour and profited by his admonitions! How strange their infatuation! And yet it was hardly less marvellous than that of our own time, which so beclouds our moral vision, and so bedims our mental sight as to prevent us from discovering the fulfilment of the sterling declarations of Jehovah, in his dealings with all nations in all ages.

Napoleon was the scourge of Europe. In the progress of time and events, that scourge became broken. Encircled by the rock-bound shores of St. Helena, that Emperor whose brow had worn laurels perhaps as bright as conqueror ever wore, pined away his evening life in solitude. The pages of profane history record this to be transmitted to future generations, and worldly wisdom penetrates no farther. Turn, now, to the sacred oracles. Here we find that, by the permission of God, the Assyrians should scourge Judah for their iniquities, but should stir up a scourge for them in turn. Accordingly, when God had sufficiently punished Judah with them, he sent his angel, who smote the Assyrian hosts with the besom of destruction, and their impious king returned to die by his own son's hand, in the temple of his God. The Chaldeans and Babylonians were used as a sword in the hand of the Lord for the punishment of Judah for their iniquities. But they were proud and insolent and unrelenting in laying on the stripes. They did it not for God, but for the gratification of their own malice. Their king was therefore driven from among men; and for seven years a wretched maniac, with only an occasional gleam of reason, he consorted with the beasts of the field. All this was done that he might learn that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." In his case the discipline became effectual, but his successor spurned the instruction, and, with a relish for the cruel work, he practiced on the Jews the inflictions which their departure from God had so richly merited. And in a drunken revelry,

amidst his filth and glory—his regal splendor and his moral degradation, the finger of a hand moves against the palace wall, and traces, in letters of living fire, the last word of warning God condescended to give. None but a victim of his oppression could correctly read and interpret the fearful message. The terror stricken princes, taking heart again,—for what could an army do against walls at least 30 feet thick and 150 feet in height?—they rally to the mad banquet, till Cyrus and his veteran legions, under the direction of the God of battles, battered in the doors of the palace, and ended their sacrilegious feast. And when the morning sun looked in upon them, their heart's blood was mingling in pools of wine, and those ghastly corses clutched in their stiffened hands the vessels of God's house, from which they had dared to quaff. And he who reads can scarce forbear to exclaim, "O, righteous God, thy retributions, though slow, are certain; and thy mercies, though often delayed, are sure to come."

How are we assured that there is anything more providential in the life and times of Belshazzar than of Napoleon? We have no such assurance; and we have no reason to believe it. Belshazzar treated the sacred things of God profanely, and God smote him. Napoleon jested profanely with the thought that God would defeat a wicked purpose, and said sneeringly he had always noticed that God helped the heavy battalions. From that hour the star of Napoleon sunk to rise no more. He had chastised Europe and crippled the power of the Pope, and ended his mission.

Profane history makes it a masterly stroke of generalship by which Cyrus took Babylon, and condemns the stupidity of Belshazzar and his nobles, that the *two leaved brazen gates,* leading to the river, should have been left open on that fatal night, and that the king and his lords should have been engaged in a debauch at a time so critical. Inspiration says of Cyrus: "He is my shepherd, and shall perform all my pleasure, saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings to open before him the

two leaved gates; and the gates shall not be shut. I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I the Lord who call thee by thy name am the God of Israel," &c. And all this was spoken and recorded many years before Cyrus was born, or Belshazzar was conceived. See Jer. 51, and Isa. 44, 45.

Had God seen fit to give us, by the pen of some one of his prophets, a history of Bonaparte before his birth, or had the Holy Spirit dictated a subsequent record of his career, we should doubtless learn that the *scourge* of Europe was in the hand of God, and that the angel of the Lord was as really at Moscow and at Waterloo, as at the theshing floor of Arunah, or at the palace of Belshazzar. And the Emperor of Russia, and the Queen of England, and the other crowned heads of Europe, with all the officers of their empires—not excepting the poor Pope of Rome, and the crawling, intriguing Emperor of the French, are all as really in God's hands, and as really subject to his providential dealings, as were the kings and nations of Israel, of Judah, of Nineveh, of Babylon, and of the Medes and Persians and Egyptians.

Why should not faith see as plainly the hand of God in the planting of a Puritan Colony in New England, as in the land of Canaan? The founders of that Colony, like the Israelites, endured great persecutions in their native country, encountered great opposition in leaving their native land, attended by many circumstances in their favor, which appear to one accustomed to see the hand of God in everything, as clearly providential, and almost miraculous. Many disasters attend them on their voyage and their landing and settlement. And yet in all these there seemed to be a hand of Providence that guided and directed them. And for many years, circumstances were constantly occurring which the Puritans themselves regarded as entirely providential. From the pages of inspired history one reads that God protected the nation he had chosen, that he fought for them, that he counselled them, that he slew their enemies, and that he sent confusion and foolishness into the coun-

sels of their foes. In the uninspired record, he is constantly encountering circumstances almost wholly as unaccountable, only the testimony that God actually wrought these marvellous things is withheld. As an example, he reads of the French fleet under the charge of Duke D'Anville, consisting of forty ships, on their way from Chebucto, N. S., to Boston, in the year 1746, with the avowed intention of entering Boston harbor, and destroying the city, which was wholly defenceless. He reads that the people proclaimed a fast, and the congregations of New England assembled in their places of worship, to plead that God would avert that ruin which they had not power to prevent. Overlooking other assemblies who were pleading with equal earnestness, he confines his attention to one in Boston, where the whole audience bowed the head in solemn silence, while their humble pastor lifted up his voice on high, and seemed actually to wrestle with God. The windows of the sanctuary suddenly begin to clatter, and the voice of pleading is almost drowned with the noise of a furious wind. Pausing in his supplication, the startled pastor, as well as the silent pleaders in the assembly, opens his eyes for a moment, and gazes in astonishment at this sudden outburst of the elements, then, with new faith, he agonizes with Him who rules the seas, and whose behests the stormy winds obey, that this sudden tempest may disperse the hostile fleet, and deliver the helpless from the power of the oppressor.

The storm passes over. Suddenly it came and suddenly it departed. It blew where it listed, and all heard the sound thereof, but none knew whence it came nor whither it went. But its work was done. The flower of the French navy was broken and scattered. One by one the vessels crept into port and told their piteous tale of sad disaster. But many never returned. They were summoned before their Judge to render their report to him, and among them the first and second officer of the expedition; and the great French enterprise against Boston was abandoned.

Many other instances, equally striking, one meets with in reading the uninspired record of events, especially the events of the early history of our own country—instances in which

our fathers fasted and prayed when gaunt famine stared them in the face, and clutched at their hearts with its bony fingers, but was foiled by circumstances "almost miraculous"—instances in which stealthy tribes of savage foes were about to wipe out the last vestige of the settlements, pursuant to well-matured plans, which gave every promise of success, but which were defeated, after much fasting and prayer, by means that seemed *wholly providential.*

In these numerous occurrences, the eye of faith cannot fail to see the hand of God. In reference to them, Dwight remarks:

"Blessings have, in many instances, been given after fervent prayers have ascended to God, when none but God could have contributed to their existence; when they were utterly unattainable by any human efforts, and after all hope of obtaining them, except by prayer, had vanished. I am bound, as an inhabitant of New England, solemnly to declare, that were there no instances to be found in any other country, the blessings communicated to this would afford ample satisfaction concerning this subject, to every sober, much more to every pious, man."

Is the day of miracles over? If these circumstances are not miracles, we do not need miracles; for special providences, in answer to prayer, are fully adequate to all national wants. Where the division line is to be drawn between miracles and providences, we cheerfully leave for others to decide. And are not these special interpositions of Providence in national affairs? If not, what could constitute such a providence—and what, short of an *inspired record*, could constitute sufficient proof of such a providence? In these occurrences, the man with faith like a grain of mustard-seed, finds a parallel for the fasting and praying of the men of Nineveh, when, 2500 years before, they humbled themselves under the preaching of Jonah. He finds a parallel for the fasting and praying of the Jews and the utter overthrow of their enemies, and the suspension of the leader of those enemies on the very gallows prepared for the man of God. Had profane history recorded those events, they would have been no more miraculous than those recorded in our own history. We need not go to the inspired volume to find a Jonathan, and his armor bearer, a Gideon with his 300 warriors, or a David with his handful of raw recruits. Had

the prophets written the history of our Revolution, under the influence of inspiration, we might often find in that history that the angel of the Lord helped that poor, ragged, half frozen, half starved band of patriots, in answer to fervent prayer—that while Washington himself was pleading with God, a heavenly messenger was troubling the camp of the enemy and turning the counsels of their Ahithopels into foolishness—that he who led forth the Hebrew hosts to battle and to victory, also led the army that humbled the pride of that haughty sovereign and those ambitious nobles that claimed the right to tyrannize over the American colonies.

This view of the dealing of God does not preclude the necessity of national labor and vigilance. In his providential dealings, and even in the working of miracles, God usually employs human agencies. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchmen waketh but in vain." Yet God does not promise to build the house without laborers, nor to keep the city unless the watchmen are vigilant. Hushai with his wisdom, David with his sling and pebble, Jonathan with his armor bearer, Gideon with his three hundred, Joshua with his priests and rams' horns, &c., &c., are ordinarily employed of God as instrumentalities in carrying out his providential dealings. Idleness and supineness, in a nation or an individual, are sins. God *co-operates with* a nation that fears him, and renders *their efforts* successful; provided they confide in him, and not themselves.

Nor do we, in our treatment of this subject, lose sight of the free agency of man. Nor do the theories of God's providences and man's free agency, *in the least degree* conflict with, or cripple, each other. God often overrules the *voluntary* acts of men, and produces results wholly different from what they intended; but still holds them to an account for the *intended result.*

We reserve for a future article the illustration of the providences of God in the incidents of the present war.

Art. VII.—THE ANGLO-SAXON CHURCH.*

It is impossible to fix the precise date when Christianity was given to Britain. The Romans obtained permanent footing on the island about A. D. 43. It is probable that not long after, the influx of strangers for settlement or trade carried thither some Christian disciples, who, with more or less zeal, spread the doctrines of the cross. We have conclusive testimony that, by the close of the second century, Christianity had nearly supplanted the oak and mistletoe in the affections of the people, and, instead of circles of huge stones, as at Stonehenge and Salisbury, had reared Christian temples of worship. The influence of the Druids, the priests of the Britons, with their sacrifice of human victims and worship of idols, had extended to every department of government. They were not only priests, but judges, civil and criminal; their decisions in religion and politics alike were law. The Romans found such a system utterly at variance with their own;—it was accordingly abolished by the severest penal enactments.

The introduction of the Christian faith to Britain has been credited, by many ingenious writers, to the efforts of some one of the twelve apostles, or to Joseph of Arimathea, but the testimony is far from conclusive, and the expressions carefully culled from the writings of the fathers, which are specially claimed to connect the labors of St. Paul with the entrance of light, fail to prove the presence of that illustrious laborer.

The church became a large and influential body by the close of the third century. The names of her bishops regularly occur in the records of ecclesiastical councils, held on the continent, after the year 313. Her constancy was severely tested in the persecutions incited by Diocletian and Maximian. Pagan priests and magistrates, incited by Roman hatred, revenged themselves for the desertion of their altars. Christians were

* Lingard's Anglo-Saxon Church; British Literary Biography, by T. A. Wright; History of the Anglo-Saxons, by Sharon Turner; Soames's Anglo-Saxon Church; Soames's Bampton Lectures, &c.

compelled to take shelter in caverns and forests, where misery and death awaited them. Churches were desecrated or wholly demolished.

History has carefully preserved the name of Alban of Verulam, as that of the first martyr of Britain. When the persecution began, he was a pagan, but he could not refuse asylum to a Christian priest, who sought his protection. At length, the retreat of the priest was discovered, but Alban, now won to the Christian faith by the devotion of its sheltered disciple, determined to save him. Dressed in the clothes of the priest, he was dragged before the Roman tribunal. The deception was discovered, and he was commanded to choose between sacrifice to the gods and the death intended for the refugee. Threats and scourging could not induce him to insult his newly-found faith; he was accordingly beheaded. On the spot where he suffered, there arose, in after years, the stately abbey of St. Alban's. Many other native Christians bore a like testimony to their faith by martyrdom.

On the accession of Constantine, 313, persecution ceased. Christians issued from their hiding places, and again instituted their worship in renovated sanctuaries. The British Christians did not differ in doctrines and customs from the purer continental churches of the same period. The errors of Arius and of Pelagius found some countenance there, for a time, but were at length successfully met and checked.

Scarcely had the churches begun to recover from persecution when the country was overrun by hordes of Picts and Scots.* The first inroads of the Picts, 306, were easily repelled; but when, in 368, they were joined by the Scots from Erin, they overran all the country north of the Thames. With considerable difficulty, the declining Roman power checked their advance, but it was never able to drive them out of the northern districts. On the withdrawal of the Roman legions, the condition of the inhabitants was pitiable in the extreme. Domestic factions sprang up, and the sword, which should have been wielded by united chiefs against a common foe, was turned

* The Scots were originally natives of Ireland; settling at length as colonies in the north of Britain, they gave it the name of Scotland.

against each other. The Picts and Scots renewed their depredations, and completed the misery of the land.

At that time, the Saxons, living along the sea-coast from the mouth of the Rhine to Jutland, were regarded as one of the most warlike of the German tribes. Their character was well known to the Southern Britons, since they had made frequent attacks upon the coast, even in the days of the most efficient Roman rule. Their cruelty and barbarity were proverbial. From such a source the miserable, disheartened Britons sought relief. The Saxons eagerly accepted an invitation to a land upon which they had often looked longingly. Their valor repelled the Picts and Scots, and then, turning their arms against the natives, they took almost complete possession of the island.

The religion of the Saxons was a martial superstition, mingled with a worship of celestial bodies. Wodin was their chief hero, the inspirer of the bardic song, and the incantations of the sorcerer. Thor ranked next, as the god of battles. In Britain, especially in Northumberland, the Angles mixed with this species of idolatry the still extant rites and ceremonies of the Druids. The Saxon offered his prayers beneath the shade of the forest, or on the banks of a stream, believing that there he should be surer to find the Elves, or lesser deities, who, unseen, inhabited the earth. He believed that the soul did not perish with the body. He understood Jehovah as *God—the good*—and knew him as the author of goodness. In his writing and in his speech, he knew no such distinctions in the words as we make. It would seem, too, that he had an appreciation of our fallen human nature, for the same word, *man*, by which he, like us, designates a human being, also signifies *wickedness*.

By the hostility and cruelty of the conquerors, the Britons were driven to the mountain fastnesses in the west. Neither their lives nor their dwellings were safe from destruction. The remains of Roman civilization were obliterated. All chances for improvement were cut off from the invaders by the extermination of the people capable of imparting it. The refinements of society, and the knowledge of the gospel, were alike swept away by the devotees of Wodin and Thor. The

effect of such inveterate hatred and unrelenting devastation on the minds of the British Christians, is thus pictured by Dr. Lingard:

"In their estimation the Saxons were an accursed race, the children of robbers and murderers, possessing the fruit of their fathers' crimes, and therefore still lying under the maledictions pronounced by the British bishops against the invaders. With them the Saxon was no better than a pagan bearing the name of a Christian. They refused to return his salutation, to join in prayer with him in church, to sit with him at the same table, to abide with him under the same roof. The remnant of his meals and the food over which he had made the sign of the cross, they threw to their dogs and swine; the cup out of which he had drank they scoured with sand, as if it had contracted defilement from his lips. If he came among them as a stranger, and solicited an asylum, he was subjected to a course of penance during forty days, before he could be admitted to their fellowship."

This is a description of the state of feeling after the Saxons had begun to receive the word of life, and after Christianity had made some progress among them. It was not, therefore, at all probable that missionaries, from the confines of Wales, would go forth to bear the gospel to the Saxons.

At the close of the sixth century, a hundred and fifty years after Hengist gathered his followers on the isle of Thanet, St. Augustine landed on the same spot, bringing the faith of the cross. The interest of Pope Gregory in the welfare of the Anglo-Saxons, resulted in the sending of that missionary, with forty associates, to convert them. Kent, the oldest of the Saxon kingdoms, first received the gospel light. Augustine declared to the king, Ethelbert, that he had journeyed thus far from Rome, to guide him and his subjects to everlasting joys above; these he promised on conversion. The message was cautiously received. "Fair words and promises," Ethelbert replied, "but still new and uncertain. But your distant pilgrimage and charitable purpose of offering us a boon, justly claim our hospitality." The king accordingly provided a residence for them at Canterbury, and gave assurance that their efforts to convert his people should not be restricted.

The marriage of Ethelbert with the Christian Bertha, sister of the king of Paris, had prepared the way for the success of

the mission of Augustine. By permission of the king, she had previously caused a deserted church near Canterbury to be fitted up for Divine service. Such was the success of the missionaries that, by the following Christmas, Ethelbert and ten thousand of his subjects had been received into the church.

Augustine, sending messengers to Rome, who magnified his services, and reported miracles done by him, received from the Pope supreme jurisdiction over all of his order in Britain, and was charged with the ordination of bishops. For the purpose of increasing his influence and authority, he sought an interview with the native clergy of Britain, among the mountains in Wales, to induce them, as he said, to coöperate with him in converting the Saxons. At a final conference, with great haughtiness and not deigning to rise from his seat, he peremptorily declared: "I ask only three things of you; one, that you should keep Easter as we do; another, that you should baptize according to the Roman ritual; a third, that you should join us in preaching to the Saxons. With your other peculiarities we shall patiently bear."

The Britons, disgusted by such treatment, refused to listen to either of his propositions; accordingly, after an angry reply, the missionary took his departure. Not long after this occurrence, Augustine died. He cannot, in any large sense, be called *the apostle* of England, but rather an energetic and successful pioneer. It was not left to Roman missionaries to convert the Saxons, but to the pious monks from the monasteries of Ireland.

"It is remarkable that while the barbarous valor of the northern nations was trampling into dust the disjointed and enervated remains of Roman greatness, and thus placing in peril the very existence of Christianity through a great part of Europe; Ireland, which had but recently received the faith, should have been so faithful to the letter and spirit of its teachings, as to have furnished an innumerable band of dovoted laborers, ready to rush into every open door, to enlighten the benighted, to correct the erring, to rouse into diligence the lukewarm, and thus to diffuse a leaven of truth and righteousness through all western Britain."—(*Smith's Life of Columba.*)

The Saxons of Northumbria were converted by Paulinus, one of a second band of missionaries sent to England by Gregory.

After many vicissitudes of fortune, Edwin, the king, became "Bretwalda," or chief of the Saxon princes. On the presentation of the claims of Christianity he called a council of his priests and nobles to advise with him. The first who advanced his opinion was Coifi, chief priest of Northumbria. The beauty of his expressions, and their depth of feeling warrant their insertion here.

"Thou hast seen, O King, when the fire blazed and the hall was warm, and thou wast seated at the feast amid thy nobles, whilst the winter storm raged without and the snow fell, how some solitary sparrow has flown through, scarcely entered at one door before it disappeared by the other. Whilst it was in the hall it feels not the storm, but, after the space of a moment, it returns to whence it came, and thou beholdest it no longer, nor knowest where or to what it may be exposed. Such, as it appears to me, is the life of man, a short moment of enjoyment, and we know not whence we came nor whither we are going. If this new doctrine brings us any greater certitude of the future, I for one vote for its adoption."

Before such arguments Saxon paganism fell. But the mission of Paulinus eventually failed. Edwin was slain in battle, and frightful destruction followed. Paulinus sailed for safety to Kent, and Northumbria relapsed into paganism. At length Oswald established himself upon the throne. During exile in Scotland he received the Christian faith, and, on his accession, determined to give it to his people. He sent for missionaries to Scotland. Aidan, Finan and Colman visited him and evangelized the north of England.

Penda, king of Mercia, received as the apostle of his kingdom, Diuma, a Scot, consecrated by Finan of Northumbria. The midland counties were converted by him and his successors.

Sigebert, king of Essex, was converted during a visit to the court of Northumbria. A missionary from that kingdom attended him home, by whose labors, chiefly, the modern diocese of London was reclaimed.

East Anglia was principally indebted for the gospel to Roman prelates, yet much was done by the labors of Fursey, an Irish monk. Roman zeal also—aided somewhat by domestic labors—rescued the counties of Norfolk and Suffolk from barbarism. The West Saxons were converted by Birinus, a Ro-

man monk, sent to England by the emperor Honorius; the influence of Oswald imparted no little success to his mission.

Last in order, Sussex received the faith. Her king returned from the Christian court of Mercia, a believer. He had been baptized there, the king of Mercia standing sponsor. Wilfrid, driven from place to place by the king of Northumbria, whose displeasure he had incurred, found no safety until he gained the frontiers of Sussex and sought refuge among its inhabitants. During his stay he extended the gospel to the last pagan tribe.

The final prevalence of Rome over the national church was due largely to the labors of Wilfrid. He was an Anglo-Saxon by birth, but was educated at Rome. On his return to England, Northumbria was under the rule of Oswy and Alchfrid. They presented him with Ripon, a monastery formerly inhabited by Scottish clergy, but which they had been forced to leave because of their unwillingness to adopt Roman customs. Wilfrid was ordained in 664. The see of York had now been vacant many years, and Northumbria was under the jurisdiction of Scottish bishops whose seat was at Landisfarue, a small island on the eastern coast. In a controversy with the native clergy in regard to the keeping of Easter, Wilfrid prevailed and won over the king to the Roman party. The Scottish bishop resigned Landisfarue, and returned to his native land. His see was given to another Scot, Yuda, who had embraced the Roman doctrines. Cedd, bishop of Essex, returned from the controversy a convert to Wilfrid. At length Wilfrid was appointed to the see of York, but during his absence to obtain consecration from the bishop of Paris, the king, disgusted by his long delay of three years, gave the see to Ceadda, or Chad, a pious monk from Ireland and a disciple of Aidan, who, careless of Roman approval, was consecrated by Wina, bishop of Wessex, and two British prelates. On returning, Wilfrid humbly sought his monastery of Ripon. Soon afterward the sudden and violent enmity of the king drove him again to Rome to seek the support of the pope; he returned with the apostolical injunctions in his favor, but only to find them contemptuously received by the king, who threw him into prison. He effected his escape to Sussex, and while there won over the inhabitants to

the gospel. He was never restored to his bishopric, notwithstanding the influence of Rome and powerful patrons. He died in 709, near Ripon. To him the Saxons owed the final establishment of Christianity throughout the island. His influence and efforts joined the kingdoms of the Heptarchy into one church, and gave it unity and power. To his patronage of arts and letters the subsequent progress of literature in Northumbria was greatly indebted. There are no writings extant which bear his name. In his time churches were legally confirmed in all their properties and immunities; labor on Sunday was forbidden by penal statute; the expenses of public worship were assessed proportionately on the property in the neighborhood of the various religious establishments; the consecration of a tenth of the substance for religion was zealously enjoined as a Christian duty.

The kings of Kent and Northumbria, desiring to stay religious dissension between the native and Roman clergy, in respect to authority and the keeping of Easter, and to secure due subordination among the bishops, sent a new primate to Rome for consecration. The nominee reached the city, but died shortly afterward. Pope Vitalian nominated an archbishop for the Saxons himself. The step, though bold and unprecedented was acquiesced in by the Saxon princes, who were glad of any arrangement that promised to allay the animosity of contending parties. This new archbishop was Theodore, an able and learned monk of sixty-six years, a native of Tarsus in Cilicia. He was celebrated for an extensive acquaintance with both profane and sacred literature. His friend, the abbot Adrian, was equally skilled in learning. These two ecclesiastics sent to England in 669, laid the foundation for the eminent learning of the Saxon monks of the eighth century. Schools had been founded some years before, but these laborers gave such an impetus to learning, by the introduction of books and a higher order of instruction, as to fairly entitle them to be called the fathers of Anglo-Saxon literature. They taught the Scriptures, the arts and sciences, and the Greek and Latin languages.

"The Anglo-Saxons approached the intellectual field which was thus laid open to them, with extraordinary avidity. They were like the adventurous

traveller who has just landed on a newly discovered shore; the very obstacles which at first stood in their way, seemed to have been placed there to stimulate their zeal. They thus gained a march in advance even of their teachers, and the same age in which learning had been introduced amongst them, saw it reflected back on those who had sent it. At the beginning of the eighth century, England possessed a number of scholars who would have been the just pride of the most enlightened age; and not only teachers, but books also, were sent over to the Franks and Germans. The science which they planted there continued to flourish long after it had faded at home."—[*Wright's British Biography.*]

By Theodore the Saxons were induced to build and endow churches on their estates. Many instances of pious munificence occurred by which the religious wants of the tenants of wealthy landholders were supplied. He defined principles of doctrine and discipline, and gave uniformity and strength to the work of the church. His doctrines can afford the Romanist no great comfort, nor will the name of one who taught that confession to God is alone sufficient for spiritual safety, ever be enrolled among the saints of the Papal calendar.

The most eminent scholar that sat at the feet of Adrian, was Aldhelm of Sherburn, in Wessex, born about the year 656. Near the beginning of the seventh century, Meildulf, an Irish monk, prepared for himself a cell near the ruins of an ancient town in the forests of Wiltshire. But the hermit's subsistence was too precarious, and he resorted to teaching the youth of the neighborhood. The fame of the teacher increasing, the hermitage became a recognized seat of learning. It was called after its founder, Meildulfes-byrig, which became softened down into Malmsbury.

Aldhelm, leaving the school of Adrian where he had passed his youth, joined this new community of scholars and became a monk. His superior talents soon made him the teacher, rather than the companion of the monks. Scholars from France and Scotland sought the instructions of one who was said to speak and write the Greek language like a native of Greece, and to excel all Latin scholars since the days of Virgil. He was acquainted with Hebrew, and read the Psalms and other parts of Scripture written in that language.

His version of the eighty-fourth Psalm is nearly this:

"Lord to me thy minsters are
Courts of honor, passing fair;
And my spirit deems it well
There to be and there to dwell:
Heart and flesh would fain be there,
Lord, thy life, thy love to share."—

(Verses 1 and 2.)

Aldhelm was the father of Anglo-Latin poetry; he also composed in Anglo-Saxon. He learned to play with skill the various musical instruments then known. His proficiency in poetry and music was made of direct service to religion. He observed with pain the neglect of religious duties on the part of the peasantry. They hastened home, immediately after service, to their labors, and would not heed the exhortations of the preacher. Stationing himself as a minstrel, on a bridge over which the people must pass, he soon collected a crowd about him. Having gained their attention, he gradually introduced into his poetry words of a more serious nature, and thus succeeded in impressing them with a truer feeling of religious devotion.

The popularity which he enjoyed, as a writer of verse and prose, among the Saxons, is due, for the most part, to the exuberance of diction and the lively imagery which characterized his productions. Criticism as an art is the growth of recent years; then, enthusiastic praise awaited the author from the pleased multitude. We may find in his works many examples of clouded meaning, of profusion of epithets and intricate periods, but our criticisms must be disarmed of severity in reference to any writer of that age, when we recall the obstacles to be overcome, the disadvantages to be endured, the slight aid to be obtained by any who would excel.

As specimens of violent metaphors and figures, we give the following, from his most celebrated work, on "the praises of virginity."

"The golden necklace of the virtues; the white jewels of merit; the purple flowers of modesty; the transparent eyeballs of virginal bashfulness; the plenteous plantations of the apple-tree fecundating the mind with flourishing leaf."

By way of confusion of figures, we have:

"O illustrious grace of virginity, which as a rose rises from twigs of briars, reddens with a purple flower, and never putrifies in the dire decay of mortality, although it is tied to the weary frailness of death, and grows old with down-bending and crooked age."

These, we ought in justice to say, are not fair representations of a remarkable work.

But we cannot pass over the name of Aldhelm without giving some idea of his religious sentiments and personal character. They are exhibited fairly in the following letter to Ethilwald, one of his former pupils:

"When you were with me, I used to admonish you in words; now that you are absent, I advise you by letter, presuming on that parental authority over you with which God hath invested me; for as the apostle saith, *it is the charity of Christ that urgeth us.*

Let not then, my beloved, young though you are, the vain pleasures of the world enslave you: such as daily junkettings, indulgence in long and immoderate entertainments, continued riding and racing, or the loathful pursuit of sensual gratifications. Bear always in mind the text: *youth and pleasure are vain.* Never suffer yourself to be made a slave to the love of money or of secular glory, or of that vain parade which is so hateful to God; remembering always the words of Christ: '*What profiteth it a man if he gain the whole world and lose his own soul.*' '*For the Son of Man will come in his glory and that of his angels, and will render to every one according to his works.*' Rather, my beloved, devote your time to the reading of the Scriptures, or to holy prayer; and if in addition you wish to acquire some knowledge of secular learning, do it, but only with this view, that since the meaning of every part of the divine law, dependeth on the rules of grammar, you may be the better able to dive into the deep and sacred signification of the text, by your more perfect acquaintance with those forms of elucidation in which it is expressed. Let, moreover, this letter of mine always have its place before your eyes, among the books which you read. It will then supply my absence and constantly remind you of the advice I give you. Farewell."

He made a short visit to Rome. Soon after his return, he was employed in the famous dispute about the celebration of Easter. No Anglo-Saxon poetry attributed to him now remains. He died at Dilton, Wiltshire, in 709.

In the various branches of learning, both religious and secular, the Saxon monks, from Aldhelm to Alfred, enjoyed a high reputation. Their superiority was widely felt and acknowl-

edged in Europe. They dedicated their leisure hours to the instruction of youth. Their exhortations and example excited an ardor for improvement not only in the cloister, but also in the families of the nobles. The Saxon women caught the general enthusiasm: seminaries of learning were established in the convents. The treatise of Aldhelm on the praises of virginity, was written for the abbess, Hildelith, and her nuns. From this treatise we learn that the nuns were accustomed to read the Pentateuch, the Prophets and the New Testament, with the commentaries of the ancient Fathers. A Saxon nun wrote the lives of two Saxon saints in Latin.

With an ardent love of learning, the monks eagerly sought the increase of volumes which should extend their knowledge. A considerable portion of each day was set apart for the work of transcribing ancient manuscripts. Eventually the deposit of such stores of learning became so rich that when Charlemagne meditated the revival of letters, he was advised to resort to them for aid. Many Saxons visited various parts of the continent for the purpose of procuring or copying learned works.

The most ancient repository of manuscripts was at Canterbury; established by the care of Gregory the great and improved by the zeal of Theodore. The monastery of Wearmouth was rich in its collections, but the most valuable and extensive library in England belonged to the clergy of York.

Religious knowledge and moral improvement were the two great objects of study. Elegance of manner and the increase of the comforts of life were indifferently regarded. The ardor of the scholar was roused by the promise of a richer view of the economy of religion. The life of man was esteemed too short to be thrown away on matters not directly connected with his future existence. Theology was therefore held in highest estimation, and became the theme of most constant praise.

In expounding the Scriptures, they trod carefully in the steps marked out by the Fathers, and shone with borrowed light. They guarded against expressing their own sentiments with any freedom, and, instead, gave long quotations from approved

authors. To enter upon the study of Theology, a long course of elementary training was required. In the schools connected with the monasteries, the learner began with the Latin grammar; for the knowledge of Latin was of the first importance to those designing to take any part in the choral or the altar services.

Such was the proficiency in that language, that scholars corresponded and wrote treatises in Latin. The models for their style were found in the Latin translations of the Scriptures, and the ecclesiastical writings. The study of heathen writings was esteemed dangerous, and to be avoided, except for the purpose of learning from them the rules of the language. But it often happened that, under pretence of gaining grammatical knowledge, or else furtively, the monk would be found poring over the pages of the heathen Virgil, or Horace, or the later poets.

From the study of Latin, the student proceeded to logic, with Aristotle for his guide; thence he passed to the science of numbers, but in this his operations were difficult and limited, as the modern arithmetician may find, if he attempts long calculations with only Roman numerals, to which the Saxon was confined. The study of Natural philosophy was then pursued with the aid of Pliny and Aristotle, and certain ecclesiastical writers. Astrology was forbidden, as dangerous and repugnant to the doctrines of religion. Geographical knowledge and histories of travel were eagerly sought. Alfred found time, amid kingly cares, to translate Orosius for the purpose of extending geographical information among his people.

Theodore and Adrian introduced ecclesiastical chanting. When Augustine approached the king of Kent on landing, his monks engaged in a solemn chant. The custom became a very general and a favorite part of the church service. The youth attached to the monasteries and churches were carefully instructed in the art. This style of music was well calculated to impress the minds of barbarians. As Canute and his attendants were approaching Ely, the monks were at their devotions. Attracted by the melody of their chanting, he ordered his row-

ers to approach it and to move gently while he drank in with delight the sounds which floated down from the high rock before him on which the church stood.

The clergy were forbidden to carry any controversy among themselves to a lay tribunal. Their own companions, or the bishop, settled it. No priest was allowed to forsake the church to which he was consecrated, nor to interfere with the rights of others, nor to take the scholar of another. He was to baptize whenever required, and to abolish all heathendom and witchcraft. The priests were to celebrate mass only in churches and on the altar. They were to preach every Sunday to the people, and always to give good advice and set a profitable example; they were to teach youth with care, and to draw them to some craft; the distribution of alms was a prominent duty. They were forbidden to swear and to use ordeals. They were neither to hunt, hawk, or dice, but to give themselves diligently to learning and sacred duties in the church.

Not long after the Saxons had received the gospel, its legitimate power was disclosed by the eagerness with which they undertook missions to other countries. Many devoted men crossed over to preach to the tribes of the same race and language as themselves, on the continent. Wilfrid led in this new work. On a voyage toward Rome he was driven by a storm on the coast of Friesland. He met a hospitable welcome, staid through the winter and preached with success. Churton remarks of this prelate, "that he did the best service to Christianity when farthest from home;" "like the nightingales," says Thomas Fuller, "that sing the sweetest when farthest from their nests."

At a later period, Wilbrord and twelve missionaries landed in Friesland, and preached under the protection of Pepin, who had just conquered the land. Pepin himself received baptism of Wilbrord, who for forty-six years labored there with his associates. Other English Saxons followed their example. One evangelist penetrated even to the confines of Prussia. Winfrid, the greatest of Anglo-Saxon missionaries, aided by the labors of a number of his countrymen, converted many among the provinces of the upper Rhine.

St. Germain, bishop of Auxerre in France, was chosen to cross over to Britain for the purpose of combatting the errors of Pelagius. He went in answer to an earnest solicitation of the British clergy that some one be despatched thither for that purpose. A few years later he revisited England and advised the people to found monasteries for the preservation of learning and religion, in times of persecution and danger. On the continent at this time, there were special reasons for the establishment of such houses as places of refuge and quiet study, safe from the inroads of barbarians. St. Germain, having great influence in Britain from his success in the Pelagian controversy, established a number of monasteries in the western part of the island, among which the most famous was that of Bangor, in the Western part of Mercia.

About the year 565, St. Columba, from one of St. Patrick's monasteries in Ireland, went as a missionary to the Picts in the northern part of Scotland, and founded the famous monastery of Iona. From that retreat of piety went forth the teachers who were to convert the greater portion of the Saxons. The monks of Iona founded the monastery of Landisfarne, which exerted a wide influence upon Britian. From Irish monasteries teachers not only visited England, but also France and Italy, preaching the gospel.

"Think not that it is enough to weary the bodies formed of the dust of the earth, with watching and fasting, unless we reform our manners. To make lean the flesh, if the soul bear no fruit, is like working the ground without being able to make it bear a crop; it is like making an image of gold on the outside and of clay within. True piety dwells in humbleness of soul, not of body; for of what use is it to set the servant to fight with passions, while those passions are good friends with the master? It is not enough to hear, talk, or to read of virtue. Can a man cleanse his house of defilement by words only, can he without pains and toil accomplish his daily task? Gird up your loins, therefore, and cease not to maintain a good fight: none but he who fights bravely can gain the crown."

With such faithful exhortations Columba incited his monks to a holy life.

Benedict Biscop, forsaking the court, embraced a monastic life, and founded, with his princely wealth, the monasteries of

Wearmouth and Jarrow; the name of Bede sheds unwonted brilliancy upon the latter. The advancement of learning was the chief object of the founder; but the monks, by his direction, were employed also in threshing, working at the mill and in the garden, at the forge and the plough. The younger monks were employed in copying the Gospels, the Psalter and other books used in the services of the church.

Persons of high rank, weary of the cares and burdens of public life, frequently undertook the quiet rule of a monastery. Eminent women founded nunneries and did not shrink from presiding over them; some of these ladies governed schools of monks, as St. Hilda.

Many of the monasteries were private property, founded by clergymen or laymen. All such establishments, public and private, were free from all land taxes. They were the only places of public hospitality open for the traveller.

The introduction of monasteries brought internal improvements, and increased the communication between different parts of the island. Immediately around them the woods were cleared, and marshes and wastes brought under cultivation. They added by their industry and skill, materially to the comforts of life. Not only were useful arts in husbandry and mechanics encouraged, but also ornamental branches, such as the illumination and binding of manuscripts; children were taught to set jewels; and in the nunneries the women were taught embroidery and needlework.

The monasteries provided the only facilities for moral and intellectual improvement in an age of barbarism and insecurity. They became centres of great religious power over the uncultivated Saxon; restraining his cruelty, giving intellectual power to ignorance, casting out superstition, lightening the burdens of the enslaved, bringing the honor and faith of chivalry, and improvements in civil law; checking the usurpations of royalty and teaching with remarkable purity, for the time, the religion of the New Testament. That was an age of physical energy and brute force, an age of ignorance and of passion; truer views of religion have fashioned our race to a purer life and a more steadfast heart. The monasteries that

kept our faith in a rude and perilous time are now uncalled for, but the spirit which prompted their establishment is needed still to incite the Christian to seek, for the growth of piety and self-knowledge, places of quiet seclusion where he may, away from the din and strife of the world, refresh and reässure his spirit.

Our limits will not permit us any full notice of the names that made the Saxon church illustrious; we can glance at but two or three. We have already noticed Aldhelm.

Few names connected with the literature and science of the middle ages shine with such lustre as that of "the venerable" Bede. In 680, when seven years old, he was sent to the monastery of Wearmouth, of which he remained an inmate till his death in 735. When thirteen years of age a fearful pestilence swept away every monk instructed in the choral service, except Ceolfrith and "one little boy," who still continued, in the midst of their tears, to chant the canonical hours. He says of himself:

"I passed all the time of my life in the residence of this monastery, and gave all my labors to the meditation of the Scriptures, and the observance of regular discipline, and the daily care of singing in the church. It was always sweet to me to learn to teach and write."

His learning became so marked, that, after being ordained as priest in his thirtieth year, his superiors commanded him to write for the instruction of his countrymen. Thenceforth his talents were for thirty years constantly employed in composition.

The subjects of his writings were very diversified. His productions were industrious compilations, rather than original compositions. As his principal labors we may mention his Commentaries on most of the books of the Old and New Testaments; biographies of various individuals, and his most celebrated work, the Ecclesiastical History of England. Besides these there were works on Grammar, Music, Astronomy, Arithmetic; a book on the Metrical Art; one on Othography; and two books on Homilies.

The style of these works, is, without exception, plain and for-

cible. The elucidation of ideas alone, seems to occupy him; giving little solicitude for the dress in which they might appear. According to the command "to write for the benefit of his countrymen," his works were largely and richly calculated to improve the Saxon mind. Unwearied diligence, and a quick, strong intellect only, could, in a period of great ignorance and of limited resources, make such valuable contributions to the scanty literature of his time.

His Ecclesiastical History is almost wholly original. His connection with the most influential ecclesiastics, and his own wide reputation, enabled him to collect a store of valuable materials. It is the only contemporary account of the early missionaries to the Saxons, of the manners of the clergy, the worship and rites of the early church. Inferior indeed, when compared with the works of the masters of antiquity, it is by far the highest specimen of that age. It was lavishly praised by his countrymen on its appearance, and continued for many years to be their favorite work. It was translated into Anglo-Saxon by king Alfred; on the introduction of printing it was one of the earliest of Bede's works issued from the press; it has since passed through many editions,—being four times translated into English.

His commentaries exhibit patient research and extensive reading with acute perception, but characterized by that excessive leaning to allegorical interpretation, which is the blemish of all mediæval theology. In the treatises on the Tabernacle, and the building of the temple, he gives an allegorical meaning to the Tabernacle, the vases and articles of priestly dress. He makes Elkanah, who had two wives, typical of Christ, as the redeemer of the synagogue and the church. He recommended in his commentary on Samuel, the celibacy of the clergy. His meditations on the last words of our Saviour are marked by great religious sensibility.

The scientific attainments of Bede embraced the ideas held in Europe for several centuries previous. The earth was considered the centre of the universe; the firmament was spherical, bounded by fire, beyond which was the higher heavens, peopled by angelic beings, who were supposed to be able to take

etherial bodies, assimilate themselves to men, eat, drink, and, at will, lay aside their assumed form and return to their own dwelling place. He taught that the waters above the firmament were placed there for the purpose of moderating the heat of the fire and the igneous stars; that lightning is produced by the collision of two clouds, as fire from the striking of two flints.

His influence was not confined to his life. By his works and example he prepared Alcuin, Claudius, Rabanus, and Erigena to become bright stars in literature.

Three years after the completion of his ecclesiastical history he died. Cuthburt, one of his pupils, who attended him, has given a beautiful and affecting account of his last days in the following letter to a friend:

"He was attacked with a severe infirmity of frequent, short breathing, yet without pain, about two weeks before Easter; and so he continued, joyful and glad, and giving thanks to Almighty God day and night, indeed hourly, till the day of Ascension. He gave lessons to his disciples every day, and he employed what remained of the day in singing of psalms. The nights he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. . . . O truly blessed man! He sang the passage in St. Paul, 'it is a fearful thing to fall into the hands of the living God;' and many other things from the Scriptures, in which he admonished us to arouse ourselves from the sleep of the mind. . . . He sang the Antiphonæ according to our custom and his own, of which one is, 'O King of Glory, Lord of virtues, leave us not orphans, but send the promise of the Father, the Spirit of Truth, upon us, Alleluia.' When he came to the words, 'Spirit of Truth,' he burst into tears, and wept much; and we with him. We read and wept again; indeed we always read in tears."

He continued to dictate with great cheerfulness the translation of the Scriptures to his pupils, saying, every now and then, "Lose no time. I know not how long I may last." On the last day of his life:—

"When they heard him say that they would see him no more in this world, all burst into tears; but their tears were tempered with joy when he said: 'it is true that I return to Him who made me out of nothing. I have lived long, and kindly hath my merciful Judge forecast the course of my life for me. The time of my dissolution is at hand, I wish to be released and to be with Christ.' In this way he continued to speak until sunset, when one of us who was with him said, 'beloved master, there is still one sentence unwritten.' 'Then write quickly,' said Bede. In a few minutes the youth said, 'it is finished.'

'Thou hast spoken truly,' replied Bede, 'take my head between thy hands, for it is my delight to sit opposite to the holy place in which I used to pray, let me sit and invoke my Father.' Sitting thus on the pavement of his cell and repeating: 'Glory be to the Father, and to the Son, and to the Holy Ghost,'—as he finished the word 'Ghost,' he breathed his last, and took his departure for Heaven."

In his tract on substances, we gain a view of his metaphysical tendencies.

"He compares the three inseparable essences of the Trinity to the circularity, light and heat of the sun. The globular body of the sun never leaves the heavens; but its light, which he compares to the Filial personality, and its heat, which he applies to the Spiritual essence, descend to earth and diffuse themselves everywhere, animating the mind, and pervading and softening the heart. Yet, although universally present, light seems never to quit the sun, for there we always behold it; and heat is its unceasing companion. As circles have neither beginning nor end, such is the Deity. Nothing is above; nothing is below; nothing is beyond him; no term includes him; no time confines him."—[*Turner's Anglo-Saxons.*

In 735 the celebrated Alcuin was born at York. When scarcely beyond infancy he was intrusted to the care of the inmates of the monastery. His youth was marked by great aptitude of mind, and docility of heart; these qualities won him the ardent love of his teacher, Elbert, one of the masters of the cathedral seminary at York. When Elbert was advanced to the see of York, Alcuin was made master of his school. His success drew scholars from foreign countries to gain that theological instruction which only he could supply.

Meanwhile Charlemagne was projecting his schemes of national education, and meditating the foundation of scholastic institutions throughout his dominions. The reputation of Alcuin pointed him out to the monarch as a fitting and valuable help in his work. Alcuin, accepting his invitation to settle in France, soon became the friend and counsellor of the emperor, as well as his instructor. Many of the nobles and clergy became his scholars. Distinction in the school of Alcuin became the surest path to civil and ecclesiastical honors. Laws for the encouragement of learning were enacted; schools were opened in all the principal monastic establishments.

He attemped the correction of the liturgical books, which in most churches were disgraced with numerous errors. Encouraged by the praise which greeted this work, he proceeded to revise all the books of the Old and the New Testaments from errors that had crept in from the ignorance or the carelessness of transcribers. He continued until his death in 804, to reside in France, honored with peculiar distinction by his royal patron. He was mourned as the "pride of the age and the benefactor of the empire."

The following religious sonnet is translated from his Latin poetry:

"Who seeks to enter heaven's expanded gates,
Must oft within these sacred walls attend;
Here is the gate of ever-during bliss,
The path of light, of pardon and of peace,
The house of God, the treasures of his power,
And num'rous relics of the holiest men.
With mind devoted, traveller, enter here;
Here spread your limbs, and fill your heart with heav'n;
Here sacred hopes, here God himself awaits thee,
If steadfast faith thy humble mind control."

We may find in his treatise on the soul, passages of interest exhibiting the metaphysical workings of his mind.

"The memory, the will, and the intelligence, are all distinct, yet one. Though each be separate, they are perfectly united. I perceive that I perceive, will and remember. I will to remember, perceive and will; and I remember that I have willed, perceived and recollected."

"The mind, or soul, is the intellectual spirit, always in motion, always living, and capable of willing both good and evil. By the benignity of the Creator it is ennobled with free-will. Created to rule the movements of the flesh, it is invisible, incorporeal; without weight or color; circumscribed, yet entire in every member of its flesh. . . . .

It is called by various names: the soul while it vivifies; the spirit when it contemplates; sensibility, while it feels; the mind, when it knows; the intellect, when it understands; the reason, while it discriminates; the will, when it consents; the memory, when it remembers; but these are not as distinct in substance as in names: they are but one soul. Virtue is its beauty; vice is its deformity. It is so often affected by some object of knowledge, that, though its eyes be open, it sees not the things before it, nor hears a sounding voice, nor feels a touching body."

Alfred, the youngest child of Ethelwald and Osburga, was born in 849, in the royal manor of Wautage in Berkshire. No greater attention seems to have been paid to his education than was usual in the case of those not destined for the clerical order. Reading and writing were not deemed the necessary accomplishments of a prince. It was not until his twelfth year that he learned to read. To read extensively or profitably he found it needful to gain a knowledge of Latin. His diligence successfully overcame the great and varied obstacles then in the way of learning that language.

He obeyed with reluctance a summons to the throne in 871. For eight years, almost constant failure attended his efforts against the Danes. Misfortune made him unpopular, and haughtiness and tyranny completed the alienation of his people. He retreated before his calamities to the safe seclusion of the island of Athelney. The incidents of his stay there, especially that of the burning of the calses; the successful encounters with small bands of Danes; the critical battle ending with signal victory; the capitulation of his enemies on condition of receiving baptism and settling peacefully in the eastern counties, are all well known to the reader of history.

The coast was visited afterward almost yearly by bands of pirates, but they vainly strove, during his reign, to gain a permanent footing.

The church had suffered fearfully during that half century of dread and slaughter. To appreciate the efforts of Alfred for reform, we need to look at the condition of the church on the return of tranquillity.

The laity had, to no small extent, assumed the ferocious manners of their pagan forefathers. The clergy were indolent, dissolute and illiterate, and the monastic order had been apparently annihilated. Ecclesiastical discipline was despised; passion was the only heeded guide. The superstitious rites of the Scandinavian tribes were, in many places revived, and the worship of Odin was publicly countenanced, or privately practiced.*

When tranquillity was in a measure restored, oneof Alfred's first measures was the renewal of intercourse with the Pope,

* Lingard.

to whom alms were sent yearly. The monasteries destroyed by the Danes were carefully rebuilt, but the literary treasures they once concealed, gathered with such pious care, no royal command could restore.

Alfred revised the whole code of Saxon law, placing for its foundation the law of Moses. It accordingly begins abruptly with the twentieth chapter of Exodus: "And the Lord spake these words to Moses and thus said, I am the Lord thy God; I led thee out of the land of Egypt." He provided for the punishment of private feuds, deeds of violence, robbery and murder, all of which had become exceedingly common. In a letter to Wulfsige, Alfred feelingly describes the general darkness.

"There was a time when foreigners sought wisdom and learning on this island. Now we are compelled to seek them in foreign lands. Such was the general ignorance of the English, that there were very few on this side the Humber (and I dare say, not many on the other) who could understand the service in English, or translate a Latin epistle into their own language. So few were they, that I do not recollect a single individual to the south of the Thames, who was able to do it, when I ascended the throne."

To supply the place of native scholars he invited eminent scholars from Wales, Germany and France. Educated men at home were sought out and encouraged. He established a school for the education of princes and the sons of noblemen, in which Anglo-Saxon as well as Latin was taught. He was not content to be only the patron of learning.

To spread a knowledge of ancient history he translated into Saxon the historical works of Orosius, and the valuable ecclesiastical history of Bede. To cultivate a higher order of literary taste he rendered into his native tongue Boëthius "*On the Consolation of Philosophy.*" To remedy the gross ignorance of the clergy, he translated for their use pope Gregory's *Pastoral.* He commenced an Anglo-Saxon version of the Psalms, but this he left unfinished. His life repeatedly exhibits his firm belief in the necessity of a strict personal satisfaction for sin. In common with all his countrymen, he denied the doctrine of transubstantiation, of which Erigena, his favorite, was a determined opponent.

His translations are made with much spirit and a high appre-

ciation of his authors. Not unfrequently he introduced passages of his own. In point of style,* his translations are the purest specimens we possess of Anglo-Saxon prose. He died in 901. His greatness of mind and ardent love for literature were inherited by his children, and were conspicuous even in his grandchildren. His name was highly venerated for several centuries. He is called, in some stanzas now extant, the "shepherd and the darling of the English people." His life was passed in almost ceaseless pain of body; his reign was harrassed by fierce, turbulent enemies; but, governor, legislator, warrior, though he was, yet his resolute patience bequeathed valuable and extensive literary monuments far beyond the standard of his age. From the din of battle, the studies of the cloister and the labors of the statesmen, we find testimony to his declaration: "This is now especially to be said, that I have wished to live worthily while I lived, and after my life, to leave to the men that should be after me, my remembrance in good works."

The following extracts are among his original compositions:

"Learn, therefore, wisdom, and when ye have learned it, do not neglect it. I tell you then, without any doubt, that by that you may come to power, though you should not desire the power. You need not be solicitous about power, nor strive after it. If you be wise and good, it will follow you, though you should not wish it."

"These are the materials of a king's work, and his tools to govern with; that he have his land fully peopled; that he should have prayer-men, and army men, and workmen. What! thou knowest that without these tools no king may show his skill."

Speaking of the Deity, he says:

"His riches increase not, nor do they ever diminish: He is always giving and never wants: He seeks nothing, nor inquires, because he knows it all: He pursues no creature, because none can fly from him: He is always seeing: He never sleeps. He will always be eternal. He is always free. He is everywhere present."

The development of the facts and features connected with the later periods of Anglo-Saxon ecclesiasticism is reserved for another article.

* T. A. Wright.

Art. VIII.—CONTEMPORARY LITERATURE.

The Thoughts of the Emperor M. Aurelius Antoninus. Translated by George Long. Boston: Ticknor & Fields, 1864. 12mo., pp. 303.

The Roman Emperor, Antoninus, living in the second century, has been held in very high estimation wherever known, and his writings have held a prominent position among the literature of the period. He was a philosopher as well as a monarch, and a high moralist as well as an eminent statesman. His "thoughts," which seem to have been jotted down as they occurred to him from time to time, cover a great variety of subjects, and many of them are gems of sententious wisdom. His spirit, style and philosophy are very well represented in the following paragraph. It is very good fruit for paganism to bear; but the Christian flavor is plainly lacking:

"Of human life the time is a point, and the substance is in a flux, and the perception dull, and the composition of the whole body subject to putrefaction, and the soul a whirl, and fortune hard to divine, and fame a thing devoid of judgment. And, to say all in a word, everything which belongs to the body is a stream, and what belongs to the soul is a dream and vapor, and life is a warfare and a stranger's sojourn, and after fame is oblivion. What then is that which is able to conduct a man? One thing, and only one, philosophy. But this consists in keeping the dæmon within a man free from violence, and unharmed, superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing, or not doing, anything; and besides, accepting all that happens, and all that is allotted, as coming from thence, wherever it is, from whence he himself came; and, finally, waiting for death with a cheerful mind, as being nothing else than a dissolution of the elements of which every living being is composed."

Excursions. By Henry D. Thoreau, Author of "Walden," and "A Week on the Concord and Merrimac Rivers." Boston: Ticknor & Fields. 1863. 12mo., pp. 319.

Thoreau has won a name largely by means of his repulsions and iconoclasms. He had ability, vigor, persistence, a strong love of nature, an eye keen to see its subtler beauty, and a heart alive to its varied influences; but he had also egotism, veneration for oddities and antagonisms, and strong prejudices against almost everything regular, systematic, and reputable. Very few will endorse Emerson's estimate in his biographical sketch, or be inclined to wish that the majority of men were his close copyists. He has manifestly studied Emerson and Carlyle, though he is not the servile imitator of either. He is fond of paradox, and takes pleasure in forms of statement that cut across the line of ordinary thought. Thus he speaks of mythology:

"Mythology is the crop which the old world bore before its soil was exhausted, before the fancy and imagination were affected with blight; and which it still bears, wherever its pristine vigor is unabated. All other literatures endure only as the elms which overshadow our houses; but this is like

the great dragon-tree of the Western Isles, as old as mankind, and, whether that does or not, will endure as long; for the decay of other literatures makes the soil in which this thrives."

And thus he discourses of law:

"There is something servile in the habit of seeking after a law which we may obey. We may study the laws of matter at and for our convenience, but a successful life knows no law. It is an unfortunate discovery, certainly, that of a law which binds us where we did not know before that we were bound. Live free, child of the mist,—and with respect to knowledge, we are all children of the mist. The man who takes the liberty to live is superior to all the laws, by virtue of his relation to the law-maker."

There may be some very profound moral philosophy veiled by these words; but what appears obvious on the surface of them is a special liking for ancient barbarism and ignorance, and an exaltation of impulse over duty. The human race hardly needs help in such directions.

PELAGO: An Epic of the Olden Moorish Time. By Elizabeth T. Porter Beach. New York: D. Appleton & Co. 1864.

The story is that a subject of Spain, in a high post of honor, committed the care and education of his daughter to the king, who betrayed his trust. The outraged father betrayed his country into the hands of the Moslems. Pelago, of the royal family, at length succeeds in expelling them. It is a tale of love and war, wrought into quite passable poetry. The author thus, in the closing words of the book, gives the occasion which prompted to its composition:

"And this, my passing, random thought,
In words of simple rhyme,—
For grief, as solace, only wrought,—
To soften grievous time!
And, pray you, all good readers,
Scan with a kindly eye
My birdling, fledged in trembling fear—
Ne'er thinking far to fly;—
Sad woven rhymes,—in days of gloom
Sung but to stay the tear!—
In dream-life to illume my tomb,
Of buried joys—so drear."

QUEEN MAB. By Julia Kavanagh. Three Volumes in one. New York: D. Appleton & Co.

A novel—a book of three volumes and once read, somebody has said. The publishers put the three volumes into one also as the readers into a single reading.

Whatever may be true of "the once read," in other cases, we have some doubt of it here; that is, it is doubtful if a genuine novel reader could manage to get through it once. It is not thrilling enough. It has too much common sense. It is too much like life to satisfy such vitiated appetites. It is quite well written, though it seems to us the same talent and industry might have accomplished something better by being devoted to a different field.

It is probably one of those books which will fail, as being not bad enough to catch one class of readers, nor quite good enough for another.

"Keep up a Good Heart," a Story for the Merry Christmas Time. New York: D. Appleton & Co. 1864.

The power to interest children either by writing or speaking is a blessed gift; no other is to be so much coveted; to interest them in good things; we mean of course religious things. The little volume here presented is, in a high degree, of the nature to interest them.

It is a story, as it is called, of two orphan girls, who went to New York for lack of employment elsewhere. They went under what they had hoped were favorable introductions and a worthy employer. The employer turned out to be a selfish woman, cruel to the girls she employed. Yet with an eye to gain, she treated the elder of the orphans so much better than she did the others employed with her as to excite their envy, and one of them, by a little change in the artifice practiced by Joseph upon Benjamin, managed to get *her dismissed* in disgrace from the establishment.

The younger of the orphans is represented as a wonderful child of four or five years of age. She is full of faith. She providentially finds a new place for her sister again to earn their living, where she was well-treated and prosperous.

So far the story might be called good, almost without mixture. But then it goes away from the more sober realities of life. The elder one is ill. The younger one goes through the streets with an Italian "organ grinder;" sings wonderfully; makes money for herself and the Italian as wonderfully; at length falls in with the gentleman who had once made the child a present; he sends for the sick sister in the hospital; and more wonderful still, he had found a large fortune advertised, which, in want of other heirs, fell to the orphans.

The story is certain to interest children. The spirit is good. But is it not rather too large a mixture of evil to tell of such wonderful fortune in such a way of life? We do not object to the story in any part on the ground that it is fiction; nor on the ground that it is altogether improbable, at least not impossible. But of probable things, if these be claimed as such, it does seem to us that everything,—especially such fortune-finding, such wonderful success, —is not the most wholesome for persons to set before the minds of children, persons, we mean, who wish to do their little readers lasting good, and no serious evil.

We have seen many books in late years for the young, of the class which is called religious novels, more obnoxious to criticism than this, on the score of which we have spoken. But a writer who holds so easy a pen as the writer of this little volume, we believe could have done the little readers much more good by omitting the element alluded to. The lesson of faith, it is good to teach, but it should not lead us to such marvels in the ordinary affairs of life. Children have dreams enough of that kind, without any help from religious teachers.

THE JEWISH TABERNACLE AND ITS FURNITURE. By Richard Newton, D. D., Rector of the Church of the Epiphany, Philadelphia. New York: Robert Carter & Bros. 1864.

By the same Author and House, THE SAFE COMPASS AND HOW IT POINTS.

The latter volume is an addition to the excellent Sabbath school books by the author. Most pastors have often, in their hearts, thanked the author for his "Rills from the Fountain of Life." We think all who read THE SAFE COMPASS will thank him over, and pronounce it, on the whole, superior to the former.

His volume on the Jewish Tabernacle is timely. There is nothing particularly new or striking in the work, but it presents in an easy and agreeable mode, in a series of discourses, the structure of the tabernacle and its furniture and rituals, and then employs them as the imagery for the representation of religious ideas.

The Holy Spirit, no doubt, designed the tabernacle, in its structure, furniture and ritual, as imagery for the purpose of impressing spiritual truth not only to the people then, but also to us under the New Dispensation. The apostle Paul so states the case, in fact, in Hebrews. No doubt it is well, especially for the preacher, to be familiar with this imagery, and to employ it in setting forth the truths of redemption. To most minds, the ideas of atonement and remission of sins, can be imparted by this imagery better than by any direct argument in them. We believe that under the skilful use of it, the devout feelings may often be awakened, to great advantage. We think it is a great fault in the preaching of the present time, that so little use is made of the Old Testament imagery.

This volume, we have no doubt, will incite many preachers to prepare at least two or three discourses on the general plan followed by the author. If they go so far, they will find a practical effect, which will so well reward them, they will not be likely to neglect this mode of illustration so much as most have hitherto.

Of course there is a danger of pushing this, like any other method, to an extreme. There is danger of saying, in a dogmatical way, that such and such a thing signified so and so. The apostle in Hebrews has given us a general outline, beyond which we have no right to use such positive language. The author of this volume, we think, is not altogether guiltless of this fault. Any such overstepping causes the more judicious to fear that the old allegorizing method is coming around once more, in its turn. But in general he keeps within reasonable bounds. We trust both of these volumes will have a wide circulation.

MEMOIR OF THE REV. ERSKINE J. HAWES, Pastor of the Congregational Church, Plymouth, Conn. By his Mother. New York: Robert Carter & Brothers. 1863.

The subject of this biography was the son of Rev. Dr. Hawes, of Hartford, Conn. He was born in 1828 and died in 1860. His mother writes of him with all the affection and tenderness we should expect, and yet she is not the blind admirer of her promising son, so early removed from scenes of

enlarging usefulness. A graduate of Yale and Andover, he entered upon his pastorate January, 1858, and enjoyed, perhaps, more than ordinary prosperity in the way of revival interest among his people. His death was caused by injury from the kick of his horse. The hoofs did not touch him. "A sweep across the lower part of the abdomen, with the gambrel joint, did the fatal work." Two days after the accident he died.

His friend, Rev. Mr. Monteith, who was with him in some of his last hours, gives an interesting account of some of the things said by the dying pastor. He recited, with deep feeling, "Rock of Ages." He lingered fondly over the expressions, "*Cleft for me;*" "*Be of sin the perfect cure.*" Grasping his friend by the hand, he, after this, added: "O! Monteith, remember it,—understand that I say it from this bed—we ministers have not preached the gospel in its simplicity. There has been *my* error. I want you to understand that I say it from this bed:—*The gospel, gospel is God's appointed means for the salvation of the soul—philosophy* wont do it."

Pity it is that so few preachers learn the great fact here stated, till it is too late to employ it to effect. But it is one of those facts which must be learned over and over, must be impressed upon the mind in a thousand ways, before it becomes fully effectual, perhaps, in any mind.

An Essay on the Improvement of Time. By John Foster, Author of "Essay on Decision of Character," etc. Edited by J. E. Ryland, M. A. With a Preface by John Sheppard. New York: Robert Carter & Bros. 1864.

In going from Manchester to Halifax, in Yorkshire, some miles before you reach the latter place, the train carries you through one of the most delightful valleys of England. When you arrive within two or three miles of Halifax, another valley opens on the left. The slopes, which are well cultivated, are divided into fields, not like most of England, by the beautiful green hedges, but by stone walls such as you see in New England and some other parts of our country. On your left, on that slope, is pointed out to you the house in which John Foster was born. Not far from it you may also see where Dan Taylor was born, the distinguished General Baptist preacher and writer. Only a few miles over the heath will bring you to Haworth, the scene of the wonderful success of another preacher, born near where Foster and Taylor were. The same Haworth is now better known as the home and burial place of Charlotte Bronte. Foster was a weaver, but upon joining the Baptist church, he devoted himself to the ministry. Though an able preacher, he seemed to fail of winning and interesting the hearts of the common people. He was, however, so successful in writing essays, that he is frequently called *the Essayist.*

At one time the essay contained in this volume was his own favorite; but his zeal in it did not hold out. It now appears for the first time, sixty years after the author's death. Those who have read his essay on Decision of Character will feel a considerable degree of disappointment upon first opening this book, and probably will not altogether recover from it when they have reached the conclusion of the book. But despite this, they will confess they have

been most deeply and solemnly impressed, and that the second reading is more grateful to them than the first.

The author who had, in writing this volume, a moral and practical aim, and not a philosophical one, well says it is a theme difficult in the way of impressing the mind with its true importance, because it is so removed from direct and intimate relations to the senses. It may be that this hints at the general cause why his book grows in importance upon reflection.

He treats his subject, after an introductory chapter, under the four following heads: The Value of Time; The Capacity of Time; The Swiftness of Time; and the Ultimate objects of the Improvement of Time.

"Our time," says he, "taken throughout its whole extent, *is* a season of energy in its strictest sense; for there is such a measure of duty pressing its claims on the whole length of life, and therefore upon every distinct portion of it, as the utmost possible efforts cannot *more than* discharge, nay, with the utmost efforts, will always do something *less than* discharge. Pythias actually *did* accomplish his object within the time. The man summoned to a sudden departure on a distant and hazardous expedition, possibly *might* finish his preparations by the appointed hour. . . . . But the most strenuous efforts of virtue, carried forward through every hour of our time, except what is surrendered to necessary sleep, will not only be unable to exceed in any one point the standard of duty, but will, in the judgment of every wise and good man, continually fall short of that standard in many points; it follows that every portion of our time is in a predicament at least as cogent as the small space allotted for Pythias' return to prevent the death of his friend, or the short interval supposed to be allotted to prepare for a distant enterprise. And, therefore, the value of time, in such cases of emergency, is but the same as that of an equal portion in any part of the succession."

A Comprehensive Grammar of the English Language. For the use of Schools. By Simon Kerl, A. M. Seventh Edition. New York: Blakeman & Mason. 1863.

Persons who have occasion to write our language, need not be informed that the grammars usually employed in our schools are altogether inadequate to meet their practical wants. Few of them give any adequate directions as to punctuation and other similar matters which must be heeded, if one would aim to write especially for the press.

The ordinary school-books on the subject of grammar are but modifications usually of Murray's grammar, which was the best of its own day, and has proved an almost inexhaustable fountain to writers who came after that author. Few authors have attempted to make any advancement in the science, and such as have, have usually failed.

The Grammar before us does not claim to differ much in *matter* from most others, and yet had it made that claim, it could have abundantly sustained it, so far as the science of grammar permits new matter. The author has been untiring in his studies to present, from a very extensive examination of authors, every possible phase of the English sentence. The errors which he presents for correction are not *manufactured* for the occasion, but are, for the most part, collected from books which he himself has examined with great patience for that purpose, and others, in pursuance of his duty as a writer upon gram-

mar. His examples for analysis and parsing, are very abundant, and gathered from every variety of respectable authors.

The rules of Syntax, which seem to be abundant for every variety of construction, are exceedingly brief, and reduced to sixteen. His treatment of the subject of analysis of sentences is admirable and exhaustive. We have found nothing elsewhere to compare with it. As much, considering the space given to it, may be said of his article on the difficult and perplexing subject of punctuation.

A few sentences from his analysis of Discourse will not be out of place here:

"Discourse may be conveniently analyzed by resolving it into *six* elements: *two principal elements; two modifying elements, a connecting element, and an independent element.* The two *principal elements* are the subject—nominatives, and predicate—verbs. . . The modifying elements are either *adjective elements* or *adverbial elements.*" . . "The *connecting elements* are the conjunctions, the prepositions, some adverbs, and the relative pronouns." "The *independent element* may be a substantive, denoting what is addressed, or what is the mere subject of thought; or it may be an interjection; or it may be something that represents an entire sentence, or stands as the fragment of a sentence."

In general, all those words, phrases, adjuncts, nnd relative sentences which modify the subject—nominatives are treated as *adjective elements.* The *adverbial* element modifies a verb adjective, adverb, and frequently the whole predicate.

The same House publishes a Primary Grammar, by the same author. We regard it decidedly better than any other primary grammar we have seen.

One important recommendation of both these books is that peculiar arrangement by which the pupil derives practical advantage from each lesson as he proceeds. The pupil is not obliged, as in most grammars, to go half or two-thirds of the way through the book before he can apprehend the least possible practical benefit which is to arise from the study of "Grammar."

LIFE AND CORRESPONDENCE OF THEODORE PARKER, Minister of the Twenty-eighth Congregational Society, Boston. By John Weiss. In two volumes. New York: D. Appleton & Co. 1864.

Mr. Weiss, the editor of these volumes, is a great admirer of Parker's doctrines, and evidently more extreme in some things than Parker himself. This, in one respect, is well. The tendencies of the system are not concealed, as they might have been by a conservative mind. On the other hand, the inferences which naturally spring from the premises of Parker are not elaborated and the author made responsible for holding all the hideous results to which the premises lead. Taken in any view, and especially that of *fairness*, few men have fared better in the hands of their biographers.

This work places before the reader the full story of Parker's life; his biography in the ordinary sense, and the history of his opinions. Here are shown the premises with which he set out; the influences under which he developed

his system, and the various steps by which he reached the conclusions he announced.

After the perusal of this work, no reader will longer wonder that the great body of the Unitarians held Parker, as they evidently did, a disturber of their peace, if not a heretic. The whole story, in brief, is this: Parker started with Unitarianism as true, and he followed it out with rigid and consistent logic, never shrinking from the conclusions to which Unitarianism legitimately leads. The conclusions were such as Unitarians did not wish to accept, and they did not thank the man who showed them that these horrible conclusions must be accepted, or the premises must be abandoned.

To illustrate. Unitarians assert that Christ is not, *in his essence*, Divine. He may be admitted to be Divine by derivation, as men and angels; but not Divine in the sense of being of the nature or essence. In derived divinity, he is above all angels and other created beings, in the Unitarian theory it may or may not be. But no matter for that, the foundation stone of Unitarianism is not an affirmation as to Christ's nature, but a *negation*—that he is not of the same essence with God.

Unitarianism denies, says Parker, this divine essence to Christ. But why not tell what he is, as well as what he is not. If he is not uncreated, then assert out and out that he is created in the whole extent of his nature. Assert, moreover, that he is human. This Parker did without resting in a mere negation. If Christ is not Divine, he is human.

Next, if Christ is human, and only human, he is a sinner like others of the race; he not only fell into errors, but into sins, says Parker. He had to learn as other men learn, and only as others learn.

If so, then the opinion of Christ is only a human opinion. If Christ held Moses, the prophets, and the Psalms inspired, as the word of God, testifying to his own mission as Messiah, that is only the opinion of a mere man, a Jew, with the prejudices and errors peculiar to Jews: Hence, there is no test of inspiration in what Christ might think and say. Easily from this Parker reaches the conclusion that there is no inspiration only in the sense in which every man is inspired. The only difference in the inspiration between Isaiah and Parker is in quantity, not in quality. We think Mr. Parker and his disciples would hold that Isaiah's inspiration, on many things, would hardly approximate in quantity that with which Parker himself was blessed, but no matter about that, as it is only with them a question of fact, not of quality.

It easily followed that Parker, from such a position, should set out to show the great mistakes the Bible makes in teaching religion. Moses, the prophets, and the Psalms, with all their blunders, he thought better to read in meetings of devotion than Plato, but on this some of the pupils differ from the master, and think certain parts of Plato are rather better than many parts of the Bible.

Reaching this point, of course it follows that the true religionist should set out to find from the light of nature in man, and of the universe outside of man, the true religion—the absolute religion—the religion greater—higher—at least, more complete—than the fragmentary and sectarian religion which is taught in the Bible.

By another process inevitably Unitarianism logically leads to similar and the same results. Christ is created, says the Unitarian. Yes, says Parker, and God may yet create a better and holier Christ. Christ is a creature, and it is wicked to say creative power can go no farther. God may yet create a Christ to live seventy or eighty years. Then he would know much more than the Nazarene, who died but a little past thirty. The Nazarene had the spontaneous intellect in wonderful fulness, but not the reflective. The Christ to come, who may possibly live seventy or eighty years, will have the reflective intellect in the same fulness that the former one had the spontaneous.

Now, as blasphemous and as senile as these conclusions are, they are, nevertheless, as Parker showed, legitimate and inevitable from Unitarianism. Is it any wonder that the Unitarians were troubled with such unwelcome pits to which their doctrines would inevitably bear them if they dared to follow them out logically? How could they tolerate a man who made it his business to reveal to all travellers whose ears and eyes he could reach all the decaying planks and rotten beams which he had discovered in the Unitarian ship!

Christ is of the same essence of God, or he is not. If he is, then the evangelical system is true. If he is not, then Unitarianism is only a respectable step toward the conclusions of Parker. How many who laugh about the old Trinitarian controversy as turning upon an iota present or absent, would see by the perusal of these volumes that the ancients were wiser than those who laugh at them.

As it is our purpose hereafter to notice these volumes at length, we have not quoted the passages which we might to show that we do not misrepresent the doctrines which appear over and over in the letters of Parker. Neither can we now speak of his sholarship, of his advocacy of the cause of the slave; of his last days and death; of his will, by which his great library became the property of Boston, and other points of interest.

A History of Christian Doctrine. By William G. T. Shedd, D. D. In two volumes. New York: Charles Scribner. 1863.

These volumes are the result of several years investigation by the author while he held the professorship of ecclesiastical history in Andover Theological Seminary. The method pursued is that of starting from the beginnings of scientific reflection upon a given subject, and following it down to its latest and most complete statements. This plan, though it has its disadvantages, will commend the volumes to most persons, instead of Hagenbach's History, if a choice has to be made between the two.

The mature thoughts of the writer are expressed in a transparent style. The reader is borne along so naturally and pleasantly that he is fascinated with subjects for which he supposed he had no taste, or even patience. The first chapter, or rather what is called the introduction, is one of the most admirable in the work, and completely wins the confidence of the reader. He is convinced that he has found a wise and agreeable guide for the particular work before him, and one who incidentally throws out most agreeable and useful hints to help him in other duties.

The first book treats of the influence of philosophical systems upon the con-

struction of Christian doctrine. In this chapter, the systems of Plato and Aristotle, it seems to us, are made too nearly to cover the whole field of philosophy. Yet these systems, and their relation to each other, are most admirably discussed, as well as their relation to modern philosophy. Then follows the Book upon Apologies, for which the former book is an excellent preparation. Then follows the third book, upon the History of Theology and Christology. This is, perhaps, on the whole, the ablest and best portion of the work. At all events, it so seems to us. This closes the first volume.

The second volume is made up of four books: The first, the History of Anthropology; the second, of Soteriology; the third, of Eschatology, and the fourth, of Symbols.

On Millenarianism the author sums up as follows:

"1. That Millenarianism was never the ecumenical faith of the church, and never entered as an article into any of the creeds. 2. That Millenarianism has been the opinion of individuals and parties only,—some of whom have stood in agreement with the Catholic faith, and some in opposition to it."

On the Resurrection of the Body, the author says:

"The doctrine of the resurrection of the body was from the beginning a cardinal and striking tenet of the Christian church. . . All the early fathers maintain this dogma with great earnestness and unanimity, against the objections and denial of the skeptics—of whom Celsus is the most acute and scoffing in his attacks. Most of them believed in the resuscitation of *the very same body that lived on earth.* Only the Alexandrine school differed on this point."

The italics are ours.

"Origen teaches that a belief in the doctrine of the resurrection of the body is not absolutely essential to the profession of Christianity, provided the immortality of the soul be maintained. Yet he defended the church dogma against the objections of Celsus, *rejecting, however, the doctrine of the identity of bodies, as giving a handle to scoffers.* . . . Jerome maintained the identity of the resurrection-body with that laid in the grave, *in respect to the very hair and teeth.*" . . . .

"*Chrysostom* asserted the identity of the two bodies, but directs particular attention to *the Pauline distinction of a 'natural body,' and a spiritual body.* . . . .

"The patristic theory of the resurrection-body, [that is, of the identical particles of matter,] was transmitted also to the Protestant churches, and the history of the dogma in modern times exhibits comparatively *few variations of the traditional belief—and these mostly in the line of Origen's speculations.*"

There is, perhaps, no distinctive Christian doctrine so much neglected in modern times as that of the resurrection. The above statements show that the theory of the identical particles of the body that dies as being those which compose the resurrection-body, still prevails. If Celsus could bring objections against this theory, which made a man like Origen wince, in the light of physical science of our times, no doubt the more intelligent preachers hesitate to set forth this doctrine. So it comes to pass that the precious doctrine of

the resurrection is scarcely preached at all, except by the least intelligent preachers. It is manifest that there is need of a new development of this doctrine. Whenever it is alluded to now, it is, *in substance*, only the doctrine of the soul's immortality, not a distinctively Christian idea.

To us it has for several years seemed very strange that so little attention, especially in a scientific age, has been directed to the distinction made by Paul, (1 Cor. 15,) of the "natural," and "spiritual body." It seems that, as long ago as Chrysostom's time, there was quite as much made of it as in our times. The apostle is manifestly illustrating this point, *How can bodies be identical when the particles of matter are not identical?* Of what use are his illustrations about the future body of the grain which is sown, and his assertion of the two kinds of bodies man possesses and is to possess, "a natural body," and "a spiritual body," only that he was speaking to the above question?

In the case of the wheat, or other grain sown, it is distinctly set forth that the body sown and the resurrection-body are not identical, at least as to *all* the particles of matter. Can anything be more manifest? What possible use can such an illustration have in proving the theory of identical particles. *The seed, the life-principle, is sown, but God giveth it a body.* Not secures to it the possession of the old body in its identical particles. The seed, the life-principle, is first; the body for the future harvest is second. The "natural body," in the case of man, is first, and the "spiritual," or resurrection-body, is second. Is it not perfectly manifest that in the case of the grain, Paul states a case of *identity of species despite diversity of particles?* In like manner, in the case of man, *the identity of the individual is preserved despite the diversity of the particles.* As an argument, it would be a *non sequiter*, but as an illustration simply, it is perfect. In the same line of thought, it follows that as fish and bird are adapted to the respective elements in which they live, so man has a body in this world adapted to this world and in the next he is to have a spiritual body adapted to that future world; and yet the individual identity is to be preserved as that of the species in the case of grain, in the sowing and the reaping.

If this is founded upon a correct exegesis, is it not worthy of attention? Is not something of this kind needed to prevent the almost criminal neglect of the doctrine of the resurrection?

THE

FREEWILL BAPTIST QUARTERLY.

No. XLVII.—JULY, 1864.

Article I.—THE SUFFERINGS OF CHRIST THE LORD.

Whether we consider the attributes or acts of God, they are too wonderful for our comprehension. The atonement, through the incarnation, sufferings, death and resurrection of Christ, especially, moves us to exclaim: "O, the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out. For who hath known the Lord, and who hath been his counsellor?" With reason has he said: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts, than your thoughts."

That one God should be revealed as Father, Son and Spirit, is too wonderful for human reason; that the Son should become a sacrifice and atonement for a sinful race, adds to our amazement; that he should effect this redemption through terrible sufferings, is an overwhelming fact. "O, the depths of the riches" of such an atonement!

Christians have always been deeply interested in the nature, extent and effect of the sufferings of Christ, and varied are their speculations on the theme. Some claim that Christ was not divine, and that his sufferings were no greater than those of any other

martyr, and were only valuable as an example. This is so plainly a mere human theory, and opposed to the plainest teachings of Scripture, that we dismiss it at once, as unworthy of discussion.

Others affirm that his human nature alone suffered, and that, so far as suffering was concerned, it was wholly human, only dignified by the association of the human with the Divine. In this manner, it is thought that the human nature was made capable of enduring more intense agonies than was possible in the case of any man not thus sustained; but the sufferings, nevertheless, are believed to be wholly confined to the human nature. This view is sustained with great confidence by many, on the belief that it is impossible for Divinity to suffer. Their idea of God's nature is, that he is above the approaches of pain of any kind; that his perfection, his infinitude, his absolute holiness and wisdom, render it impossible for him to endure any degree of suffering. The list of distinguished theologians who have recognized the truth of this doctrine, is imposing. Among them are nearly all the Doctors of the Papal church; Hooker, Tillotson, Pearson, Horne, and Horseley, of the English church; Carson, Hall and Gill of the Baptist church; Owen, Charnock, Edwards, Dwight, Mason, and Emmons of the Congregational and Presbyterian church, Watson and Clarke of the Methodist church, and many more, honored names among the champions of Christianity, might be given. Those who have asserted that God is impassible, however, seldom argue the point, but assume its truth to be indisputable, and build upon it accordingly. Bishop Pearson is about the only one who has given us argument in support of it. He says:

"The divine nature is of infinite and eternal happiness, never to be disturbed by the least degree of infelicity, and therefore subject to no sense of misery. Wherefore, while we profess that the Son of God did suffer for us, we must so far explain our assertion as to deny that the divine nature of our Saviour suffered; for, seeing the divine nature of the Son is common to the Father and the Spirit, if that had been subject to his passion, then must the Father and Spirit have suffered. Wherefore, as we ascribe the passion to the Son alone, so must we attribute it to that nature which is his alone, that is, the human. And then, neither the Father nor the Spirit appears to suffer, because neither the Father nor the Spirit, but the Son alone, is man, and so

capable of suffering, whereas, then, the humanity of Christ consisted of a soul and body, these were the proper subjects of his passion; nor could he suffer anything but in both, or in either of these two."

"Far be it, therefore, from us to think that the Deity, which is immutable, could suffer; which only hath immortality, could die. The conjunction with humanity could put no imperfection upon the Divinity, nor can that infinite nature, by any external acquisition, be any way changed in its intrinsical and essential perfections. If the bright rays of the sun are thought to insinuate into the most noisome bodies without any pollution of themselves, how can that spiritual essence contract the least infirmity by any union with humanity? We must neither harbor so low an estimate of the divine nature as to conceive it capable of any diminution, nor so mean esteem of the essence of the Word, as to imagine it subject to the sufferings of the flesh he took, nor yet so groundless an estimation of the great mystery of the incarnation, as to make the properties of one nature mix in confusion with another." (Pearson on the Creed, pp. 311, 312, 313.

We have never met a more clear and forcible statement of the doctrine of God's inability to suffer than this, with the reason in support of it. Yet we are not entirely satisfied of its soundness. Some inquiries spring up, which, if fairly answered, would relieve our minds of serious doubts. He argues: If the Son's divine nature suffered, the Father and Spirit must have suffered, because they are one; but if this argument is conclusive, we must believe, that the Father and Spirit were incarnated when the divine Son was, for they are one. If the Son has such a personality as enables him to take a human body, without involving the same in respect to the Father and Spirit, why may not suffering in his incarnation be confined to this peculiar personality?

The bishop argues that the idea of Divinity suffering implies imperfection. How do we know that God may not endure sufferings and still be immutable? We can see that he cannot be *forced* to suffer, but why may he not voluntarily suffer, if infinite wisdom perceives a sufficient cause for it? Why should voluntary grief imply imperfection, more than voluntary joys? Who can so measure the attributes of the immutable God, as to know that he cannot, in any case, or in any manner, suffer, without infringing upon his perfections? An assumption that the incarnation of the divine nature implies imperfection, and

is therefore impossible, has really more force than this one, against the possibility of the divine nature of Christ's suffering, while in that incarnate state. We recollect no Scripture which declares that suffering is so radically incompatible with the divine nature, as to be impossible in any sense, and under all circumstances. It may be that he cannot suffer, but the wisdom of man is too limited to enable him to know that he cannot.

It is presumption to assert that this or that is impossible with God, when the voice of revelation affords no positive light on the subject; and especially ought we to hesitate when the language of Scripture so strongly implies that Christ did suffer in his whole nature, the human and Divine. Whether these Scriptural representations prove that his whole nature participated in the sufferings which he endured, every one must judge for himself; but every one can see that they are of sufficient force to cause the candid to hesitate to assert that it was impossible for his Divinity to suffer.

Consider, then, those passages which represent Christ as suffering the loss of untold glories in order to save us. 2 Cor. 8 : 9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich." To what nature must these riches have pertained? Is it possible to make the apostle mean that the riches of Christ's human nature were offered a sacrifice for sinners? He says of his earthly riches, Matt. 8 : 20 : "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." And at no time on earth did he possess wealth. The riches, therefore, which he laid down, belonged to his divine nature; and the sacrifice of these, we are assured, was a part of the price of our redemption. Can we believe that there was nothing like suffering in this great sacrifice?

To the same import the Spirit speaks in Phil. 2 : 5—12, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness

of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He was entitled to all honor as a God, but "made himself of no reputation." Was it not his divine nature that made this amazing stoop, to put himself within reach of fallen man? The glories and honors to which the Lord was entitled, no doubt, were a source of delight, of unspeakable joy, and there must have been loss, and consequently suffering, in laying them aside. Did the divine nature of Christ enjoy as much honor and glory while in the flesh, as when in heaven? Did he not lay aside, sacrifice the great volume of this glory, and become poor and despised, to save us? This is corroborated by the Lord's memorable prayer, John 17: 5, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

We are asked, how it is possible for Divinity to suffer? We ask in reply, how it is possible for Divinity to lay aside its glory, so actually, positively, as to render such a prayer proper, as the Saviour offered to his Father? It was not his human nature which had this glory with the Father before the world was. It was not his human nature that was longing and praying for the restoration of that glory.

God manifest in the flesh had left behind him rich, precious blessed glory, which was a source of ineffable happiness, the loss of which even for the few years of the Lord's earthly mission, was a great sacrifice, and was felt to be a burden, a loss, a suffering; and as his mission drew to a close, he yearned, and with inexpressible earnestness prayed, for its restoration. We confess that we never could be quite satisfied with the view that the humanity of the Lord only suffered, after studying these gracious words, setting forth the sacrifices of our Saviour. To explain *how* this glory could be laid aside, we cannot, any more than we can how Divinity could become incarnated. The facts are declared by one who does know what is true in the case, and *how* and *why* the wonderful sacrifice was made, and we are bound humbly, gratefully, and reverently to accept the declaration.

THE PERSON OF CHRIST.

The Scriptures represent that Jesus Christ suffered and died for our sins; and it is legitimate to inquire, what this name comprehends. Does it denote his human nature only, or both divine and human? Have we one phrase to denote the human nature of Christ, and another his divine nature? Or do the divine and human together make the one person who spoke, acted, lived, died, and rose again as Jesus Christ? Most certainly this and the other names by which the Saviour is known, do not represent a mere man, nor the mere human nature of our Lord, but his whole nature, or natures, all that pertained to him, as Lord and Master.

Luke 24: 26, "Ought not Christ to have suffered these things and enter into his glory?" Who entered into this glory? Was it human nature alone? What is signified by Christ? The whole Saviour, or the human part alone?

Verse 46, "And (Christ) said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

Acts 17: 2, 3, "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered and risen from the dead; and that this Jesus, whom I preach unto you, is Christ."

We need not multiply these texts, for no one will deny that they refer to the entire person of our divine Lord; but some will be likely to affirm, nevertheless, that while Divinity was associated with humanity in the sacrifice, it was humanity alone that suffered; and that the suffering is ascribed to the whole person with this limitation. And probably the following Scriptures will be thought of as supporting such a limitation:

1 Pet. 3: 18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

4: 1, "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

These passages, and some others like them, have force in support of the entire humanity of Christ's sufferings, and very

cogent arguments are drawn from them, which it is not easy to set aside. And we do not wish to detract from their force in the least. On a theme of this magnitude, lying so completely beyond the reach of human scrutiny, it behooves us to be modest and cautious in our assumptions and conclusions. Our only wish should be to know the exact sense of the word, and the exact truth touching this wonderful doctrine of Christ's sufferings. Though these passages seem to bear with considerable force in favor of the theory that it was his humanity alone which suffered, yet they are by no means conclusive. It is consistent with this language to accept the other theory. For "sufferings in the flesh," may properly mean, that Christ suffered during his incarnation, which was true, whether his divinity participated in that suffering or not. So we are told, Heb. 5 : 7, that Christ "in the days of his flesh" "offered up prayers and supplications, with strong crying and tears," but if the divine nature partook of this great grief, the language could not have been more appropriate. We do not see, therefore, that the apostle's language is inconsistent with the idea that it was the whole nature of Christ which suffered, for in either case, it is true, that he was in the flesh when the cup of gall was drunk, and the grief endured, and his union with humanity was a capital point in the transaction, which it was important to urge. The incarnation was most likely to be denied by skeptics, and hence it was the more insisted upon by the apostles, when speaking of the fact of the atonement.

Indeed, when we study these texts carefully, they seem rather to favor the doctrine that it was divinity which suffered, and not merely the human nature. Christ suffered in the flesh. The Saviour, that which was characteristic of him, seems to take precedence; *he* suffered in the flesh. The flesh is the vehicle, the habitation of the sufferer. So men suffer in the flesh, but it is the soul which suffers, the soul is the personality which enables the body to endure pain, the soul is the man; the body is only the machine through which the soul acts and endures. Why may it not have been so with Christ? That which made him Christ, was his divine nature, and it is said that Christ suffered in the flesh. Was it Christ that suffered, or the flesh?

Was it the person, the real, divine person that suffered, or the frame, the machine through which he acted? It looks to be more than probable, that the inspired language assumes, that whatever is included in the person of Christ, partook of the sufferings which he endured. And this view is strengthened by the multitude of Scriptures which describe the sacrifice of the Son of God for our sins.

The ascriptions of praise to the Lamb that was slain, as set forth in Rev. 5, strongly favors the idea that it was the whole nature of Christ that made the sacrifice. Verse 6, "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." How is this Lamb regarded among the heavenly throng? Is there any distinction of natures? Is he not revered as one person? V. 8, "And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden viols full of odors, which are the prayers of the saints." V. 9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain; and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; . . . . ten thousand times ten thousand, and thousands of thousands, said with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches and wisdom, and strength, and honor, and glory, and blessing."

How much is included in this personality of the Lamb that was slain? He was worshipped as God, he had power as God, and to his offering of himself for sin, the redemption of sinners is ascribed, and all of this favors the theory that the entire person of Christ partook of the sufferings of the atonement. The common language of Scripture agrees with this. Acts 3: 14, 15, "But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." 1 Cor. 2: 8, "For had they known it, they would not have crucified the Lord of glory."

Rom. 8: 32, "He that spared not his own Son, but delivered

him up for us all, how shall he not with him also freely give us all things."

This is wonderful language. We are impressed with awe, and unutterable emotions, when we meditate upon the passion of our Lord as here set forth. What a spectacle before men and angels; "the Prince of life" slain by those whom he came to redeem, and purchasing redemption by this very death! The Son of God, delivered to death, that we might live! Who can comprehend this amazing event? Who can measure the sufferings which he endured in treading the wine-press alone, in carrying our sins and bearing our sorrows, and tasting death for every man. Pious hearts have always melted in tender, overwhelming reverence in the presence of this sacrifice. Sinners have felt the wondrous power of this truth; and the singers of Israel have poured out the sweetest, loftiest strains of song, descriptive of its magnitude, grandeur, and redeeming power. Watts, Wesley, Cowper, Smith, and nearly all Christian poets, have sung of the death of our divine Lord, in language too strong to be confined to his human nature.

"Well may the earth astonished shake,
And nature sympathize,
The sun as darkest night be black,
Their Maker, Jesus, dies!"

"He left his throne above,
His glory laid aside,
Came down on wings of love,
And wept and bled and died."

"Well might the sun in darkness hide,
And shut his glories in;
When Christ, the mighty Maker, died
For man the creature's sin."

"O love divine, what hast thou done!
The immortal God hath died for me!
The Father's co-eternal Son
Bore all my sins upon the tree!
The immortal God for me hath died;
My Lord, my love, is crucified."

We give these quotations to show how the free spirit of Christian song glides into the sentiment of Divine suffering. Nothing short of this is satisfactory to the spiritual soul, that is aroused to the higher conceptions of the new life. This is its native atmosphere; in this it rejoices, and feasts with inexpressible delight. Were we to purge out of Christian song whatever favors the idea that the divine nature of Christ bore our sins, and suffered that we might live, it would become insipid, and wholly unsatisfactory to the fervent, pious soul.

But there are very serious objections to this doctrine in the minds of many of the disciples of our Lord. They would magnify the atonement, but hesitate to concede that the divine nature of Christ could possibly suffer, and they therefore seek an interpretation of those passages which seem so strongly to assert this doctrine, so as to harmonize with their views of what is consistent with the divine nature.

1. It is claimed that divinity cannot suffer, being immutable and perfect. We have spoken of this objection already, and will here only remark, that it is impossible to prove it to be inconsistent with the immutability of God, that he should voluntarily suffer. Is God really as impassible as this theory represents? The Bible says that he rejoices and is grieved, why may he not voluntarily take this great grief upon himself which is involved in the atonement?

2. It is said that Christ often speaks of himself in such terms as plainly distinguish between his divine and human nature, and several passages of Scripture can be understood in no other way than by recognizing this dual personality.

John 10: 29, and 14: 28, are quoted in proof of this position. They read: "My Father which gave them me is greater than all." "I go unto my Father; for my Father is greater than I."

There is no doubt but Christ, in some sense, was inferior to the Father while on earth, but does this prove that it was his human nature alone that was inferior? How was it that he sacrificed riches and became poor, that we through his poverty might be rich? What means it, that he left the glory which he had with the Father before the world was? Was not the Son

on earth inferior in some sense to the Son before the incarnation? He certainly was not as rich, and did not have as much glory while on earth as before. Is it not likely that his inferiority to the Father, during his incarnation, was exactly the same in kind and degree with his inferiority to his former self? The Son did not change his *essential* attributes, cease to be divine, equal with the Father in *nature*, by becoming Christ, Immanuel; and yet he did become poor, and laid aside his glory. This change was official, a change of relations, and not of essential character, and it was perfectly legitimate that he should speak of himself while holding this subordinate office of Redeemer, Mediator, Lamb of God, as subordinate, inferior to the Father, not merely in his human nature, but in the official position of his entire personality. So that the assumption that his two natures were so related that he suffered in one, and was wholly exempt from suffering in the other, does not follow from this official inferiority of the incarnate Lord.

3. "If the divine nature suffered, then the Father and Spirit must have suffered."

This does not follow. If the Son could become poor, lay aside his glory, and become incarnated, without involving the Father and Spirit in the same sacrifice, so he may have suffered in his own person, without involving the other persons in the Trinity in the same.

4. "The sufferings of Christ terminated in death, and it is absurd to assume that divinity can die."

Let us see. What is death? It is a mode of passing from the present life, in which the whole person participates. Old relations are broken up, new ones arise. The body dies, the whole man dies, and yet nothing about him ceases to exist. The union of soul and body is dissolved, but both soul and body still exist. The life was always in the soul, and was lent to the body, and as the soul goes out of the house, the life goes—the house is tenantless. The soul lives in a new relation, but its old life is ended, it has died to its body-life, its body relations, its partnership life, and now lives a different life. Did pain attend the dissolution? It was the soul that endured it. Was there fear, sorrow, hope, or dispair? The soul felt the

whole. And yet the essential, peculiar life of the soul survives the dissolution.

When Christians speak of man's dying, they never mean that the soul loses consciousness, or any of its essential properties, or vital forces. Why, then, should they be troubled with the idea that Christ died, that his whole nature died, just as truly as the whole nature of man dies? Loss of essential attributes and consciousness is not implied in either case. Why may not the divine Spirit in Christ have participated in his death struggle, felt all its pangs, bitterness, anguish, while yet retaining its own wonderful attributes and power, as well as the soul of man endure what it does in death, and yet suffer no change in its native powers? Unitarians sometimes assert, that if Christ was God, then our God died, and the world was without a God three days. Well, they have the same reason to assert this, that others have that Divinity could not have suffered, because the death of Christ in that case would involve the unconsciousness of Divinity. Neither assertion is well taken, because the death of Christ, on the the theory that Divinity joined in the struggle, implies no such thing as loss of consciousness, but merely participation in the pains, the sorrows of the struggle, as the soul of man partakes of them in his death.

We need not, therefore, be shocked, when the apostles speak of our being redeemed by the blood of God, Acts 20: 28, and of the death of the "Prince of life," "the Lord of glory," "the Son of God," for the blood which was shed by Christ belonged to his God-ship, just as truly as the blood of man belongs to his rational, real person. The body and the blood are physical symbols of the life of the soul, and belong to the soul, and it is this relation to the soul which gives them value, sacredness; and the body and blood of the divine Lord, which were offered for our salvation, derived their value and sacredness from the presence and acceptance of the divine Spirit. The Son was there, the Son acted through those material members, was insulted, tempted, persecuted, grieved, through them; the blows which were laid upon that body reached the wonderful nature that dwelt within; every nail which pierced those hands and feet, were contemptuously driven into his nature as Prince of

life; those groans were the utterance of the eternal Word, crying out under the woes which our sins had brought upon him; the bitterness of gall entered his great heart, which so loved his enemies, that he voluntarily chose this poverty, this negation of glory which he had with the Father before the world was, this shame, ignominy, grief, that they might live; the wail which those lips uttered on the cross, was the wail of the Son of God, feeling now the climax of that mysterial deprivation of divine glory, riches, bliss, which he had sacrificed, that sense of infinite want, which no other being in the universe ever felt, or could feel, that culmination of pain, which had rested like a mountain upon his nature since he left the courts above, and now breaks out in that woeful lament, "My God! my God! why hast thou forsaken me!" So the presence of the Word, the real Son, and his personal participation in all of these experiences, make up the atonement, and through these sufferings we have eternal life.

THE VIEWS OF CHRISTIAN SCHOLARS.

Not a few of the most learned and pious divines have held that the divinity of Christ in some way participated in the sufferings of the atonement, just how and to what extent, of course they do not attempt to define, but ascribe to the Word real sacrifice for sinners.

Bishop Beveridge,—Sermons, Vol. 1. *p.* 128.

"When He died, God himself may be truly said to have laid down his life; for so his beloved disciple saith expressly: "Hereby we perceive the love of God, because He laid down His life for us." 1 John, 3 : 16. Strange expressions! Yet not so strange as true, as being uttered by truth itself. Neither will they seem strange unto us, if we truly believe, and consider that He who suffered all this was and is both God and man; not in two distinct persons, as if He was one person as God, and another person as man, according to the Nestorian heresy; for if so, then His sufferings as man would have been of no value for us, nor have stood us in any stead, as being the sufferings only of a finite person; but He is both God and man in one and the same person, as the third general council declared out of the Holy Scriptures, and the Catholic church always believed."

Dr. Chalmers,—Lectures on Romans.

"It blunts the gratitude of men when they think lightly of the sacrifice which God had to make when He gave up His Son unto the death; and,

akin to this pernicious imagination, our gratitude is further deadened and made dull, when we think lightly of the death itself. His death was the equivalant for the punishment of guilty millions. In the account which is given of it, we behold all the symptoms of a deep and dreadful endurance—of an agony which was shrunk from even by the Son of God, though he had all the strength of the divinity to uphold him,—of a conflict and a terror, and a pain, under which omnipotence itself had well nigh given way, and which, while it proved that the strength of the sufferer was infinite, proved that the sin for which he suffered, in its guilt and in its evil, was infinite also. Christ made not a seeming, but a substantial atonement for the sins of the world. There was something more than an ordinary martyrdom. There was an actual laying on of the iniquities of us all, and however little we are fitted for diving into the mysteries of the divine jurisprudence—however obscurely we know of all that was felt by the Son of God, when the dreadful hour and power of darkness were upon him, yet we may be well assured that it was no mockery; that something more than the mere representation of a sacrifice, it was most truly and essentially a sacrifice itself—a full satisfaction rendered for the outrage that had been done upon the Lawgiver—his whole authority vindicated the entire burden of his wrath discharged. This is enough for all the moral purposes that are to be gained by our faith in Christ's propitiation. It is enough that we know of the travail of his soul. It is enough that he exchanged places with the world he died for, and what to us would have been the wretchedness of eternity, was all concentrated on him, and by him was fully borne."

John Wesley,—Works, Vol. 2, *pp.* 44, 45.

"Behold if God so loved us, we ought also to love one another. If God *so* loved us—observe the stress of the argument lies on this very point—*so loved us*—as to deliver up his only Son to die a cursed death for our salvation. Beloved, what manner of love is this, wherewith God hath loved us, so as to give his only Son, in glory equal to the Father, in majesty co-eternal? What manner of love is this, wherewith the only begotten Son of God hath so loved, as to *empty himself*, as far as possible, of his eternal Godhead; as to divest himself of that glory which he had with the Father before the world began; as to take upon him the form of a servant, being formed in fashion as a man; and then to humble himself still further, 'being obedient unto death, even the death of the cross.'"

Dr. Harris—The Great Teacher, p. 106.

"And how does it enhance our conceptions of the divine compassion, when we reflect that there is a sense in which the sufferings of Christ were the sufferings of the Father also! From eternity their divine subsistence in the unity of the Godhead had been only short of identity; nor could the circumstance of the Saviour's humiliation in the slightest degree relax the bonds of this mutual in-being. While walking the earth in the form of a servant, he could still affirm, 'My Father is in me and I in him.' 'I and my Father are one.'"

"The love of God, then, invites our admiration, not only as it at first sent his only begotten Son; but during every moment of the Saviour's sojourn on earth, that love was repeating its gift, was making an infinite sacrifice for sinners; while every pang he endured in the prosecution of his work was the infliction of a wound in the very heart of paternal love. Who, then, shall venture to speak of the appeal which was made to that love, of the trial to which that love was put when the blessed Jesus took into his hand the cup of suffering, when his capacity for suffering was the only limitation his sufferings knew? If it be true that God is always in vital sympathetic communication with every part of the suffering creation, that as the sensorium of the universe, he apprehends every emotion, and commiserates every thrill of anguish, how exquisitively must he have felt the filial appeal, when, in the extremity of pain, in the very crisis of his agonizing task, the Saviour cried, 'My God! my God! why hast thou forsaken me?'"

"What a new and amazing sight, then, does it give us into his love for sinners, that it was able to bear the stress of this crisis, that it did not yield and give way to the incalculable power of that appeal! This is a circumstance which, if I may say so, puts into our hands a line, enabling us to fathom his love to an infinite depth: but we find it immeasurably deeper still. It invests the attractions of the cross with augmented power, for in the sufferings of that scene we behold more—if more we are capable of seeing—more even than the love of Christ. In every pang which is there endured we behold the throes of paternal love, the pulsations and tears of infinite compassion; more than the creation in travail, the divine Creator himself travailing in the greatness of infinite love."

Professor Vinet,—Vital Christianity, p. 293.

"Either the human heart is incapable, from its nature, of feeling love, or that man will feel it, who, enveloped in ignorance as a garment, has seen the God of glory descending even to him, to seek him in the depths of his disgrace; who, from the gloom and sorrow in which his conscience kept him plunged, has seen himself transported into a region of light and happiness; who, in respect to himself, has seen verified that amazing language of the prophet, "In all their afflictions he was afflicted;" who has seen,—O mystery, O miracle!—his God travelling by his side in the rugged path of life; nay, voluntarily assuming the burden which was crushing him; a God humbled, a God weeping, a God anguished, a God dying! That long contest, if I may dare to say it, that agony of God for generations, that painful birth by which humanity was brought forth to the life of heaven, has been revealed to him in the ancient dispensation; he has been shown the very steps of God impressed upon the dust of ages, and mingled with the footprints of the human race; but at the trace which that God has left on the rock of Calvary, the rock of his heart is broken, the veil of his understanding torn away."

CONCLUDING REMARKS.

The sufferings of Christ form the centre of the gospel scheme, and the hope of a lost world. We may not be compe-

tent to decide whether divinity actually suffered or not, in this wonderful sacrifice, but we do know that Christ was no ordinary martyr, and endured what no mortal ever did or ever could endure.

We are fully pursuaded of the following facts:

1. *The theory of God's impassibility has caused many to regard him as destitute of emotion, and unmoved by human suffering.*

Pious people doubt the prevalence of prayer and the active sympathy of God, because it is thought that divine perfection is inconsistent with such emotions and attentions as sympathy and answers to prayer imply. Chalmers speaks of this error, and very properly warns the people against it.

"I fear, my brethren, that there is a certain metaphysical notion of the Godhead which blunts our feelings of obligation for all the kindness of his good-will, for all the tenderness of his mercies. There is an academic theology which would divest him of all sensibility, which would make of him a Being devoid of all emotion and all tenderness; which concedes to him power and wisdom, and a sort of cold, and clear, and faultless morality, but which would denude him of all those fond and fatherly regards that so endear an earthly parent to the children who have sprung from him. It is thus that God has been presented to the eye of our imagination as a sort of cheerless and abstract Divinity, who has no sympathy with his creatures."

Prevalent views of the sufferings of the mere human nature of Christ rather tend to promote such cold views of God, and to increase doubt as to the reality of his being affected at all by our sufferings or our joys. But if it be true that the Son actually became poor, and suffered that we might be saved; we have the guarantee that he will with him also freely give us all things.

2. *The efficiency and value of the atonement is enhanced as the sufferings of Christ are magnified.*

If his human nature alone endured the pain, the sacrifice is far less impressive, than would result from the active participation of the divine nature. The value of the sacrifice is in proportion to the dignity of the being which was laid upon the altar; if his human nature alone was offered, we have but a human sacrifice; if the divine Son made an offering of himself,

and took sorrow to his own nature and heart, then the sacrifice is infinite, and no language can describe, or finite mind estimate, its value.

3. *This scheme of saving sinners through suffering shows God's love and wisdom.*

No one can doubt but that God reveals his love by voluntarily taking this burden of suffering to save the sinner, more than he possibly could by executing his law against sin.

He also proved his love of holiness and hatred of sin by this means, more emphatically than punishment of sin could have done. The parent shows his love of justice when he punishes his wicked son. But if he studies and contrives, and incurs great expense, hardship, toil, and suffering, to reform him, and make him a virtuous, dutiful and happy son, he shows vastly stronger love of virtue than of punishing. If sin was a trifle, if he esteemed it of little importance whether the son obeyed or not, he would of course make no such effort to reform him. So the sufferings of the Son of God to reform and save sinners would not have been incurred had not God been intensely opposed to sin; and the extent of the sufferings which he endured shows how great is his love of obedience and hatred of rebellion.

4. *If the divine nature of Christ did really suffer, the power of the atonement appears to be much greater than by the other theory.*

As are the sufferings, so is the assertion of God's love of holiness, and hatred of sin; so his purpose to maintain his authority and law at all hazards; so do all rational beings, see that in offering pardon, the law is not in the least relaxed, and that those who are not moved by these sufferings to reform, will surely endure the whole curse of the law, and the curse of despising this wonderful grace, also added.

Such a sacrifice reveals God to the universe in a new light, exalts him in the eyes of all rational beings, adds to his influence and moral power in the universe, and hence increases his authority and power over his subjects, so that he can pardon and yet give no encouragement to sin.

The power of such sufferings to reform the sinner is an exhaustless theme, we cannot enlarge upon it in this paper. If

such love, such sufferings as Christ endured, fail to move the hearts of sinners to repentance, there is no power in the world which can.

> "Was it for crimes that I have done,
> He groaned upon the tree!
> Amazing pity, grace unknown
> And love beyond degree."

Art. II.—WOMAN'S PRIVILEGE IN WORSHIP.

It is a question of no small importance, not only to themselves, but to the cause of religion generally, what course the female members of our churches should take in meetings of worship. Should they worship in silence, or take a part; and if so, what part with their brethren? In the earlier history of the Freewill Baptists, this was hardly a question; but latterly, such has been the practice of many, that not a few are at a loss to know what duty requires in this respect; and a still greater number, it is to be feared, here find an excuse for indifference. The prevailing custom in most of the Congregational, Presbyterian, and Calvinistic Baptist churches, has also its influence with us.

In this, as in other matters of religion, we are not to be governed by human examples or fashions; but by the Bible, our only rule of faith and practice; and our purpose in this article is to inquire what is the teaching of the sacred Word on this subject?

1. We find, then, that the inspired apostles taught that the gospel, in its privileges, recognizes no distinction of sex, "There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female:* for ye are all one in Christ Jesus." Gal. 3: 28. Everywhere in giving instruction in duty the same principle is followed, and no difference made in this particalar.

2. The practice in the apostolic church was the same. As

evidence, note the language used by Paul with reference to a point of order in the churches: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." 1 Cor. 11: 4, 5. Prophesying was one form of religious teaching, practiced, as is thus seen, alike by men and women. Prayer also belonged as a duty and privilege to both. These duties were not private, but public, pertaining to the worship and ordinances of the church, as appears from the connection. In the second verse the apostle speaks of the "ordinances" he delivered them, and in the eighteenth verse, of their "coming together in the church."

Notice also the honorable mention of women who rendered essential service to the church. "I commend unto you Phebe our sister, which is *a servant of the church* which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also." Rom. 16: 1, 2. The appellation *servant*, here applied to Phebe, is in the original [diaconos] often rendered *deacon*, as its etymology indicates, and is the one used in 1 Tim. 3: 8, and similar passages.

Also other salutations in the same connection: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." Rom. 16: 3, 4. "Greet Mary, who bestowed much labor on us." Rom. 16: 6. It is not necessary to cite the case of Lydia, Acts 16: 12—16, and similar examples, showing the distinction and usefulness of Christian women.

3. Jesus, in all his labors and teachings, regarded woman as occupying a like elevated position. He did not found churches, but labored as a missionary; we have not, therefore, special precedents from him respecting church order and discipline. In unfolding, however, the principles of his religion, and extending its invitations, he made no distinction between men or women, but treated them as having under the gospel the same rights and privileges. As instances of his manner in this re-

spect, see his conversation with the woman of Samaria, John 4, through whose exhortation many were converted. Also his intimacy with the family of Martha, Luke 10 : 38—42 ; John 11 : 5. "Now Jesus loved Martha, and her sister, and Lazarus." From his birth to his ascension holy women were his intimate companions, and partakers with him in his journeys, teaching, devotions, trials, sufferings, joys, and triumphs, equally with pious men; thus showing the estimation and honor in which both alike were held by him.

4. We refer, finally, in this connection, to the equality and unity of man and woman, as originally created. "And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1 : 26—28. And at the conclusion of the second account given more at length, we have the record: "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2 : 24.

The unity and equality of the sexes, as thus declared in their original constitution, and fully recognized in all their subsequent history, in the Scriptures, and especially under the gospel, does not preclude the idea that there may have been a difference in their powers physically, mentally, morally; or in their spheres of action; or a subordination in some respects of one to the other. Variety, even in connection with unity, is manifest in all the works of God. An appropriate division of labor is essential to the highest good of all. It will not be claimed, then, that in the duties of religion, and of worship, there is never to be any distinction or subordination; but none that shall interfere with the equal rights and privileges of all before God. If man and woman are equal and one, as shown by the divine

Word, then nothing should ever be allowed to destroy such equality and unity in the sacred duties of religion.

But it has been asserted that in the fall woman lost her unity and equality with man; and reference in proof is made to the sentence pronounced upon her. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3: 16. Also the language of the apostle: "But Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2: 14. Hence it is inferred by some that, since the fall, woman is not only subordinate, but inferior to man.

Were this admitted, it would not necessarily be any thing more than physical and civil: it could not be claimed as pertaining to her *moral* condition and responsibility. If, after the original sin, she is still alike with him immortal, and united with him in the destinies of the world, as all admit, then, as both were involved in sin and condemnation, and salvation was provided for both on the same condition, it would follow that morally and spiritually they stand as before, on the same platform.

Or, were it admitted, that under the former dispensation her prerogatives and privileges were restricted, this must have been but temporary; since, as before seen, under the gospel no such distinction is allowed, "there is neither male nor female." What is lost under the law, is restored under grace.

Whatever view we may take of these points, it is evident that the essential unity and equality of the sexes remain, as appears from the whole tenor of Scripture, both of the Old and New Testament. The question is explicitly settled by Christ himself. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for any cause? And he answered and said unto them, Have ye not read that he which made them at the beginning, made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" Here Jesus refers to their original unity as still existing, and adds: "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let

not man put asunder." Matt. 19: 3—6. So also Paul: "He that loveth his wife loveth himself." Eph. 5: 28.

Nothing can be plainer than these declarations of the inspired Word, and perhaps we should apologize for laboring the point so much. Paganism in all ages has degraded woman to the last degree; but Christianity elevates and sustains her in her true position, as the equal companion of man. With him she shares the joys and sorrows, the burdens and responsibilities of life: and especially is she entitled to the same privileges with him in the worship of God, the Father of us all.

On this subject, we quote with pleasure from a distinguished author.*

"What is there in the nature of a man, or in the nature of a woman, or in the law of their connection, or in the structure of human society, that makes it unreasonable for women to mix in promiscuous gatherings, and to employ freely their faculty of discourse on all manner of topics of conversation, but which does not suffer them to open their mouths, in similar assemblages, on the subject of religion? What is there in religion itself, so peculiar, so remarkable, that a man may talk of it with all freedom to many or to few, in doors or out, but that it may not be mentioned, except in the privacy of her secret chamber, by her who shares more largely in its present benefits than man, but who has had the misfortune to be born a woman? Does the God of nature, any more than the God of revelation, make any such distinctions, either between the male and the female, or between the fit subjects of their speech, as to include the one and not the other in the right of speaking openly and freely of religion? When a score, or a hundred, or a thousand of both sexes meet, on any social occasion, or for any purpose not professedly religious, the voice of woman is always more than welcome. Her presence is like the presence of an angel; and she renders attractive everything that she is suffered to make her own, or to bring within the limits of her influence. The gift of speech, wherever she is allowed its use, never shows its full perfection, never comes forth with the whole of its expressive sweetness, except when it drops from her soft and mellow lip. In music she is acknowledged to stand preëminent; she takes as her own the leading part; the very soul of the song is hers: her full, clear, joyous voice is heard ringing out the high melody above all the voices; she commands the ear and takes the heart of her rapt audience; and in her victory the art receives the honors of its loftiest triumph. Why may not that voice in speech, as well as that voice in song, with equal propriety be lent to add its attractions to the subject of religion? May not she, who comes nearest to our conceptions of an inhabitant of heaven, freely address her appeals to earth, in behalf of what constitutes the life of the celestials? Does not the theme especially belong to her? Is it not peculiarly her own?"

* Rev. Dr. Tefft.

Most assuredly, must every one reply, whose mind is not perverted by tradition or training; and with the numerous examples furnished by the Bible of illustrious women, who devoted themselves to the service of God and the advancement of his cause on earth, we can but feel that it is wrong and wicked to put obstacles in the way of any to the most exalted privilege of social worship.

We have alluded to the fact that a different view is taken of this subject by some, and a corresponding practice prevails in some denominations. And we would not close this article without a fair notice of their objection. It is founded chiefly on the following passage, Paul's language. "Let your women keep silence in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law." 1 Cor. 14: 34.

Whatever was the meaning of the apostle in this passage, which has been variously interpreted, he should not be considered as teaching a sentiment contradictory to what he elsewhere taught, even in the same epistle. He distinctly recognizes her privilege of taking an active part in public worship, refering to her *praying* and *prophesying*. 1 Cor. 11: 5. He would not then, almost in the same connection, prohibit her from taking any part in worship. No sane man, least, of all the apostle, would commit such an absurdity. What then is the sentiment?

We regard the passage as having no reference to social worship, or indeed to any act of devotion. In some of the churches, even in the apostles' time, disorder and scandalous abuses had entered. The fourteenth chapter of Paul's first epistle to the Corinthians is aimed to correct such impropriety. He begins by commending the gift of prophesy as better than those which some coveted, especially the gift of tongues. "He that prophesieth, speaketh unto men to edification, and exaltation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church," verses 3, 4. Having discussed this matter at length, he thus alludes to a tendency to disorder: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine,

hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Verse 26. Again, "Let all things be done decently and in order." Verse 40.

In the eleventh chapter, also, the apostle treats of points of propriety and order, and refers to some flagrant abuses. "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. . . For in eating every one taketh before other his own supper: and one is hungry and another is drunken." Verses 18—21. Now whenever any such unholy emulation, strife or abuse arose, what was the duty of woman? To join in it, or attempt to suppress it? Clearly not. Under such circumstances the part of woman was silence. It was not her prerogative to administer church discipline.

In another letter Paul makes a similar injunction: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over man, but to be in silence. For Adam was first formed, then Eve," &c. 1 Tim. 2: 11—13. The sentiment in all this clearly is, that woman is not to assume a place above man. In the creation, though made the companion and equal of man, he was made the head; and this arrangement is to continue. She is not to usurp his place, or assume to rule or teach him; but, in this respect, to be his subordinate, to be in subjection. Such is the principle.

This is applicable in matters of religion. It is not the prerogative of woman to govern the church, to direct its discipline, to correct its disorders and abuses: or to administer the ordinances, or engage specially in teaching the church. In the division of labor divinely assigned, such is not her place.

Still she has an important, an essential part in the privileges and duties of the church. As she is a helper everywhere else, so of course is she to be in the house of God, where her influence should ever be felt as an angel of mercy and love. Especially in the *devotional services of social worship*, in the prayer and conference meeting, is it her privilege to join in the offerings made to the God and Redeemer of us all. It is a blessing not only to herself, but equally so to her brethren, and the common cause. Here the blessedness of the gospel is realized un-

der which, "there is neither Jew nor Greek, there is neither bond nor free, there is *neither male nor female:* for YE ARE ALL ONE IN CHRIST JESUS."

Her privilege in this respect was fully recognized in the primitive church, as appears from such historical testimony as the following:

"Woman, among the early Christians, had the fullest freedom in the house of worship; and the consequence was, not only that she added vastly to the success of Christianity in those times, but her own character was wonderfully elevated and her genius developed by this equality of right. It is said that Lybanius, on seeing the mother of St. Chrysostom, a most noble woman, exclaimed: 'What women these Christians have.'"*

Here also is a fulfilment of the ancient prophecy: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy." Acts 2: 17, 18. Joel 2: 28, 29.

It is not for us to prescribe the limits of her duty. In view of such memorable instances as that of Miriam, Ex. 15: 20, 21; Deborah, Judges, 4: 4; Huldah, 2 Kings 22: 14; Anna, Luke 2: 36; Phebe, Rom. 16: I, 2; and the Marys, we would not say what duty God may open to her, nor on any account hinder her from obeying the divine injunction. Without discussing here any questions that may arise in regard to *extraordinary* endowments and duties, we now consider simply her privilege under the gospel with reference to the *devotions* of the sanctuary.

We have long felt that not only churches of some other denominations suffered from an arbitary and unjust restriction upon their female members, but also some of our own. Why should men, with all varieties of attainments and gifts, and even boys, be encouraged to take part in exhortation and prayer in religious meetings, while their sisters and mothers, often much better qualified for edification in the same exercises, must never

* Schaff's Church History; p. 111.

be heard in the house of God? Such practice is not only unjustifiable, but a great injury to all.

And it is because we fear there is an unceasing disposition in some of our own churches to follow such a fashion, that we enter our earnest protest against it. "Where the Spirit of the Lord is there is liberty." This liberty pertains to our sisters in Christ, equally with the brethren. It is not only their privilege, but their duty to be witnesses for Christ, and laborers in his cause, as he opens the way. By thus discharging their duty, they will receive the blessing to their own hearts, and promote the interests of Zion at large.

Art. III.—THEORY OF THE FORMATION OF THE SOLAR SYSTEM.*

The first work of the student of Natural History, is to divest himself of his previous ideas of the particular and the individual; and to familiarize himself with the broad principles of generalization. He must remove the landmarks of time and space, and become a cosmical inhabitant of eternity, or he will never succeed in any department of Natural Science. With this view, an apology will be unnecessary for the broadness of our subject, or the metaphysical and philosophical method of its treatment.

Taking our stand upon the living present—that mathematical line separating the two great eternities—looking backward and forward through countless cycles of endless duration, we find that in God, every thing has its origin and consummation. All things emanate from Deity, and culminate in Infinity. Matter was not brought forth from nonentity for "*De nihilo nihil*

* We are not able to adopt the language of this article near its conclusion: "Thus the Nebular theory is no longer a hypothesis, but an association of truths, sustained by indubitable evidences." But as a hypothesis it is sufficiently worthy of attention.—[Ed. Quarterly.

fit;" but it came from the bosom of God. Once existing, its destiny must be annihilation or endless duration. But of annihilation we can have no conception. Therefore, that matter, once created, must exist forever, can be our only conclusion. The same is true of mind. Breathed forth from the Father of spirits, it will live as long as he lives. Thus, matter and mind alike have God as their origin, and the whole future eternity for their duration.

The same is true of the sciences. In theology, there is a small circuit, bounding the sphere of human duty, which, in a measure, we are able to comprehend. But going outside of this, on the one hand, we find all things concentrated in the Great Incomprehensible; and, on the other, infinity on infinity looms up before us, which we must fathom if we would master the science of theology.

Mathematics is an endless chain whose links may be counted, downward and upward, till swallowed up in the realms of infinity. Philosophy begins with the origin of matter—one of the secrets of God's own bosom—and ends with the scope of universal law, which is known only to the Lawgiver. Astronomy attempts the exploration of the realms of space; but, with the accumulated products of the giant minds of all ages; and with the power of vision multiplied by millions, by means of the telescope; it has never yet been able to penetrate the upper, nether, or surrounding limits of the universe. Of the science of language, we know a few of the rudiments; but he who would fully comprehend its mysteries must be able to understand the converse of the Triune Deity before "the morning stars sang together;" and that of the beings in the spirit world, when time with us shall be no longer. Geology attempts to interpret the rude hieroglyphics, stamped upon the petrous crust of the terraqueous globe, and thus to form a chronological table of the natural history of the earth. But, going backward, the demarcations of the epochs become more and more obscure, till they are swallowed up in the great past eternity. And, going forward, all is conjecture and speculation.

Thus it might easily be shown, that all the sciences are but limited portions of certainty, surrounded by boundless fields of

conjecture; nuclei of demonstration, enveloped by unlimited speculation; diminutive areas of the finite, everywhere terminated by the infinite. Therefore, the objection that geology deals too much with the speculative, the mysterious, the unknown, is applicable, in a greater or less degree, to every science of which we have any knowledge. Hence, it is to be hoped, that no one will discard without investigation, the hypotheses which may be advanced, because they may not be susceptible of mathematical demonstration.

Realizing the inherent difficulties of our subject, and the danger of being misunderstood, it is not without hesitation, we propose for consideration the THEORY OF THE FORMATION OF THE SOLAR SYSTEM.

Lend us the wings of your imagination, and let us go back to the morn of creation; pass by the boundary of time designated by Moses as "in the beginning," and launch boldly into the great eternity beyond. Go forth, in any direction till imagination becomes weary; multiply that distance by millions, and you will be no nearer the confines of space than when you first started; for it is impossible to conceive of a boundary line beyond which there is no space. Therefore, before creation's primal morning, there was unlimited space; but no landmarks, no matter. There was *spirit* only. God alone existed, and he alone had existed from eternity; for it is absurd to assert that *duration* could have a beginning! Therefore space and time, twin brothers of ancient night, reigned supreme anterior to the creation. There was an infinite vacuum in respect of matter; a boundless plenum in respect of spirit. The Triune Deity existed from necessity, and was omnipresent and eternal from the very nature of space and time. Such must have been the condition anterior to the creation of matter and finite mind.

Passing by the origin of angelic spirits—for the simple reason that we know nothing concerning them—we come to speak of the origin of the materials of the universe, or matter. Matter, not being eternal, must have had a beginning, at some time. But there was no time when *God* did not exist. It must have been brought from some *place;* but there was no *place* where

God was not. Therefore it must have been brought from where God was. Thus, when He saw that there was need of matter, He brought it forth from himself! The matter of which the universe is composed is simply the *expression of a single divine thought.*

Then the pantheist will say, "everything is a part of God." But this does not follow. Are Webster's *speeches* a part of Webster? No. They emanated from that giant mind, but they are not a part of it. So matter is now no more a part of God, than the volume is a part of its author, or the child a part of its parent. Matter, once existing, forevermore possesses a separate identity.

Now, as God is omnipresent, and space unlimited, there is no reason why matter should be brought into existence in one place and not in another. Hence we may assume that all space was filled with the ultimate particles of matter, at the same instant, as the result of one single divine thought.

Thus we have advanced one step; and find the unbounded realms of space filled with the ultimate particles of matter. But it was in an extremely attenuated form; far more attenuated than that of which the comets and nebulæ are now composed. The ultimate indivisible atoms, with all their present properties and qualities inherent, were produced at the same instant by the fiat of the Almighty as the embryo of the future universe.

Each individual atom was separate and distinct—in contact with no other. Hence there was an infinite number of monads filling the limitless realms of space. Each possessed attraction, extension, ponderability, impenetrability, inertia, heat, electricity, &c., imparted to them by their Creator.

Could there have been a finite observer, to him this state would have appeared to be one of perfect confusion and chaos. But it was the farthest from it possible! There was the most exact system and order! The mind of God was working out the great plan which it had formed in the beginning, for the elaboration of the universe.

Space, being without limit, if the distribution of matter had been perfectly uniform, there would have been an equilibrium—

no inequality of attraction—and, consequently, no motion. There would have been perfect stagnation. But God is an *active* being; and so are the animate and inanimate creation. He had imparted to matter the principle, that the amount of attraction should be in proportion to its quantity; so that, whenever there was an aggregation of the particles of matter, there must be a preponderance of gravitation; and motion from every direction toward that location as a common centre. Had there been only *one* such aggregation, there would have been but *one* solar system. But God, having determined the number of solar systems which should exist in the universe, places the particles of matter a little *nearer* each other in the locations, where each central sun, with its attendant satellites, was to be produced. Each of these points became a nucleus, toward which the atoms of matter moved from every direction. A small circuit of the nebulous matter, immediately surrounding the centre, began to concentrate round each of these nuclei of attraction. Gradually the force of gravitation extended farther and farther; the circle of movement became broader and broader; expanding in every direction until they *met* each other. Then followed a separation of the nebulous matter, and the lines of demarcation were traced which were to become the future boundaries of an infinite number of solar systems. Hence originated the centripetal forces in those systems; and thus was inaugurated universal motion, from these simple aggregations of matter, and the single principle of attraction.

Thus we have the machinery set in motion for the elaboration of the universe. How simple, and yet how sublime! How unlike the works of man, but how analogous to the known manifestations of the operations of Deity! But it may be objected that such simplicity must result in perfect uniformity—that there would be so much similarity as to cause a feeling of monotony, even in the mind of Jehovah. But this is not so. He who has arranged the principles of Nature with such nicety, that each grain of sand differs from every other—that no two leaves in ten thousand forests are exactly alike—that every man has a distinct individuality,—has also provided for infinite variety, among the brilliant orbs which revolve with such regu-

larity and harmony, throughout the boundless realms of space. All this was accomplished, simply by varying the density and distances of the central nuclei. But, amid all this diversity, there is so much similarity in respect to the *formation* of each system, that *one* may be taken as the type of all. Therefore, for obvious reasons, we will now confine our investigations to *our own solar system.*

As one of these nuclei was located at the centre of our solar system, every particle of matter within its limits began to concentrate toward this common point of attraction. But it is a law of physics, that fluids approaching a centre, *have a rotary motion imparted to them.* Hence the nebulous matter, immediately surrounding the nucleus, began to revolve. This may be illustrated by water discharged from a central orifice, by the whirlwind, or the tornado. This movement gave rise to centrifugal force.

Such was the origin of the two great cardinal forces, upon which depend the harmony and stability of the universe! The centripetal, was the result of attraction, the centrifugal, of condensation.

At first, the rotary movement was extremely slow, and extended only through a very limited circle around the central nucleus. But, as matter accumulated, the centripetal force increased; the rotary motion was accelerated; and the centrifugal force was augmented. This state of things once inaugurated, every particle of matter added to the nucleus, served to increase the two great cardinal forces. The sphere of revolution became broader and broader, while the exterior limits of the formative matter gradually approached the centre, until every particle within the limits of the solar system joined in the grand revolution around the central nucleus. Thus was inaugurated the revolution of this nebulous sphere round a common axis.

But the diameter of the sphere being of enormous extent, and gravitation being inversely as the square of the radius, the centripetal force decreased rapidly toward the circumference. Hence there was a tendency of the outermost portions to detach themselves from the great central mass. Illustrations of

this principle may be seen in water thrown from a rapidly revolving grindstone, or mud from the rim of a carriage wheel. This condensation continued, the revolution became more rapid, the circumference contracted, until the diameter was reduced to about six thousand millions of miles. Then the centripetal force becoming less than the centrifugal, by reason of the accelerated rotation and the enormous diameter, the outermost portion of the nebulous matter was thrown off from the central mass; and continued its revolution, independent of, and distinct from, its parent centre. It receded from the latter, until the two forces balanced each other. It was then in equilibrium, and by reason of its inertia must continue to revolve forever.

But the particles of this detached matter, being still free to move among themselves, while revolving round the great contracting mass within, began to gravitate toward their own centre of magnitude. Condensation continuing, centripetal and centrifugal forces were set in operation in this portion of matter rejected from the parent centre. And, as age after age rolled on, it gradually assumed a globular form, revolving round its own axis; and also round the central nucleus. Thus the nebular hypothesis satisfactorily accounts for the origin of the annualand diurnal revolutions of this new formation. Their continuance is secured by the inertia of matter, and an equilibrium of forces.

But, as condensation continued—as the diurnal revolution increased—the projectile force preponderated, and a portion was detached from this primary, which was formed into a secondary, revolving round the former as a center of attraction, and also accompanying it in its annual revolution. Thus we have the principles for the formation of the planet Neptune—a globe, revolving upon its own axis—thirty-one thousand miles in diameter, with one lone moon to light its pathway, sweeping round its parent centre, in an enormous eliptical orbit, nearly eighteen thousand millions of miles in circumference! Such are the principles of the formation of the outermost planet. The details may be interpolated at leisure. The detatchment of the materials for the formation of the planet Neptune accel-

erated, rather than retarded the action of those forces which were in operation for the condensation of the great central mass. This globular accumulation of nebular matter, now a little less than six thousand millions of miles in diameter, continued its revolution in silent grandeur. There was no human eye to behold the sublime spectacle, but the Eye that never sleepeth was peering into this universe laboratory, and noting the sublime progress of the work of creation. Is there any reason why He should not pronounce it "very good?" Man would have looked upon it as wonderfully grand! But God, beholding in all this elaboration of worlds, only the ordinary working of his power, simply "saw that it was good."

Thus, widely separated from its solar brothers, in silent but awful grandeur, the spherical mass continued its revolution. The noiseless, but potent force of attraction uniformly acting and condensation uninterruptedly progressing. This process continued till the diameter of the revolving mass was reduced to about thirty-six hundred millions of miles in extent. Uncounted years had passed away, the distance from circumference to circumference had decreased more than two thousand millions of miles—the centripetal force again became less than the projectile—until the outer circle was again detatched from the revolving sphere. Condensation immediately commenced in the portion thrown off—revolution round its axis succeeded—matter was thrown off at six different periods, which was formed into as many satellites, by the same process as that by which the lone moon of Neptune was produced.

Thus was formed a second planet, thirty-four thousand miles in diameter, with six beautiful secondaries, to reflect the solar rays upon its frigid face, and dispel the nocturnal gloom of those remote regions. This was all accomplished by the operation of the simple principles established by the Great Eternal in the beginning. Such was the process of the formation of the planet Herschel, or as it is sometimes designated Uranus.

Then followed another interval of unknown extent, during which time the enormous globular mass was suspended in its place by an equilibrium of forces—revolved round its own axis by virtue of its inherent properties—and was gradually pre-

paring for the elaboration of another planet with its wonderful accompaniments.

When Uranus was thrown off from its parent centre, the diameter of the latter was about thirty-six hundred millions of miles in extent. But unnumbered years went by—uncounted ages rolled on—unnoted revolutions were performed—gradual condensation continued, until there was a reduction in its diameter of about eighteen hundred millions of miles. Then was formed the planet Saturn, by a process entirely similar to that already described. The materials were detached from the revolving mass, condensation immediately commenced, revolution was inaugurated, and mass after mass was thrown off, until eight secondaries were produced, revolving round the primary; by which time, the matter composing the latter had changed by condensation from a nebulous to a nebulo fluid state. The two forces, however, had not yet acquired an equilibrium, and there was a necessity for the detachment of other portions of matter from the circumference. The central force becoming too weak to retain the outermost portion, there was a separation of the nebulo fluid matter. But the process was so gradual—the distribution so equal—that it remained an unbroken ring in equilibrium, instead of concentrating in a globular mass. By the repetition of this process were formed the three rings of the planet Saturn.

Such was the manner of the elaboration of the third great planet in the solar system. More than nine hundred millions of miles from the centre, with three broad annular reflectors nearly concentric with its quarter, and eight satellites of unequal magnitude, distance and velocity, the planet Saturn eighty-two thousand miles in diameter, thus started upon its unending journey around the central luminary. How simple the principles of its formation! and yet how satisfactory the explanation of every phenomenon. When the existence of these rings was first announced by the great astronomer, so incredible did such a phenomenon appear, that men were inclined to doubt the accuracy of telescopic vision, or even to distrust the testimony of the senses, rather than admit the possibility of such an anomaly in nature. But once adopt the nebular theory, and these rings

are no longer objects of wonder. Their mode of formation becomes perfectly simple. And the surprise is, rather that there should not be a more frequent occurrence of such phenomena in the solar system.

Did time permit, we might pause here, and, with the vision of imagination, gaze upon the wonderful work of creation, which was gradually, slowly, almost imperceptibly—but steadily, surely, and successfully progressing. Could there have been a human observer, located in some conspicuous position, far out in the etherial regions, he would have beheld the central sphere gradually diminishing in size, but its velocity and elipticity increasing; rolling on in silent grandeur, obedient to the laws of its great Creator. Not far away would have appeared Saturn, with its three broad rings and its eight satellites. Beyond these, Herschel, with his six attendants. And away in the dim distance, Neptune, with its one lone moon, to cheer its solitary course. All these might have been seen, at that stage of the creation, revolving in the same direction, in orbits slightly eliptical—and also turning upon their axes with the greatest possible exactness and accuracy! Could these observations have continued, the spheroidal centre would have appeared more and more eliptical, until becoming reduced to a little less than ten hundred millions of miles in diamater, the materials were detached from the circumference for the formation of the planet Jupiter, which with its four moons were elaborated in a manner not unlike that which has been explained; and which need not be repeated.

Such must have been the sublime spectacle, had there been a human eye to behold the wonderful exhibition of the formative process of the universe. But there was no human witness. Not one of the planets was yet prepared for the habitation of finite beings. The Great Eternal noted the progress of the work of creation, and beheld, in the gradual elaboration, only the manifestation of infinite perfection! He saw globe after globe, in silent majesty, set forth upon its celestial tour, which was to run parallel with eternity! He beheld an infinite number of worlds springing forth into unconscious existence, in obedience to his behests, for the habitation of numberless beings yet to be created, who should reverence his name, obey his laws, live upon

his bounty, thank, praise and adore Him forever. He looked upon the universe as a great time keeper for measuring the limitless eternity; and each revolving globe as a wheel in the great machine whose millenial beats are noted by himself alone! But there was no cessation. The great work of creation went steadily on toward completion. The forces set in operation in the beginning continued to exert their influence with increasing power.

When the revolving sphere had contracted until its diameter was reduced to about five hundred and fifty millions of miles, the materials were thrown off for the formation of *another* planet, nearly equal in size to that of Jupiter. Condensation, to a certain extent, progressed rapidly, so that satellites could not be formed from its outer limits. But the centrifugal force preponderated more and more, until, overcoming the cohesive attraction, it was broken into numerous fragments. These all move on in the same general direction, from west to east. But the same force which rent the planet into fragments, caused such a separation that each revolved in a new and separate orbit. Thus the existence of the Asteroids is satisfactorily accounted for, on this hypothesis. The cause of this apparent anomaly is as simple as that which rends into fragments a rapidly revolving grindstone. The circumference would not release from its grasp the matter for the formation of a satellite, because of its degree of condensation, and the planet was broken into fragments as an inevitable consequence of the inequality of the two great cardinal forces.

Mars, the Earth, Venus, Mercury, were formed in the same manner, by the same forces, and under similar circumstances as those which have been previously described. A repetition of the process is therefore unnecessary. About one hundred millions of miles from the Asteroids, the materials from which Mars was formed were thrown off, which was condensed without the formation of a satellite. But, by reason of its limited magnitude, it was not broken into fragments, as was that of which the Asteroids were formed.

Fifty millions of miles from Mars, our Earth was produced with its silver moon to illuminate the nocturnal sky. Twenty-

seven millions of miles from the Earth, Venus. Thirty-one millions of miles from Venus, Mercury—the last of the grand series—the youngest of the planetary brothers!

After the formation of Mercury, condensation still continued, but the central globe had become so consolidated that satellites were no longer produced. The force of attraction continued to act, until neutralized by its antagonist, repulsion. Attraction and repulsion were then in equilibrium. Condensation therefore ceased, leaving the central globe eight hundred eighty-five thousand miles in diameter—to revolve upon its own axis forever. This enormous globe is now our sun—the accumulation of nebulous matter, condensed around the the nucleus placed in the centre, by the Deity, as the embryo of the solar system!

Thus we have traced briefly the process of the formation of the sun and the planets that round him roll in silent grandeur. The theory is as simple as it is beautiful. It is just what we should expect from the known works of the Creator. No other theory attempts to explain satisfactorily all the phenomena of the universe. While this removes apparent difficulties, and accounts for seeming anomalies. It explains the causes of all the phenomena, relative to the formation of the universe, with perfect simplicity—it is attended with none of the difficulties inseparable from other theories—no facts militate against its teachings—and many evidences tend to confirm its truthfulness. Theory and observation exactly coincide. Hypothesis and evidence entirely harmonize.

Let us briefly notice this harmony of the teachings of theory and observation. Theory declares that attraction would give rise to centripetal and centrifugal forces, which must ultimately *neutralize* each other, and establish an equilibrium. Observation confirms the speculation, and points to them as the cardinal agencies in the elaboration of the universe—the endless chain by which world is bound to world and system to system. How much more simple is this, than the old opinion, that all these globes were thrown off, ready made, from the Hand Divine.

Theory asserts that the revolution of the nebulous matter must have been slow at first, and must have gradually increased as the diameter diminished; and, consequently, the annual revolution of the planets ought to decrease from the inferior to the superior. And here observation and theoretical deduction exactly coincide. The one points out what ought to be; the other discovers by means of the telescope the same phenomena in the starry vault! Theory intimates that there ought to be a *law* of diminution. And the immortal Kepler discovered that law, locked up among the long neglected archives of Nature. Such is the exquisite harmony of truth. Theory asserts that the detachment of the materials for the formation of the planets and their satellites ought to cause them to revolve in eliptical orbits. Mathematics have traced out their pathway in the celestial vault; and centuries of patient observation have never discovered the least deviation from the paths prescribed by mathematical demonstration. Theory maintains that the equatorial diameter ought to be greater than the polar—that the planets *themselves* ought to be eliptical. And indubitable evidence establishes the fact, without exception, wherever sufficient data have been obtained to render demonstration possible.

Again: Theory declares that all the planets, together with their secondaries, ought to revolve in the same general direction as the sun upon its axis. And the patient astronomer, silently watching in his lone observatory, beholds these twinkling wanderers—whose movements were so perplexing to the ancients—all performing their annual circuits in the same direction round their common parent centre! Like so many tireless, sleepless sentinels, in majestic harmony, age after age, and century after century they pursue their eastward journey, around the central, blazing luminary, seemingly content with the reflection of its surpassing brilliancy.

The only apparent exception is said to be found in respect of the satellites of the planet Herschél—which are said, by some, to move in a retrograde direction. But the verity of this is by no means established. And should it *ever* be, a satisfactory explanation of the anomaly may be given upon the

nebular hypothesis. In view of all these facts, can there be any one who will still demand additional proof of the correctness of this beautiful theory? If so, there is still a surplus of confirmatory evidence in the great astronomical laboratory.

Theory teaches that the orbits of all the planets ought to be in nearly the same plane. And it is a well known fact, that they are all contained within the limits of the zodiac; with the exception of the Asteroids whose courses were changed when the original planet was broken into fragments.

Theory would also indicate that there must be an enormous amount of latent heat set free by the condensation of the nebulous matter. As the blacksmith heats the iron to redness, by heavy blows in rapid succession—and as tinder is ignited by compression of the atmosphere, so, in the consolidation of the materials of the solar system, an immense amount of heat must pass from a latent to a sensible state. Such must be the effect, if the nebular hypothesis be true. But facts are not wanting to prove this assertion. Arago, by repeated experiments upon the properties of light, has proved that the surface of the sun is in a state of continued combustion! That the heat and light of the solar luminary is produced by a perpetual burning!

From the moment that condensation commenced around the central nucleus, until the cessation of the process, resulting from an equilibrium of forces, there was a continual accumulation of sensible heat, in the central, revolving sphere. And thus was prepared a store-house of heat and light, sufficient for the vivification and illumination of the solar system, age after age —century after century—and millennium after millennium! But theory declares most emphatically, that this cannot continue forever. Caloric could not accumulate after the cessation of consolidation. Combustion must cease—sooner or later—for the want of material. The warming and illumination of the whole solar system must result in the diminution of the original accumulation of caloric in the central sphere. There must be a cooling of the melted matter and a solid crust must be formed around the surface of the sun! Such is the teaching of theory. And there are indications that this process of cooling has already commenced! Dark spots are frequently seen upon the

face of the sun, which, only upon this supposition, can be satisfactorily accounted for. Portions of the surface become solidified; but the igneous forces are still so active that they are broken into fragments and return to a semi-fluid state. Thus, again, theory and observation are in perfect harmony.

But, it may be urged, that upon this hypothesis, ages hence, the heat and light of the sun will begin to diminish, and when a solid crust shall have been formed around its whole surface, the propagation of those life-giving principles from the blazing centre must entirely cease! Then the question comes up unbidden, what will be the fate of the inhabitants of the solar system? No heat from combustion at the centre, and no light, save what emanates from the twinkling stars, this portion of God's universe would become a desert! In reply, it may be said that it would doubtless be the destruction of the present human race. It would cause the extinction of the entire flora and fauna of the solar system. There would be an end of the present state of things. But God's plan would not be interfered with. Other sources of light will be provided, or other beings created adapted to the new circumstances. But it is our purpose to treat only of *what has been,* and what *is*—leaving the future to be developed. The past is ours for instruction—the present for improvement—the future is God's. He will provide for all contingencies.

Again: Theory teaches that our earth must have once existed in a fluid state, that, by the gradual escape of caloric into the inter-planetary spaces, the melted mass became hardened upon the surface—and that the central portion must now be in a moulten state. These are the legitimate conclusions resulting from the nebular hypothesis. Patient, long-protracted observation, combined with modern scientific discovery, has accumulated a mass of confirmatory evidences, establishing these theoretical deductions, beyond the shadow of a doubt. Geologists, astronomers, chemists, and philosophers—starting from different positions—investigating different phenomena—reasoning from different data—have all arrived at the same conclusion—that our earth must have been, *once,* in a gaseous form—that it was changed to a fluid—then semi-fluid—after which a

crust was formed—thin at first, but gradually increasing in depth until the present time. The warmth of the cooling globe, did not permit the existence of fluids upon its surface, during the early stages of refrigeration. Consequently there was no water. The spring, the brook, the river, the lake, and the mighty ocean were all in the form of aqueous vapor, suspended in the heavens by the atmosphere. But as the process of cooling progressed, the air was unable to sustain this enormous burden, by reason of the reduction of its capacity for moisture. Condensation of the aqueous vapor resulted, and precipitation of water upon the surface followed. Then the little rill commenced its course—the noisy brook began to babble—the tortuous river carved out its channel—the silver lake appeared—and the mighty ocean had its origin. But the boundaries of the great deep were not to be the same forever. The solidification of the crust of the earth was not sufficient to resist the enormous pressure of the boiling, seething mass of lava within. In one quarter of the globe there was upheaval, and in another depression. The activity of the igneous forces, elevated the bed of the ocean; while the water, seeking a level was transfered to another location. Thus, during the thousands of ages of the earth's transformation, the bed of the ocean has again and again been relieved of its watery covering by mighty upheaval; and the solid ground has been as frequently submurged. Theoretical deduction declares that this must have been the state; and naturalists have found the same facts recorded in legible characters upon the petrous foundations of the ever-during hills.

Thus the nebular theory is no longer a hypothesis, but an association of truths, sustained by indubitable evidences. It ceases to be a supposition, and becomes a theorem susceptible of demonstration. Hence the teachings of geologists, which, half a century ago were considered as but the absurd deductions of fanatical enthusiasts, are now rendered easy, natural, rational, necessary, upon the nebular hypothesis. Hence we see that theory and observation have associated together, and are pursuing their celestial journey in perfect harmony. Hypothesis and demonstration have become almost identical; illuminating the whole solar system from centre to circumference,

by radiant beams reflected from the mirrors of natural science! But the theologian may inquire, how is all this to be reconciled with the *Mosaic* account of the creation? Did time permit, it might be easily shown that the nebular hypothesis perfectly harmonizes with the account of creation contained in divine Revelation. This *must* be the case, if the theory is susceptible of demonstration. God is the author of nature and Revelation, and there *can* be no discrepancy between them. The Bible was written by the infallible pen of inspiration; the book of nature by the finger of God upon the outspread scroll of the universe! Therefore, as well might we conceive of a discord in the Triune unity of Deity, as that the teachings of natural science should contradict those of theology! Never should the theologian fear the result of the researches of the naturalist. Each is searching for facts in one of the great departments of truth. The one is gleaning from the great treasure-house of nature, the teachings of natural theology; the other, from the Word of Inspiration, the truths of revealed religion. Let there be union of effort, therefore, among the men of science. Let there be concord and concession, harmony and coöperation, in their common researches for gems of knowledge, remembering that the combined efforts of the giant minds of all ages, cannot exhaust the never-failing fountain of truth. And let them also remember that the teachings of natural science, rightly understood,—and the doctrines of the Bible, correctly interpreted, can no more militate against each other, than God can contradict himself! But they blend in a glorious unity, illustrating the beautiful harmony of truth, the wisdom, power and majesty of the great Author of nature and Revelation!

In conclusion, it might be said: Students of natural science, let not the minuteness of any object, induce you to pass it by unnoticed; for it may contain a gem of truth more precious than the diamond. And, on the other hand, let not the magnitude of a subject deter you from its investigations; for difficulties may be overcome, which, at first seem insurmountable. Be not disheartened by a multiplication of difficulties—be not discouraged in your attempts to reconcile opposing theories—be not appalled by the contemplation of the solar system, the uni-

verse, eternity, or even infinity! Investigate until progression is impossible, and then confess with humility your limited capacity. Be indefatigable in your researches, careful in your deductions, and cautious in your conclusions. The great kingdom of the Unknown is your habitation, the universe of God is your text-book, gems of knowledge, more precious than diamonds, lie scattered around you in the richest profusion. An infinity of truth awaits discovery! Sixty centuries of constant scientific progression urge the student of natural science forward, and the great future eternity beckons him onward toward the loftiest pinnacle of the hill of science! Think what illustrious names are recorded in the scientific roll of honor! Think what others have accomplished, and strive to excel them! Behold the great store-house of scientific truth, and enter its portals. Seize its precious contents and scatter them among the masses. And never desist from your labors, as long as there remains a single unexplained truth within human comprehension. But in the study of nature, never forget the *God* of nature! Remember that the path of scientific discovery, like that of morals, is straight and narrow, with dangers on either side. On the one hand rationalism, on the other pantheism. The only safety is, to remember continually that the throne of God is the grand centre round which the universe revolves. That the bosom of God is the infinite fountain of truth. That the plan of God is one of unity and harmony personified. And that God himself is to be recognized in all his works, glorified in all his manifestations, and adored by all his creatures.

Art. IV.—"MANSEL'S LIMITS OF RELIGIOUS THOUGHT."

Among modern thinkers, even of the evangelical school, an impression extensively obtains, that all religious ideas in common with all others pertaining to ultimate causation, are absolutely self-contradictory. To set forth these contradictions is the great object of Mr. Mansel in his "Limits of Religious Thought." The conclusions to which this author professedly conducts his readers, are thus set forth by himself: "The conception of the absolute and infinite, from whatever side we view it, appears encompassed with contradictions. There is a contradiction in supposing such an object to exist, whether alone or in conjunction with others; and there is a contradiction in supposing it not to exist. There is a contradiction in conceiving it as one; and there is a contradiction in conceiving it as many. There is a contradiction in conceiving it as personal; and there is a contradiction in conceiving it as impersonal. It cannot, without contradiction, be represented as active; nor, without equal contradiction, be represented as inactive. It cannot be conceived as the sum of all existence; nor yet can it be conceived as a part only of that sum." Again, "The absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by the absence of difference; it cannot be identified with the universe, neither can it be distinguished from it." Yet he tells us that, "To conceive the Deity as he is, we must conceive him as first cause, as absolute, and as infinite." The contradictions involved in all theoretic ideas, pertain equally to all others of an opposite character. All, in common, present an unmingled mass of absolute contradictions, that is, absurdities. Hence, the impossibility, as our author affirms, of proving the being of God. "We may, therefore, without hesitation," he says, "accede to the argument of the great critic of metaphysics, when he tells us that the speculative reason is unable to prove the existence of a Supreme Being." Nor are we

according to the teachings of our author, in any respect, the better off, as far as any real and positive knowledge of God is concerned, when we turn from the contradictions of reason, to the light of inspiration, which, as he affirms, "represents God, not as he is in the brightness of his own glory, dwelling in light which no man can approach unto; but as he is reflected faintly in broken and fitful rays, glancing back from the restless waters of the soul." Neither in natural, or revealed, theology, is Mr. Mansel a disciple of Paul. Mr. M. affirms that "the speculative reason is unable to prove the existence of a Supreme Being." Paul affirms, that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Mr. M. asserts, that inspiration reveals not "God as he is in the brightness of his own glory." Paul asserts that all who have the Spirit "behold with open face as in a glass the glory of the Lord." Nor is Mr. M. a disciple of the apostle John, who asserts that while "no man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared Him." Equally removed is he also from discipleship to Jesus Christ, who affirmed that all who had seen him, had seen the Father," and that those who rejected him "had both *seen and hated* both him and his Father." The contradictions which Mr. Mansel finds in the theistic idea, are, according to Paul, not the deductions of true science, but "the contradictions of science falsely so called;" for they are the identical contradictions which scepticism has, from the beginning, professedly found in that idea. Let us now turn our attention directly to some contradictions bearing upon this important point.

Contradiction defined.

To know whether the contradictions under consideration do exist in the theistic idea, we must first of all, determine the meaning of the term, contradiction. A proposition may be false, and not, on that account, be contradictory. When a proposition affirms what may or may not be, what might or might not have been, then it may be false; but does not contain the element of contradiction. On the other hand, it presents a

problematical judgment, the validity of which is to be ascertained. A proposition does contain this element, when, and only when, it really affirms or denies the same thing, in the same sense, of the same object. Thus, if an individual should affirm that in the same identical particular, A. is, and is not, equal to B. the proposition would be self-contradictory, and its truth impossible. If, also, an individual should affirm known opposites to be identical, or known identicals to be opposites, the proposition would involve a contradiction; for it would affirm that we know that the same element does, and at the same time does not, belong to the same subject. A given conception may contain diverse elements, one of which would be incompatible with a given judgment, and the other with the opposite judgment. This conception would imply a contradiction, when each element referred to pertains to the object in its entireness. Thus our conception of man refers to him as mortal, and as immortal. The conception is not self-contradictory, because the distinct and opposite elements in it refer to distinct and opposite departments of his nature. A proposition involving a real contradiction, that is, a proposition really self-contradictory, cannot, by any possibility, be true, and therefore, involves an absurdity.

Now what does Mr. Mansel require us to hold as true in respect to all our fundamental ideas of God? This, that in their entireness, they can, by no possibility, be, in any respect, either true or false in respect to Him. In their positive and negative forms alike, they are self-contradictory, that is, absurd, their validity impossible. If we have not here "the contradictions of science falsely so called" we would beg to be informed in what departments of human thought self-contradictions can be found.

Further, Mr. Mansel affirms that we are under obligation to hold as true, propositions which are self-contradictory, that is, propositions absurd in themselves, and whose truth is impossible. "There is a contradiction," he affirms, "in conceiving God as personal;" and "there is a contradiction in conceiving Him as infinite." Yet he affirms that it is our duty, "to think of God as personal; and it is our duty to believe that he is infinite.

According to Mr. Mansel's own supposition of the infinite and absolute, the theistic idea is not self-contradictory, as he affirms it to be.

We now advance another step, and affirm that, according to Mr. Mansel's own exposition of the infinite and absolute, the theistic idea is not self-contradictory as he affirms it to be, "The metaphysical representation of the Deity, as absolute and infinite, must necessarily," he says, "as the profoundest metaphysicians have acknowledged, amount to nothing less than *the sum of all reality*,"—"if the absolute and infinite is an object of human conception as all this, and none other, is the conception required." As the conception represented by the words, infinite and absolute, is according to Mr. M., identical with that represented by the words, "the sum of all reality," the latter may be substituted for the former, wherever in his reasonings, the words infinite and absolute occur. Take in illustration the following propositions. "There is a contradiction in supposing such an object, the infinite and absolute, to exist, whether alone or in conjunction with others; and there is a contradiction in supposing it not to exist." In other words, there is a contradiction in supposing, that "the sum of all reality" does exist at all, that is, in supposing that what really exists does exist. If there is a contradiction in such a proposition as that, we confess that we are unable to discern it. Nor do we discern the contradiction involved in supposing the infinite and absolute, as Mr. Mansel expounds the phrase, that is, that "the sum of all reality," exists "alone," in other words, that nothing else besides "the sum of all reality" does exist. It is, we admit, a contradiction to suppose that other objects not included in "the sum of all reality" do exist. It needed not a philosopher, however, to teach us so profound a truth as that. Equally manifest is the fact, and equally unnecessary that we should be informed of it, that "there is a contradiction in supposing it" (the infinite and absolute, that is, "the sum of all reality,") "does not exist." Again, our author affirms that, "There is a contradiction in conceiving it (the sum of all reality) as one, and there is a contradiction in conceiving it (the sum of all reality) as many." Now it is obvious that neither of these

propositions may be true or false. Neither of them, however, involves the element of contradiction. The same holds true of all the other forms of contradiction which he professes to find in one idea of God as absolute and infinite. Taking his own meaning of the words employed, all his reasonings and deductions about God as infinite and absolute, present an unmingled mass of the purest absurdities that ever entered the human mind.

But there is one element in our author's exposition of the idea represented by the words, infinite and absolute, which is, if possible, more absurd than anything to which we have referred. "That which is conceived as absolute and infinite," he says, "must be conceived as containing within itself the sum, not only of all actual, but of all possible modes of being." If the possible as well as the actual, is contained in the infinite and absolute, then the possible as well as the actual has real existence. For the unreal cannot be contained in anything whatever. Now to affirm that that which does exist and that that which may, but does not exist, are alike real, that is, contained in the infinite and absolute, is, truly, as gross a contradiction as can possibly be conceived.

No real contradiction whatever exists in the theistic idea.

The position which we next assume is this: The theistic idea, rightly defined, involves no form of real contradiction whatever. Our fundamental idea of God is that of a spirit, an eternal mind infinite and perfect, a free, self-conscious personality, who sustains to all facts of order existing in nature, the relation of unconditioned cause. In conceiving of God as a spirit, we, of course, distinguish and separate him in thought, from time and space, on the one hand, and from all finite substances, material and mental, on the other. It is no proper limitation of mind to affirm that it is not matter, nor of any reality to distinguish and separate it from what it is not. When we conceive of God as infinite and perfect, it is only as a mind, and in reference to the attributes proper to mind, that we affirm these perfections of him. Infinity and perfection in God do not imply that he has an infinite number of infinite and perfect attributes, or that he has any of the attributes of objects unlike himself;

but that he has all the attributes which properly pertain to him as the alone eternal, all formative mind, attributes which render him absolutely perfect as such a mind, and that in reference to each specific attribute, he is absolutely infinite and perfect. Nor is it any real limitation of God's infinity and perfection to conceive of him as sustaining relations, and even necessary relations, to other objects. As an existence, He must sustain relations to time and space, and as "the former of all things," he must stand related as creator "to the things that are made." Nor are these relations elements of imperfection, but of perfection, in God. So they are given forth by inspiration, and so they are conceived in human thought. Would God be more infinite and perfect than he is, if he were not "the former of all things," if he did not "fill immensity," and if, "from everlasting to everlasting" he was not God."

Now when we conceive of God as a spirit, and such a spirit, whether the conception does, or does not refer to him in respect to specific attributes, we are conscious of no elements of contradiction whatever in the idea we have of him. Our idea of God, and of his specific attributes are, as we shall see hereafter, as capable of scientific definition and elucidation as any other conception which we form of any other object, and in respect to no other conception are we less conscious of the presence in it of the element of contradiction. When an individual affirms to us, for example, that, in the same identical respects, A. is, and is not, equal to B. we at once recognize the element of contradiction as present in the conception presented. We do recognize the presence in such a conception, of such an element, because it is there. We do not recognize the presence, in the true theistic idea of this element, because it is not there. It is an infinite slander upon the truth of God, to affirm, that our necessary conceptions of it are just as self-contradictory, as are those of any form of error that can be named.

All the contradictions which Mr. Mansel professedly finds in the theistic idea are deductions from false definitions of the divine attributes which he has himself put into that idea.

From whence, then, result the contradictions which Mr. Mansel professedly finds in the theistic idea? They are all, we

answer, exclusive deductions from false definitions which he has himself introduced, as fundamental elements of that idea. Permit us to invite very special attention to the following verification of these statements. "To conceive of Deity as he is," says Mr. Mansel, "we must conceive of him as first cause, as absolute and as infinite. By the *first cause* is meant that which produces all things, and is itself produced of none. By the *absolute*, is meant that which exists in and by itself, bearing no necessary relation to any other being. By the *infinite* is meant that which is free from all possible limitation; that, than which, a greater is inconceivable; and which, consequently, can receive no additional attribute or mode of existence which it had not from eternity." It is by a skilful use of these three attributes as he has defined them, that he works out all the contradictions that he professes to find in the theistic idea. Now, in setting forth these contradictions, he should define this idea just as it exists in the human intelligence, and no where else. He is not permitted to make up a definition of his own, a definition which utterly misrepresents the the theistic idea as it exists in the human intelligence, and then reason from the monstrosity which his own bewildered imagination has originated, as truly representing that idea. Nor is he permitted to borrow his definition or exposition from a neologic philosopher who has lost his common sense and philosophic insight both, amid the infinite tobacco smoke of Germany. We admit freely, that the three divine attributes above named, apprehended as Mr. Mansel has defined them, do stand related as irreconcilable antagonisms. We affirm, however, that they do not represent the theistic idea as it exists in human thought outside of the sphere of "the contradictions of science," falsely so called, but fundamentally misrepresent that idea. His definition of the first cause implies that God originates substances from nothing, as well as causes the facts of order in nature. The latter, as we have seen, is the only idea which has place in the science of natural theology, and is the only idea which has place in our inspired human thought. In such thoughts also, God is, in no sense the absolute in accordance with the conception of him, as set forth by Mr. Mansel, to wit, the conception of him, as "hav-

ing no necessary relation to any other Being," [reality, as Mr. M. subsequently explains his meaning.] On the other hand, God is never thought of, but as related to other realities, to time and space, in the first place, and as cause to the facts of order in nature, in the next. Nor can He be represented in thought, out of these relations. He neither can exist, nor be represented in thought, as absolute in accordance with Mr. Mansel's definition of the term. If God exists at all, he must exist in relation to time and space, and if creation is real, he must stand related to it as creator. If He is represented in thought, He must be represented in, and not out of these relations. At least, He is thus represented in humam thought, and this is the only form of representation which Mr. Mansel, or any other individual, has a right to take into the account, in his reasoning upon the subject under consideration. To think of God out of all relations, were such a mode of thought possible, would be to disrobe him of all attributes, and render him to human thought a nonentity. And this, by his own showing, is the real God of Mr. Mansel's philosopher. "The *absolute* and the *infinite* are not," he says, "like the *inconceivable* and the *imperceptible*, names indicating, not an object of thought or of consciousness at all, but the mere absence of the conditions under which consciousness is possible." This unknown and unknowable, unconceived and unconceivable, something or nothing, we cannot tell which, is given in this philosophy as the object, not of reason, but of faith, a philosophy which teaches us "to believe in that infinite which we cannot conceive," and not in the infinite which we do conceive. Such a faith, to say the least we can of it, is a most unreasonable one. The only true idea of God as the absolute, the only idea of him, as such, represented in thought, is the conception of him as "free and independent of anything extraneous," as strictly and alone infinite and perfect in all his attributes, and as the exclusive unconditioned cause of the facts of order in nature. The term absolute, as applied to God, in human thought, represents no distinct and separate attributes, but qualifies his other attributes. Thus God is conceived as the absolute, that is, exclusive, unconditioned cause, and as absolutely, that is, strictly and exclusively

infinite and perfect in all his attributes. God, then, is in no sense, neither in himself, nor as represented in thought, the absolute in accordance with Mr. Mansel's definition of the term, and whatever contradictions result from this definition they have no existence in the true theistic idea, and are absolute fallacies, when presented as valid deductions from the same.

According to Mr. Mansel's definition and exposition of the idea of God as *infinite*, he must in himself and in thought, in every moment of duration, from eternity to eternity, exist exclusively in each of three distinct, opposite, and contradictory states or modes of being—a state in which he is putting forth infinite power and none other—a state in which he is as exclusively exerting nothing but finite power—and a state in which he is exerting no power whatever. Each of these is undeniably a possible mode of being, and "it is obvious," says Mr. Mansel, "that the entire distinction between the possible and the actual can have no existence as regards the absolutely infinite; for an unrealized possibillity is necessarily a relation and a limit." Again, "if any possible mode can be denied of it [the absolutely infinite] it is capable of becoming more than it now is, and such a capability is a limitation." "Vain reasoning all, and false philosophy." The reader will perceive, at once, that we have above correctly deduced the necessary consequences of Mr. Mansel's philosophy of the absolutely infinite, and that these deductions, as absolutely demonstrate the absolutely impossible validity of that philosophy. According to the necessary deductions from Mr. Mansel's definition and exposition of the absolutely infinite also, God must, at each moment of duration, from eternity to eternity, exist in a state of absolute activity, on the one hand, and absolute inactivity, on the other, as the unconditional cause, and no cause at all; as an absolute unity, and an absolute multiple; in a state of infinite knowledge, and absolute ignorance; as having relations to other beings and objects and having no relations whatever to any other reality, &c. Mr. Mansel may repudiate the conclusion with indignation; but the reasoning is unassailable." Is this the true philosophy of "the absolutely infinite?" Does Mr. Mansel cor-

rectly represent the theistic idea as it really exists in human thought? We answer, No. The true idea of God as infinite and perfect does not imply that he does or can exist in distinct, opposite and contradictory states at one and the same time; or that at each moment of duration from eternity to eternity, he must be putting forth the same identical form and degree of power. God would not be both infinite and perfect were he not a free, instead of a necessary agent, and the fundamental characteristic of a free agent is that he may, at one moment, put forth a form and degree of power which he had not exerted at a previous moment. If God is a free agent, he may, at successive moments, put forth diverse forms and degrees of power, and at any moment of the past, he may have put forth creative energy, though he had never done so before. Creation, as an event of time, thus becomes a conceivable, and, therefore, a possible fact.

As all Mr. Mansel's contradictions are deductions from his own definitions and expositions of the divine attributes, and as all these definitions, as we have demonstrated, are fundamentally erroneous, all these deductions stand revealed as logical fallacies and nothing else, and we may safely leave the imposing superstructure to fall by its own weight.

Examples of sophistical reasoning.

The doctrine of Mr. Mansel is this, that the idea of God, as actually developed in human thought is, throughout, self-contradictory. Let us now consider a few examples of his reasonings to establish this position. "The metaphysical representation of the Deity, as absolute and infinite," he says, "must necessarily, as the profoundest metaphysicians have acknowledged, amount to nothing less than the sum of all reality." "What kind of an absolute Being is that," says Hegel, "which does not contain in itself all that is actual, even evil included?" We may repudiate the conclusion with indignation; but the reasoning is unassailable. If the absolute and infinite is the object of human conception at all, this and none other, is the conception required." What kind of reasoning have we here? Absolutely none at all. We have naked assertion, unauthorized assumption, and nothing else. Yet Mr. Mansel would impose

upon us mere assertion for unanswerable reasoning. But this is not the worst view of the case. We have mere naked assertion in respect to the idea of God as it exists in human thought, an assertion which is absolutely contradicted by the universal consciousness. No sane mind that has not renounced its reason and common sense both, has any such conception of God as absolute and infinite as is here represented. In human thought, God is never confounded with time or space, or with "the things that are made."

That there is a contradiction in our idea of God as first cause, Mr. Mansel argues from these considerations. The idea of cause implies a *relation.* As a cause, God must stand related, as such, to the effects which he produces. "On the other hand, the conception of the absolute implies a possible existence out of all relation." "A cause cannot, as such, be absolute: the absolute cannot, as such, be cause." The idea of God as cause, also, contradicts our conception of Him as infinite. The infinite cannot "become that which it was not from the first," and causation implies entrance into a new state of being, or activity. "If causation is a possible mode of existence, that which exists without causing is not infinite; that which becomes a cause has passed beyond its former limits." So, also, we add, as a necessary consequent from our author's reasoning, if a state of non-causation is a possible mode of existence, and it undeniably is, then, that which *causes* cannot be infinite, and God cannot be infinite at all, unless at each moment of duration, from eternity to eternity. He actually exists in a state of exclusive and absolute causation, and in a state of equally absolute and exclusive non-causation. Now take away our author's fundamentally false conception of the absolute and infinite, and all these contradictions wholly disappear, a conception which has no place in any rational mind finite or infinite, nor any where in the universe of God, excepting within the skull of some crack-brained philosopher or bewildered theologian.

We notice one example more, our author's argument to show that our idea of God as a self-conscious personality, involves a contradiction, "Consciousness," he says, "in whatever mode

it may be manifested, necessarily implies *distinction between one object and another,*" the subject which is conscious, and the object of which the subject is conscious. "But distinction is necessarily limitation; for if one object is distinguished from another, it must possess some form of existence which the other has not, or it must not possess some form which the other has." Again, "consciousness is only conceivable as a relation. There must be a conscious subject, and an object of which he is conscious. The subject is a subject to the object; the object is an object to the subject; and neither can exist as absolute," which "is incapable of necessary relation to any thing else." If God was self-conscious—such is our author's reasoning—he must distinguish between himself as subject, and the object of which he is conscious. But this implies, of necessity, a relation, and also a distinction between God and other objects, which is a limitation. The former contradicts our necessary idea of God as the absolute, which implies "a possible existence out of all relation." The latter contradicts our ideas of God as both infinite and absolute, which necessarily imply that God, as such, is "the sum of all reality." Now, as in the other case, all these difficulties and contradictions utterly disappear when we call to mind the undeniable fact, that they are all deductions from utterly false conceptions of the infinite and absolute, as they are actually represented in human thought, human thought not darkened and rendered chaotic by "science falsely so called." This we have already shown.

Let us now drop the words self-conscious, and turn our thoughts to the following proposition, to wit, God, as the absolutely eternal, infinite, and perfect mind, has an absolute knowledge of himself as he is, and of all other objects as they are, and of all actual and possible relations of himself and such realities. God would not be infinite and perfect, if all this were not actually true of him. Is there any contradiction in such a proposition? Certainly not. Yet this is the precise conception of God actually represented in perverted human thought, and contains all that is meant, when God is affirmed to be a self-conscious personality. Nor does any conception of God, as infinite and absolute, have place in that thought not embraced

in the above proposition. In no other conception can there be the mere absolute absence of all contradiction than in that of God as such a personality.

Errors of method.

Throughout his whole treatise, Mr. Mansel has utterly overlooked and confounded, the distinction between a *mystery* and *absurdity*. There is no contradiction or absurdity, for example, in affirming absolute self-knowledge, and omniscience of God, when we simply conceive and affirm the same as a fact, without attempting to explain the conditions and *quo modo* of divine knowledge, the attempt itself implying in us an infinite absurdity. In the title of his work, also, Mr. Mansel has involved himself in a gross contradiction, and perpetrated a corresponding deception upon his readers. The phrase "Limits of religious thought," implies that such thought has an assignable sphere within which it has absolute validity. According to the fundamental principles and deductions of this work, however, such thought has no sphere within which it has, or can have, any validity at all, that is, no proper sphere whatever. What an infinite slander, also, this work is upon religion—religion which requires us, under infinite sanctions, to worship God and him only, while its author, according to this work, has immutably constituted us, so that we cannot, by any possibility, have a single thought of the required object of our worship, which is not consciously self-contradictory, absurd, and of impossible validity! The contradictions of Mr. Mansel are nothing but a rehash of Kant's "Auturonins of Pure Reason." The object of the latter is to prove, that all our ideas of nature are self-contradictory and therefore void of validity. The object of the former is to prove the same thing in respect to all our religious ideas. The latter, the writer of this article has shown in his intellectual philosophy to be nothing but shere sophisms, mere "tricks played upon reason," and unworthy of philosophy in any age. The former we have now shown to be of the same character, and we hold them up before the world as a lasting disgrace to the religious thought of the nineteenth century. We would have it understood, that in pushing our honest and humble inquiries into the proper sphere of religious

thought, we are not aiming to "make our uncouth way" through the realm of chaos and old night, but we are traversing those heaven illumined fields where "the true light now shineth."

Necessary consequences of Mr. Mansel's theory.

Before concluding this criticism, we would barely allude to certain consequences necessarily resulting from Mr. Mansel's definition and exposition of the idea of God, as the infinite and absolute. According to this definition and exposition, the following propositions must be absolutely true of God, to wit:

1. He must be possessed of an absolutely infinite number of strictly infinite attributes. A less number would imply, as he affirms, limitation in God.

2. He must possess a corresponding number of finite attributes, their absence implying limitation in God.

3. He must possess a finite number of infinite attributes and no more, this being a possible state.

4. He must possess a finite number of finite attributes, and no more than that, this also being a possible state.

5. He must, at all times, exist in each and every one of these states, to the total exclusion of all the others, such forms of exclusive existence being each a possible state.

As all limitation must be denied, and all possible states affirmed of God, according to Mr. Mansel's definition and exposition, all the above propositions must, at all times, be strictly true of God, as the infinite and absolute. Now a definition and exposition necessarily involving such monstrous absurdities, must be utterly false, and equal misrepresentations of the idea of God as it exists in human thought. It is no matter of wonder that the theistic idea, when expounded by such absurdities, should itself appear equally absurd. No idea is, or can be, in itself more absolutely free from all contradiction than is the theistic idea, when rightly defined and expounded. The intellectual effort which originated "The Limits of Religious Thought," is nothing but the death throe of a false philosophy.

Art. V.—RECOGNITION IN HEAVEN.

The doctrine of personal recognition after death is one of general interest. We all have "friends before us gone," and cannot be indifferent to a future meeting. They have been our comfort here, and shall we know them, and be known by them, hereafter? This question not only excites our curiosity, but calls into exercise the deeper and nobler emotions of our nature. The purest affection follows loved ones over the dark waters of death, and asks for their future state and social condition. The most devotional spirit not only worships and adores, but thirsts for a knowledge of all that God has revealed. And our Father himself is best pleased when we are most diligent in acquainting ourselves with the provisions of his grace. He would have us overlook nothing that he has done for us, certainly nothing that he has done for our personal enjoyment.

All speculative questions should be considered with caution, since fancy often sees objects of interest where realities do not exist. Revelation gives a clear and certain light as we journey on earth, but was never given to illumine the other shore. It does, however, sometimes shine across, and reveal enough to awaken the most intense longings for more knowledge of the land of rest. But the flights of fancy, as we soar into futurity, have no reliance—the deductions of reason fail to satisfy, and the teachings of inspired men are incomplete; hence we can know but little of

> "That undiscovered country, from whose bourne
> No traveller returns."

Because we cannot know the truth of a proposition with mathematical exactness, it is folly to despise the reasoning that leads to a moral certainty. Where facts cannot be found, probabilities should be accepted. And where we have only circumstantial proof, we sometimes have the most convincing conclusions. But all questions like the one under consideration re-

quire great caution, lest we become visionary in the impetuosity of our desires.

Heaven is the place where Christ lives and reigns. Where he is fitting up mansions for each of his chosen ones, whom he will receive unto himself. It is a place from which sin, with its long train of evil consequences, is forever excluded. A place of "fullness of joy," and of "pleasures forevermore."

It is not only a place, but a state, where the glorified ones, "like the angels of God," are clothed with pure and immortal natures. Just what their natures are, we have no right to say, for God has not informed us. This much we know, however, that "flesh and blood cannot inherit the kingdom of God." That the resurrection body is a spiritual one, and that they who may be alive when Christ shall come, will be changed. We conclude, therefore, that all the pleasures of the flesh, all that grow out of our mortal nature, will cease when the body dies. The joys of heaven are intellectual and moral; and there is reason to believe that they are also social.

Our social nature is modified by its connection with the body, and when that connection ceases, all the characteristics dependent upon our physical nature will cease with it. This is true of all family relations. In the kingdom of heaven "they neither marry nor are given in marriage." Though seven men may have had, successively, the same wife on earth, there will be no conjugal relation in heaven, no distinction of sex. If future recognition be a fact, friends will know each other as having sustained known relations on earth, but there will be no such relation as husband and wife, parent and child, brother and sister, in the resurrection state, since the ties of kindred are there unknown.

The human mind is social in its constitution, made to blend with other minds, and finds its sweetest enjoyment in such communion. Take from the soul of man this desire to commune with kindred spirits, and he is a changed being, altogether different from what he now is. With these prefatory remarks we come directly to the question:—Will there be personal recognition in heaven? In answering it our first proposition is—Recognition is *desirable.*

A lady graduate from one of our Institutions, whose mother had recently been removed by death, said to her friends, "I desire to go and be with mother. If she is in heaven I want to go there, of course; and I want to be with mother wherever she is." This ardent desire to dwell with a departed friend expresses in the extreme what every person has felt in a degree. Have you a friend on earth, or in heaven? And do you not desire to be with that friend after death—in heaven? There is but one answer to this question. There can be but one. And this desire does not grow out of the depravity of our nature, but is a part of our being, originally planted there by the hand of our Creator. We should be false to nature, false to ourselves, and false to God, if we did not desire the society of our friends here; and we should be equally false if we did not desire it hereafter.

Neither does this desire grow out of those affections which are to be extinguished at death. It has already been said that death and the resurrection will greatly modify our affections, and leave the glorified spirit with naught but purity of desires and holiness of purpose. But the love of friends may continue when every sordid and selfish desire shall cease. Affection, pure and sanctified, will live when consanguinity is dead. The desire to meet and recognize friends in the future world may become all-absorbing and sinful, but it is not necessarily wrong or selfish, else we could not innocently desire to see and know Jesus, the best of friends. Since we find this desire in all persons and under all circumstances, and usually find it the strongest where there is the most piety, we cannot avoid the inference that it is of divine origin, and was given to be realized.

We remark secondly that recognition is *possible.* The organ of sight now enables the mind to see and recognize friends. And philosophers who have studied the laws of mind, tell us that it is not impossible but vision, materially changed and spiritualized, may exist in the resurrection body, by which the soul may see both material and spiritual things. We cannot know but the senses generally may continue their functions, in some manner or to some extent, in the future state; but if this is improbable, there may be other means of recognition.

Mind itself has its own peculiar form of development, so different in different persons that one is often able to recognize another as the author of a written production. Such recognition of persons through some purely mental effort being possible, it cannot be impossible, with the divine blessing, for friends to recognize friends, though clothed with only a spiritual nature. Miss Laura Bridgeman, who is deaf, dumb .and blind, finds no difficulty in recognizing her friends: and is it not possible for God to provide means by which his redeemed children may know each other?

The writer had never seen Elihu Burritt, but, before going to a convention where he was expected to be present, he examined an engraving of the "learned blacksmith," and then knew him the moment he entered the hall. And is it too much to believe that minds, which here take certain phrenological developments, can hereafter have some spiritual characteristic by which they may be distinguished and recognized? Who will dare limit the power of God? That he who made this beautiful world, with its endless variety of flora and fauna; that God who made the spirit of man, with such exalted powers, could make it with a faculty to recognize the spirit of a fellow man, is certainly possible.

In taking another step in advance it may be said that future recognition is *probable.* The universal desire to know and be known in another world, has already been considered as of divine origin, and the fact that we have such a desire is an evidence that it will be realized. If God has made us with this desire, think you he has made no provision for its realization? The idea is preposterous. That goodness which provides for our present wants cannot be unmindful of our future necessities, or less liberal in providing for our future joys. Intercourse with friends is one of the greatest of earthly blessings, and will our Father, in the abundance of his grace, withhold from us such a boon in the heavenly world? We know that he will "withhold no good thing from them that walk uprightly;" and recognition is universally believed to be one of the good things of heaven as well as of earth.

If there would be any wrong as the consequence of future recognition, this desire ought not to be realized, and it will not be. But what is the evil that would naturally and necessarily ensue? If my departed friend was prepared for heaven, and is now there, and if I am finally so fortunate as to be saved by grace, can you conceive how it would dishonor Christ, or wrong any one, for me to recognize my friend there? Together have we here talked of God, read his word, and celebrated his praise, and it is beyond the reach of human conception to understand why we may not innocently and usefully resume our social worship in heaven.

It cannot be supposed that our faculties and means of recognition, will be more limited in heaven than on earth. We are inclined to the belief that "when this mortal shall have put on immortality," and the Christian is in his glorified state, his means of enjoyment will be augmented, rather than diminished. And, since we find so much enjoyment in the society of friends on earth, we cannot think that source of enjoyment will be denied us in heaven.

Will not the soul redeemed be able to recognize some things in the future state? Will there be no recognition of the place as the promised mansion in our Father's house? If one may be in heaven and not know it, he might as well be elsewhere. Will there be no recognition of Jesus, the Saviour of the world? If not, then is Paul sadly disappointed in his desire to depart and be with Christ. Then is Job disappointed, and does not see his Redeemer for himself. Then is the pardoned thief still anxiously ranging the fields of Paradise, seeking the fulfilment of the promise on the cross, of being with Christ. But that memorable prayer of Christ for his disciples is not unanswered, where he says, "Father, I will that they also whom thou hast given me, be with me where I am, that they may *behold* my glory." And the Revelator says, "I *saw* Him that sat on the throne."

If the place and the Saviour are to be recognized, will there be no recognition among the worshippers there? Angels must know each other when sent on earthly missions in company, and we cannot doubt their ability to do it in heaven. The Bible

informs us that they have come to this world and recognized particular men, calling them by name. And they, too, have been recognized by men, as angels from heaven, and we cannot believe that all such recognition will cease when men become "as the angels." From what we know of the human mind and the divine character, it is highly probable that friends will know each other in heaven.

Finally, we believe that future recognition is *Scriptural.* All mere reasoning on things of futurity is necessarily inconclusive. But the revelations of the Bible are satisfactory, as far as they go. And it must be confessed that on the question under consideration, they are not so clear and demonstrative as many would desire. But there is an apparent reason for this reticence. Were we plainly told that our friends in heaven will all be seen and known by us, we might think too much of the interview. We might, and many of us probably would, so direct our efforts and centre our hopes, as to live and act with reference to that re-union, rather than the claims of God, or the preciousness of Christ. As a guard against such impiety we accept all the obscurity of our future state, remembering that "Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever." The love and wisdom of our heavenly Father makes known to us all that is for our good, and whatever light may shine upon the question of future recognition is ours to enjoy. We are even to "search the Scriptures" on this subject as well as any other.

In the entire absence of all intimations to the contrary, we infer that friends will know each other in heaven. Not because we are at liberty to infer anything the Bible does not deny, but because our social and our moral nature, the desires of the heart and the deductions of reason, the prevailing tenor of the Scriptures and the benevolent character of God, all lead us to look hopefully in that direction, and nothing being said against it, we are left with no other inference than the reality of recognition.

In addition to this negative evidence, we have that which is positive. The general representations of Scripture often imply future recognition. They who have conquered the last foe

are not only with Christ, beholding his glory and celebrating his praise, but they are represented as associated with each other in their glorious work. John saw them as together they worshipped the King of glory; and since they must associate with some, with whom would they be more likely to mingle than with those they knew on earth?

When "we shall all stand before the judgment seat of Christ," those who have accociated in guilt will very naturally be associated in the judgment, and in condemnation. Our notions of justice and of mercy will almost require that the oppressor and the oppressed, the enticer and the enticed, the evil doer and innocent sufferer, should stand face to face before their Judge, to appreciate most fully the final decision. And the servants of Christ, who have labored, suffered and rejoiced together, may be expected to receive their acquittal together, and together enjoy their reward in eternity. And if together, why not known to each other?

Paul, speaking of the coming of Christ in the last great day, says, "Then we which are alive and remain, shall be caught up together with them [the pious dead, now raised] in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Observe, all will ascend "together," and "ever be with the Lord." It seems hardly possible that they will spend an eternity together, without recognizing a single one known on earth. Or, when they "are come to an innumerable company of angels," "to God, the Judge of all, and to the spirits of just men made perfect," that all should be forever strangers.

But the Bible makes special reference to future recognition. When David's darling child was removed by death, he said, "I shall go to him, but he shall not return to me." The humbled king evidently expected to meet and enjoy his beloved child in the better world. And the Bible allows every Christian heart to cherish the same hope over its pious dead.

Jesus said, "Strive to enter in at the straight gate," and then adds, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and you, yourselves thrust out." These words were ad-

dressed to reprobate Jews, who would *see* the patriarchs in heaven, but they, themselves would be thrust out. If lost spirits can recognize the saved, those in heaven must be expected to recognize each other.

Lazarus and the rich man both died. The former was carried by angels into Abraham's bosom, and in hell the latter lifted up his eyes and saw both Abraham and Lazarus. He *saw* them, knew them, and conversed with one of them. Here is another case of recognition after death on the part of the excluded from heaven; and it cannot be supposed that they will be endowed with perceptive powers beyond the righteous.

Authors who have devoted their lives to the study of mind, give it as their opinion that memory loses none of its power by death. And this opinion is sustained by the scriptural facts that "the souls under the altar," as seen by the Revelator, knew that their blood had not been avenged on the wicked dwellers on earth; and the rich man in hell remembered his brothers still on probation. Also by the fact that Abraham said to the rich man "*Remember* that thou, in thy lifetime receivedst thy good things." The scenes of this life, then, will be remembered in the next; and if so, the persons who participated in them will also be remembered. And if they are both remembered and present, they will, in all probability be recognized.

On the mount of transfiguration the three disciples with the Saviour, "saw his glory, and the two men that stood with him." Those two men were Moses and Elias. The former had been dead fifteen hundred years, and the latter had been translated nine hundred years, and yet they were seen and known. If the "glory of Christ was worthy of being revealed to mortal eyes, and the fact communicated to the world; if the scene was so gloriously impressive that the disciples not only said, "It is good for us to be here," and proposed to make tabernacles and abide there, but were unable to endure the whole sight, that glory will be manifest, in answer to his own prayer, when the redeemed all arrive in heaven. And if the attending presence of two glorified ones added to the grandeur of the occasion,

and their recognition was important, it cannot be that there will be no recognition in heaven. The recognition of those representative persons in a scene the most heavenly that has been experienced on earth, is the assurance of a more general recognition

"In the Christian's home in glory."

The transfiguration was not a scene of earth, but it was heaven come down to men. Christ was the glory, and Moses and Elias "appeared in glory," so that it was by no mortal nature that they were known. It matters not by what means those eminent prophets were known, so long as the fact is indisputable. By the same means, or by different means, can God bring us to recognize in heaven the friends we knew on earth; and the preponderance of evidence is that *he will do it.*

Let us not anticipate too much in the recognition of friends, for higher and purer joy awaits us. That we shall see and know the SAVIOUR, is as certain as revelation can make it, and to enjoy his favor and share his glory, will be bliss enough. If, in addition to all this, we may recognize our friends, so much the greater are our obligations to love and praise the Lord.

Art. VI.—LIFE AND TIMES OF PAUL.

THE FIRST TEN YEARS AFTER HIS CONVERSION.*

In the April number of the Quarterly, we left the man of Tarsus, called Saul, breathing out threatenings and slaughter against the church. He was flying at topmost speed from Jerusalem to Damascus, on a mission of blood and death. He carried with him an ecclesiastical commission, just received from Theophilus, recently appointed high-priest, by Vitellius, the Roman governor.

His powers were most ample, limited only by discretion. He was licensed to sack and destroy, torture and put to death at pleasure. Though his hands were steeped in blood, he was still insatiable, feverish with rage, thirsting for blood, like a ravenous wolf, satisfied only with a wider and deeper flow.

It was at such a time and far advanced in the journey, that his fierce charger, fleet of foot, was suddenly checked, like Balaam's ass, and his imperious driver signally rebuked. It is from this point we resume our subject aud consider,—

First. The Event. Of this we have an account in Acts, 9: 3—22. This is the great event of his life, his conviction and conversion. It constitutes an epoch in the life and times of one of the greatest and most wonderful actors ever upon the stage. It is the beginning of a new era with himself, the church, and in some respects, with the world. To him, it is that of a new and second birth; the passing away of old things, and in which all things become new; and in this commencement of the new life, he lays hold of the powers of the world to come.

Secondly. The Evidence. But this only in part. Of his arrest, as recorded by Luke Acts 9, and spoken of in the epistles, there can be no doubt, only among the skeptical; for there is no fact of history better substantiated. In this we recognize his conviction; and in which he was made to feel that there was one mightier than himself and higher than the high priest.

* Authorities and references. Acts; The Epistles; Encyclopædia of Religious Knowledge; Neander's Histories; Conybeare and Hawson: Kurtz's Histories of the Church &c.; Biblical Geography; Smith's Classical Dictionary, and Josephus.

The narrative furnishes evidence that his conviction was not merely that of an ordinary sinner, but that of a persecutor, as a man of blood; and as such was alarmed by what he saw, heard and felt; so that with great trembling he cried out in distress—" Lord, what wilt thou have me to do?"

The evidence of his conversion is complete. Its genuiness no one can reasonably doubt; for, on being informed what to do, he at once proceeded to its performance. Obedience is the truest test of conversion, " Ye are my friends, if ye do whatsoever I command you," says Christ. And ever after this event, Saul was his friend. Once an enemy, but now a friend; once a Pharisee, but now a Christian; once arrayed against the gospel, but ever after its bravest champion, its ablest defender, most earnest advocate and invincible standard-bearer, is the record of the sacred historian.

What the Lord said of him to Annanias may be cited as evidence,—"Behold, he prayeth!" Prayer is the language of the truly converted soul, and is an evidence of the fact to some extent. And in the use of language, how great was the contrast in the case of Saul. But a moment since his mouth was filled with cursing. From his profane lips issued most terrible imprecations, blasts most scathing and fearful. But now, behold the change! He is a man of prayer. He enters upon a new career. He is another man; has another name, though from what cause his name was changed is not known. He has a change of views, desires and purposes; a change most radical, and of his entire being. He seeks and finds other associates and other modes of life. Ears long deaf to the claims of God are unstopped; eyes long blind to any of the excellencies of the gospel are unsealed; what he once loved he now hates; and what he had long hated, he now loves with all his heart. In this there is a change so great as to be likened to a second birth, born of the spirit and with spiritual sight, typified by the falling of scales from his natural eyes, to the astonishment of himself and others, and to the marvel of all ages.

Thirdly. Attending Circumstances. The conversion of any one is an event in which others are interested; especially if it be of one in a responsible position. The circumstances attend-

ing such an event are frequently alluded to by friends as a matter of interest. So it may be in the instance before us. We may follow this enraged Benjaminite, not only up to the transpiring scene, but note the incidents of this, hottest of all pursuits, and as preludes to an event second only in importance to the advent and mission of the Messiah.

With the hurried journey nearly completed, and right to his destination, and thinking himself sure of many victims whom he should carry off as trophies to the Jewish metropolis, he is at once arrested in his bold and bloody career. It is an unexpected arrest, startling in its nature, for suddenly a dazzling light, like the concentrated rays of the noon-day sun, flashed upon him from above. The hitherto strong man, wild with rage and burning with anger, becomes fearful and trembling, helpless as as untimely infant, and is prostrated upon the ground in a moment.

Struck to the earth by an unseen power which accompanied the brightness of that revelation, he heard that stern voice, "Saul, Saul, why persecutest thou me?" Thus overtaken, paralyzed and defeated, he recognized this as the voice of God, and that exceeding brightness, so blinding to eyes, flashing fire and sparkling with fury, as a supernatural manifestation.

His comrades, on the same errand of death, saw the same and were alike terrified; heard the same voice, though not understanding it fully, yet felt rebuked, and by one no lss's mighty than the angel that confronted Balaam with drawn sword, and were struck as dead men to the ground. This was a mighty power; a commanding voice; an overcoming revelation; a glory unearthly and indescribable; and in which he had a view of Jesus, either with natural or spiritual eyes, more or less clear, revealing himself as the one against whom this bloody persecution was being waged: for Christ regards an injury to a disciple the same as if done to himself.

The reader will allow of a digression for an incidental remark. It is not certain that Saul had a personal acquaintance with Christ while on earth, but there are passages that imply this; so that it may be true, that he saw with his natural eyes, the image of the crucified Redeemer, in that great revelation.

If so, he recognized the same divine lineaments he bore while in the flesh; and these were so marked, as to be readily recognized as those of the Lord of glory, as Saul did in calling him Lord.

Although it may be contrary to the views of some, it is not altogether an absurdity to believe that Saul and Christ had a personal knowledge of each other. They were born about the same time and were cotemporaries for some thirty years, and perhaps more. Tarsus, the birth-place of Saul, and Nazareth, the home of Christ till about thirty, were no further apart than many towns in the State of Maine. and they, alike, had one common religious centre. The families of both Saul and Christ were Jewish, and all such were required by law or custom to represent themselves annually at Jerusalem. In their annual festivals, parents and children were accustomed to mingle, and allowed the privilege of forming acquaintances. By such means parents and children from different places, gained a knowledge of each other, not otherwise to be obtained. But as Saul's family resided beyond the limits of Palestine, it is not certain that he or his parents were at any of their national festivities; yet it is not improbable; nor that their sons formed an acquaintance long before either entered upon public life. Though this cannot be affirmed, yet it is more than probable that they became acquainted afterwards; especially when we consider that they were in the same city at the same time.

Saul went to Jerusalem as a pupil to Gamaliel at the age of thirteen, and remained some seventeen years. This time would not only be sufficient for the completion of his course of study, but would bring him to the age when Jewish students usually commenced their ministry, and for this Saul was designed, and this he had in view.

If born six years before Christ, as some affirm, he was eighteen years of age and had been five years in the school of Gamaliel, when Christ went up to Jerusalem with his parents, and engaged in that memorable controversy with the learned doctors of the law, and, not improbable, with Gamaliel himself. In this discussion the student from Tarsus might have had an interest and have been present as a witness.

After this Christ was frequently there, especially after entering upon his public labors; often opposed the Pharisees and disputed with them, and frequently in public places and before large assemblies. And having excited the learned doctors and the entire court to such an extent, may it not be inferred or supposed, that this sophomore—from the school of the Rabbins might be attracted thither in common with others? If so, he not only saw Christ, but heard him utter some of those bitter denunciations against the Pharisees, and become enraged like others of the same school, and perhaps, and by no means improbable, was one of the number thus confronted and denounced in the temple and synagogue. Viewing it in this light, the supposition of personal acquaintance is not absurd; and it is also in agreement with one or more of his own sayings, where he implied as much.

And he may not only have seen, known and heard Christ, but from other sources may have undestood the manner of his life; the nature of his mission; his doctrines, miracles, preaching and success; for it is supposed by antiquarians, from some data they have, that the life of Christ had been written and several copies put in circulation before the time of Saul's conversion. Eusebius, the ecclesiastical historian, if we remember rightly, says that Bartholomew, one of the disciples of Christ, circulated an original Hebrew copy, written by Mather, that gave a full account of his life, his sayings, discoveries, miracles and doings, and which presented a correct view of his life at an early day. If so, Saul, ever inquisitive and searching after additional information, must have availed himself of that, and have been conversant with it, though by no means respecting it.

From fragments we are able to gather, it is legitimate to infer such an acquaintance between Saul and Christ, and that the latter was recognized by the former in the brightness of that vision revealed to him on his way to Damascus, and by which he was overcome. This vision and that of Annanias, that good man of Damascus, at the same time and of the same nature, form a striking coincidence. He may have never seen Saul, but he must have been familiar with his daring and bloody career; and when presented in the vision and told of his approach, and

what he should say to him, and do for him, he was greatly terrified. But when commanded to "Go" and meet him, "for he is a chosen vessel, to bear my name before the Gentiles, and kings, and the children of Israel," he went and found him in all respects as represented in the vision; and Saul also found in Annanias all he had seen and heard respecting him in his vision and all that was then requisite.

Returning from this digression, it is pertinent to say though it be nothing new, that among the circumstances of that event, was that of three days of total blindness and the entire loss of appetite and relish for either food or drink. He was smitten to the heart.

When his accomplices had recovered from their fright and loss of strength, they led the blind leader of the blind into the city; and, by special and overruling Providence, placed him in the hands of Annanias, just appointed of God to take charge of him, though unknown to them. Under the superintendence of Annanias, the stricken man recovered, and on the third day had his natural sight restored and with it the gift of spiritual vision.

Fourthly. The Date. This event belongs to the calendar of 37 A. D. so far as we are able to judge. For Vitellius was appointed governor of Judea and Theophilus was made high-priest the same year by the new governor and as among some of his first acts. It was from this recently appointed high-priest that the fierce persecutor of the church had just received a fresh commission. There is authority for the belief that it occurred six years or more before 44 A. D.

Fifthly. His Age. As the time of his birth is an unsettled question, his age at conversion cannot be determined, yet as only eight years are in dispute, it is safe to place the event between thirty-four or forty-two or three. He was, however, regarded as comparatively a young man; and had but just entered upon public life.

Sixthly. The Place. It was nigh Damascus, one of the oldest cities of the world, one hundred and thirty-five miles north-east from Jerusalem. This city was in existence in the time of Abraham, and it still exists, though having shared largely in

the vicissitudes, common to all cities, especially oriental. It has many times changed its lords and owners; been held by Jews and Gentiles, alternately, for ages. Syrians, Romans, Saracens, crusaders and Turks have held it, though some of them but by a precarious lease.

This ancient and celebrated, and, at the same time, Gentile city, furnished a favorite resort to many of the scattered disciples on the breaking out of the persecution, of which Stephen was the first martyr. It was an oriental paradise, with salubrious climate, situated in the midst of a most beautiful and extensive plain, fertile as beautiful, ornamented with groves of waving cypress and graceful clusters of wide leaf palms, affording a most inviting retreat to the peeled and dispersed friends of Christ. But here they were not safe. To this asylum the chief of persecutors, with a retinue like himself, hurried with unwonted speed, breathing out denunciations, vengeance and death.

It has been said in the preceeding remarks that his change was radical and his conversion genuine. Here, then, we may consider his future course, and—

Seventhly. His Ministry. Immediately after that great struggle of three days continuance, fasting and prayer, we find him engaged in public discourses to the Jews in their synagogues at Damascus, preaching the same Jesus he had so recently persecuted. In these he bears testimony to the grace of God bestowed in Christ, and attempts to prove him to be the promised Messiah of the prophets, the expected of the Jews, Israel's great prince and the Saviour of men; and that he had appeared unto him in the way near to their city, in a most wonderful manner, in brightness and glory far exceeding the noonday sun.

But here, at once, he encountered the opposition and hatred of the Jews belonging to the sect he had just abandoned, and who would in no wise accept Jesus as their king. Yet, despite their bitterness and malice, he made Damascus the centre of his apostolic labors for three years; during which he retired into Arabia, to the east of Damascas, doubtless for the benefits of meditation, prayer and study, and where he made all these

practical in preaching the gospel to the Monads of the desert, and presented to them and for their acceptance, a Saviour of whom they had never before heard.

Here he perfected a foundation already begun; became decided, comprehensive in view, planned his future course, and became strong in the Lord by a renewed consecration, and fitted to do all things required of an apostle.

On his return from his absence into Arabia, he pursued his labors with the Jews at Damascus till the end of the third year, till their hatred and opposition became so marked and violent as to endanger his life. While bands of enraged Jews were watching an opportunity for a murderous assault, and by order of the governor, who held his appointment from Aretus, an Arabian king, strong guards were placed at the gates of the city, for several days and nights in succession, to prevent his escape, he was secreted by his friends, till at length, in the darkness of a favorable night, they assisted him over the wall of the city, at an unsuspected place and by means little thought of by his enemies; and from which he fled to Jerusalem, and probably over the same road he travelled three years before in equal haste. This event belongs to the year 40 A. D., so far as we are able to judge; and is some six and a half years subsequent to the crucifixion of Christ.

His object in fleeing from Damascus was personal safety; and that of going to Jerusalem was to see Peter, of whom he had heard or with whom he was acquainted. And as he had a desire for the privileges and benefits of a Christian brotherhood, he attempted to become associated with the disciples in that city; but they were afraid of him and were unwilling to allow that he was sincere or had become a disciple himself.

Threatened with assassination at Damascus and rejected by the disciples at Jerusalem, was anything but satisfactory. But considering the distance and the infrequency of communication and correspondence, it was not at all strange that the brethren at Jerusalem had not become pursuaded in their own minds of the reality of his conversion or of his apostolic call. They had doubtless heard of his arrest, and of that supernatural appearance near Damascus three years before, but were still ignorant

of his subsequent course; otherwise than it was *rumored* that he had become a preacher of the faith he once attempted to destroy.

Their best *reliable* knowledge of him was that of a persecuting zealot, a bloody inquisitor. They knew nothing of him as a penitent man, a changed and converted man, only by uncertain report; and thus unaware of what had occurred during his absence, they were reluctant to receive him. And had it not been for Barnabas, whom he met there, and perhaps as an old acquaintance or as one more confiding and willing to receive the fugitive's testimony than the other disciples, he would not have been allowed the privileges of Christian sympathy and fellowship in that supposed city of refuge. Afterwards Paul, in referring to this, tells us why they were afraid of him; and it was this, because they knew that he had been a persecutor, and had imprisoned, scourged, and put to death the disciples of Jesus.

But Barnabas proved a friend in need; for that was a time of trial and discouragement. He took him to the apostles, after the disciples had rejected him, and introduced him to them as a brother in the Lord, as one who had experienced a change of heart and been called to an apostleship, and for some years had been preaching Jesus in the north county.

The apostles, Peter and James, like the disciples, had only known him as a bloody man, as one who had made havoc of the church, torn and devoured it as a wild beast its prey; and this, too, at a time when it had but few friends, when the cause was unpopular, the prospect dark, surrounded by perils of most every name, with a powerful sect arrayed against it, and vigorously assailed by this same Saul of Tarsus.

A recommendation from some such man as Barnabas was essential to secure this confidence and to receive him as a brother in the Lord and in the apostleship. The fact that he was a strong man, talented, educated and well endowed, capable of great achievements, warm and positive in his profession, was not enough to secure for him a place with the apostles, especially when they remembered what he had been. They were cautious in the reception of this talented Hebrew to the apos-

tleship; and consented only on the best of testimony to give him the right hand of fellowship,—an example that should commend itself to other ecclesiastical boards.

But when welcomed to the fellowship of the apostles, and doubtless to the disciples, through the apostles, he at once, as at Damascus, without stopping to confer with flesh and blood, entered into the apostolic work and spake boldly in the temple in the name of Jesus, and to the amazement of all present.

Here, too, as at Damascus, he was met by most cruel and stubborn opposition from the Jews, who were excited to madness and threatened his life. But his labors there were not of long continuance; for besides his own personal observation of hostile indications, it was revealed to him in a trance while at prayer in the temple, that they would not receive his testimony and that he should flee with all possible haste from the city.

It is thought by some that it was there and then, that he had that remarkable vision, of which he spoke fourteen years afterwards, and in which he was caught up into Paradise and heard words which it was neither lawful nor possible for a man to utter. In this trance he was carried far above transitory things, above the region of atmosphere and cloud, to the dwelling place of God, where he discovered what he may have had in his mind on another occasion, when he said, " eye hath not seen, nor ear heard, neither hath it entered the heart of man, the things God hath prepared for them that love him."

It was at such a time, beset by enemies, conspiracies formed against him, opening to his view, and God revealing to him in a vision that he must turn to the Gentiles and leave the Jews to themselves and the curses they had invoked, that he resolved to carry the gospel to other nations and preach Christ where he had not been known or named.

His experiences at Jerusalem, as at Damascus, must have been such as few men ever had. The fearfulness of the disciples and their refusal to receive him, the indifference and precaution of the apostles before they opened their hearts to give him a welcome, together with the hatred of the Jews, provoked and enraged at his preaching a few sermons in their synagogues, and the trance which, as a vehicle, borne on cherubic wings,

carried to the home of angels and the saint's rest in glory, combine in an experience of which ordinary Christians know little. But his trials and labors at Jerusalem were of short continuance; for after a tarry of only fifteen days, he fled, as from Damascus, for his life; and returned to Tarsus, the home of his youth, after an a absence of many years.

Here an interval occurs in his history of three years, and of which we know nothing only incidentally, and from his writings several years after. From these we are authorized to believe that those three years were spent in Syria and Cilicia, and that Tarsus was his home and the centre of his labors. This interval is from his flight from Jerusalem in the year 40 A. D. to his leaving Tarsus for Antioch in the latter part of 43 or early part of 44 A. D.

Doubtless he visited various parts of the provinces in the prosecution of his apostleship, and established churches in many of the villages and cities along the different lines of travel and communication, for, several years after, he speaks of having been there at a former time; and this interval of three years is the only time we can assign for any such visit or labor there so early in his apostleship. But some years later he was there, apparently on a second visit, and went through that region visiting and confirming churches already established; but by whom established is unknown, and impossible to divine, only as we attribute it to Paul's labors during this interval from 40 to 43 A. D.

How extensive his work in those retired provinces, or how successful is unknown; but these were by no means insignificant, for had they been, there would have been little motive for him to have gone so far on a journey, made such an extensive circuit to confirm the churches then existing.

Nor do we know what opposition he encountered, hardships endured, or what afflictions and sorrows fell to his lot. But perhaps there is no other period in his history more liable to exposure from enemies than this; for all through those regions the Jews were numerouly dispersed; and envious Pharisaical teachers of Judaism were abundant and active in opposition to the gospel. Hence it has been supposed by some that

it was during those three years in Syria and Celicia, that he endured most of those sufferings and cruelties of which he spoke more than a dozen years after, and where he affirms that he had been "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in hunger and thirst, in fasting often, in cold and nakedness."

These he enumerates as having fallen to his lot, besides the ordinary trials and care, and all the annoying anxiety and labor daily repeated in the oversight of the churches. And it is more than probable that a good portion of these exposures were in those provinces and during those three years. But be this so or otherwise, he informs us that his labors had been greater than those of any other apostle, and his hardships more severe. No other one had received so many stripes and scourging from both Jews and Gentiles, nor so many times exposed to death. And it would seem that these works and perils were enough to crush any other man, and enough for a lifetime even of the chief of apostles.

In the mean time the other apostles were doing their utmost to extend the gospel. Peter and John travelled throughout Samaria, and coöperated as brothers in a common cause. And it is said further of Peter, that he went into all quarters, and preached to both Jews and Gentiles, and worked miracles in attestation of the reality and power of the gospel, and which resulted in bringing many to embrace it. Philip, a deacon in the church, became an active itinerant and succeeded in winning many sinners to the standard of Christ; and baptized them into the name of the Trinity. Immediately succeeding these stirring labors, Peter received extraordinary and direct authority to press on in his work and carry the gospel to other Gentile cities and towns. It was because of this that he visited

Cesarea and with such marked results. But for this extension of the gospel beyond the limits of Judea, he was called to an account on his subsequent visit to his Jewish friends at Jerusalem. In that, however, he triumphed as he convinced them, that God bade him go and carry the glad tidings to other people. By these and similar means the gospel became extended. Those who were scattered at the time of Stephen's martyrdom and the persecution that followed, went in various directions, some to Phenice, some to Cyprus, some to Antioch, and others to various other places, and preached the Word as they went; and the hand of the Lord was with them, and large numbers believed.

In some of these places, the brethren banded together, and formed churches in the name of Jesus; greatly to the annoyance of the Jews, but equally to the rejoicing of Gentile converts. The brethren at Jerusalem were rejoiced by reports from these churches, especially the account received from Antioch and the prosperity of the cause in that city. As this was the centre of the apostles' labors for several years, and the religious metropolis of the Gentiles, the reader will pardon a little digression in reference to it.

Its population at that time was nearly two hundred thousand, and its wealth equally great. It had a very large intermixture of elements, Jew, Greek and Roman. It was celebrated for its refinement and was the centre for a large country, whose inhabitants were constantly attracted there. Its situation was upon the far famed Orontes, three hundred miles north of Jerusalem, and about twenty inland from the Mediterranean. No city in the Roman empire except Rome and Alexandria exceeded it in population, and in vice and idolatry, as well as in refinement, such as was peculiar to those times, it was surpassed by none. Wicked as it was, it was celebrated for its learned men, and the cultivation of the arts and various branches of literature, science and philosophy. Its commerce was extensive; its buildings magnificent; and so great was its reputation and glory, that it was deemed an honor to have been born there; so attractive, as not only to draw its many thousands from the country, but it secured the attention of the poets and

eulogies from foreign orators. Its hill side fountains of pure water refreshed valley and plain. Its vast and encircling groves of laurels and cypress, ten miles in circumference, with all their shady temples and hallowed asylums, were attractions of no common interest, and such as few cities ever enjoyed.

But alas, that great city, so beautiful for situation, though yet surviving, has passed through all the vicissitudes of warfare, pestilence and earthquake, and other depletions, till now its population is said to be reduced to twenty thousand.

But to return. In the providence of God and in consequence of the dispersion of the disciples on the persecution of Saul and his associates, Antioch received the gospel at an early day, for many fled to that city and preached as they went, and there sowed the Word of life.

About the year 40 A. D., and at the time of Paul's flight from Jerusalem to Tarsus, the disciples laid the foundations of the Antiochian church. It was here, and soon after the organization of the church, and out of derision, the disciples were first called Christians, an appellation they have ever since borne.

When the mother church at Jerusalem heard of the establishment and success of the church at Antioch, and considering that field one of promise, it sent Barnabas, a native of Cyprus, but a convert to Christianity at Jerusalem, to aid the brethren and secure permanency and extension to the cause in that place and vicinity. But this, however, was not till nearly three years after the organization of the church, yet, opportunely, as some suppose, the church was then enjoying a revival. With the intelligence from Antioch of the prosperity of the cause, there was doubtless a request sent to the church at Jerusalem, to send some reinforcement; for if, as some maintain, there was then in progress a revival, the pastor of the church, from excessive labor and exhaustion, as in these days, was in need of ministerial assistance; and the visit of Barnabas, though he was but an exhorter, or licentiate, was timely and wise; for he is said to have been a good man, faithful and true, and as to be expected, coöperated with the pastor, whoever he was, in carrying forward the work. If he was a good man and the appointment one suitable to be made, he did not attempt to lead

or displace the pastor, but only to aid him. In this he did a good work for the church and people, for the minister, and for himself; for he soon rose from the position of an exhortor to that of an apostle.

The probability that this was at a time or season of special revival is strengthened by the consideration that several teachers and prophets, or ministers were attracted there, and as laborers in a common cause. We are informed of a number besides Barnabus, and to some of whom it may be admissible to refer.

It is said that Simeon, sometimes called Niger, was there, and Lucius of Cyrene. Now as Simeon was familiarly known as Niger, which signifies black, the question may arise with some, if a black man was suffered to labor as exhorter or preacher with the church at Antioch, that great and refined city, was it allowable, at such a time and in such a place, that a black man should point inquiring and anxious sinners to the celestial city? All the reply we can give is, that Niger was there, and for aught appears to the contrary, had acknowledged "rights," which "white people were inclined "to respect."

The same inquiry may arise in regard to Lucius. He was from Cyrene, and that was a city in Africa; and probably a city of colored people—Africans; and one of their countrymen was at Antioch, in that polished city and in time of revival, as a religious teacher and probably as an apostle or minister! How deficient in taste and vulgar in their associations! But nevertheless, the cause of God prospered, and large numbers were gathered into the church, and it became one of the strongest and most influential of that age.

On the retirement of the pastor and the withdrawal of those who had assisted him in the work with the exception of Barnabas, there occurred a vacancy, and a pressing necessity for a strong and good minister as watchman over the flock. And as Barnabas had become fully acquainted with the people and their necessities, and was sent there by the mother church to aid in its upbuilding, he was well prepared and authorized to assume an agency in its behalf. Consequently, his first business was to secure to the church a suitable pastor. And as he knew

Paul to be such a man, and possessed all the requisites to success, he undertakes a journey to Tarsus to obtain him for the church at Antioch. In pursuance of his object, he finds him and makes known his mission. Their meeting was quite unlike that at Jerusalem three years before.

As the apostle deemed this call from Antioch a providential call, he soon closed his labors with the churches he had established in the provinces of Syria and Cilicia, though not till after providing for them as well as circumstances would allow. He then took his leave of them and departed with Barnabas for Antioch, about the year 43, or the beginning of 44 A. D.

We have no means of ascertaining the measure of his success, or the extent of his labors there, otherwise than incidental, and from which we are authorized to believe these were by no means small; and that the cause of religion gained largely upon Judaism; that old prejudices were conquered; that the Grecian learning and refinement of Paul, and that combined with the Jewish, and these with all the characteristics of the Christian religion, and which he infused into the masses, in his public discourses, rendered the cause popular, and captivated many unawares, and brought them into the fold of God.

From this time Antioch became a great religious metropolis, and was to the Gentile world what Jerusalem was to the Jewish. Yet between these two centres of attraction or points of radiating influence, there was no unfriendly rivalry, but both were agreed in the same cause and rejoiced in its triumphs, in either place and everywhere.

While Paul was at Antioch, and probably early in 44 A. D., a prophet by the name of Agabus arrived there from Jerusalem with an account of the church there; and foretold of an approaching dearth, and in a manner that implied succeeding famine and great suffering. This Agabus is the same man, afterwards spoken of has having foretold, on a certain occasion, while Paul was with Philip at Cesarea, on his way from Ephesus to Jerusalem, that if he prosecuted his journey he would be arrested by the Jews, bound with chains and delivered into the hands of the Romans, and be tried on false accusation; a prediction that proved painfully true. And while at

Tyre, a few days previous, and then on the same journey, his friends admonished him against proceeding, for they felt persuaded that he could go forward only at the loss of his liberty and the peril of his life. Both of these warnings seemed to have been prophetic, as well as coincident and at the suggestion of the spirit of inspiration.

The prophecy of Agabus at Antioch, of dearth and famine proved equally true as the second. The evil predicted and feared was not long in tarrying. Its ravages and desolations began, as stated in the Scripture records, in the time of Claudius, and according to profane history, "this emperor was elected by the soldiers in the army to the throne in the year 41 A. D., and the famine referred to began in the 5th year of his reign, though one anthor says in the 4th year; so that in either case it occurred sometime in the 45th or 46th A. D.

Famines were more common in that age of the world than at present; because of the greater prevalence of wars, and for the want of skill, industry and frugality in regard to agriculture and the economy of its productions. That referred to by Agabus, was confined mainly to Judea, though the prediction included the world; but to the Jews and in their common mode of expression, Judea was the world. We are informed by historians that in the first or second year of Claudius, there occurred in Rome a grevious famine. This then was in the 42 or 43 A. D., and when Paul was sowing the seed of the everlasting kingdom in Syria and Cilicia, and as the revival interest was beginning to manifest itself in the Antiochian church, and to an extent that caused Barnabas and many others from different and distant places, and of various colors and climes to repair to that city as already indicated.

Paul and Barnabas, being forewarned by Agabus, of approaching famine in Judea, and in which they had reason to believe, the poor disciples at Jerusalem would suffer very largely, resolved at once to procure means of relief. Accordingly, and probably in the latter part of 44 or early in 45 they caused weekly collections to be taken in the church in that wealthy city, and to be laid by as a fund for distribution in the day of calamity. This was in accordance with the apostle's belief and

view of duty; and such as he afterwards labored to enforce among other churches. He held it a religious obligation, binding upon all Christians in circumstances of affluence, or even competence, to contribute of their means to the suffering and even to the less favored.

Having had confidence in Agabus' prophecy, and not deeming it beneath his ministerial office, he made provision for the predicted famine, to a good degree, the ensuing year, or the latter part of 44 and first of 45 A. D., and the amount, whatever it may have been, he took, and in company with Barnabas proceeded with it to Jerusalem, and delivered it into the hands of the officers of the church for disbursment among the poor and suffering.

In the mean time, Helena, Queen of Aliadene, a kingdom of Asyria, became a convert to Judaism, and had visited Jerusalem to gratify a desire to worship in the temple. She carried with her large sums of money, and being very liberal her visit proved timely and happy; for the famine was among the people with great severity and many had died of starvation.

Understanding the proper use and object of money, she sent a portion of her servants to Alexandria with money to procure a cargo of corn; and others to Cyprus for a cargo of figs. These voyages proved successful and expeditious. The generous queen soon had large stores for distribution to the famishing. At the same time her son at home, possessed of great wealth, heard of the condition of Jerusalem and the surrounding country, and to which his mother had gone on a visit, forwarded a large amount of money for distribution among the poor and to relieve suffering.

The severity of this famine was augmented beyond measure by that terrible persecution under Herod Agrippa the 1st, which commenced in 44 at Jerusalem, and about the time Paul took charge of the Gentile church. James, the elder had been put to death by order of Herod; and Peter was in prison and under sentence of death at Jerusalem. It was at this time, April of 44 A. D., that the prison where he lay chained to two soldiers and guarded by sixteen, well armed, was filled with indescribable glory, and when the prisoner lay quietly asleep,

between the two, though knowing full well the sentence against him, and that his execution was ordered the next day, that by an unseen power his chains were stricken from his limbs and he was led forth by an angel, clad in light, beyond the grasp of the scoffing king, who died stricken of God, of a most loathsome disease the same year.

While all this was in progress in and about Jerusalem, Paul was at work with untiring industry and devotion at Antioch, in collecting money for the starving of the Jewish metropolis, and preaching the gospel to the spiritually hungry in the Gentile capital three hundred miles to the north.

Having visited Jerusalem and carried with him the voluntary and generous contributions of the converted Gentiles to their suffering brethren in that city, and fulfilled with fidelity the mission voluntarily assumed, he returned, after a brief tarry in the Hebrew capital, to Antioch, where he continued his pastoral labors till 47 A. D.

At this time the Roman empire contained one hundred and twenty millions population; half of which were slaves; forty millions tributaries and freedmen, and twenty millions were citizens. The glory of the empire had nearly, if not entirely, reached its climax, and its boundaries were pushed beyond the limits of civilization.

It was at such a time and in such an age that the apostle spent the first ten years of his ministry. During this decade some of the most stirring scenes had been enacted; into this were crowded events of great interest and in which Jews, Greeks and Romans intermingled. Some of these events were those of mercy, and some of judgment; some religious and some political; the most important of which, as well as the first in order of time, may be that spoken of in the former part of this article,—the conversion and call of the apostle Paul. And another event, the same year, worthy to be noted, is that of the recall and disgrace of Pilate from Judea, whose history is infamous beyond recovery.

As Saul was being met on his way to Damascus, by the revelation of the glorified Redeemer, and which effected his conversion and apostleship, Tiberius, the Roman Emperor, while

swaying the sceptre of an empire of unknown limits, was overtaken by the angel of death and stripped of the insignia of royalty and offered in exchange for the purple, the winding sheet and muffler. He is succeeded by Caligula, a terror to the disciples and a curse to the state. He makes Agrippa king of Galilee and banishes Herod to France in the year 38 A. D. He orders his statue to be placed in the temple at Jerusalem, but his career was so unparalleled in vice and wickedness, and so offensive, that neither friends nor foes thought it best to execute the order. Rival princes were killed or banished; innocent and helpless Christians of all ages and sexes, without provocation and in fearfully large numbers were tortured and most cruelly murdered, and seemingly for the emperor's amusement. Schooled in vice and crime, he became an engine of oppression to the pagans as well as to Christians. He ruins his own princely estate by his unparalled extravagance; impoverishes Rome by his extortions, till in the despair of madness, he rushes his armies into Spain for plunder in the year 40, the year of Paul's flight from Jerusalem to Tarsus. Returned to Rome from his expedition into Spain, his career of wickedness and oppression terminates, to the joy of his subjects, the year 41 A. D. and the second year of the apostle's ministry in Syria and Cilicia.

In concurrence with these events, Peter prosecutes his mission, as did the other disciples and apostles theirs; miracles are wrought; Cornelius, the centurian, a military officer in Cesarea, is converted, and the gospel preached publicly in Gentile towns and cities.

Claudius succeeded Caligula to the relief of the empire, but not to the sheathing of the sword or beating of plough-shares into implements of husbandry. By imperial edict, Judea and Samaria are added to king Agrippa's dominions, and by whose authority Theophilus, who gave Saul of Tarsus that enlarged commission, was deprived of the office of high priest. Simon Cantherus secures the appointment but holds the office but a short time; and is succeeded by Matthias, who wears the ephod but two years, and is then deprived of it by order of Agrippa and is succeeded by another to be subjected to the same caprice.

In the mean time, as before referred to, Herod had caused the murder of James and had sentenced Peter to public execution, but was himself called before his judge many years before his intended victim.

While the emperors were appointing and as frequently removing governors and kings in their conquered dominions, and especially in Judea during this decade, ending with the appointment of Tiberius Alexander; and while deputies and pro-consuls were plotting intrigues and rebellions; army officers, with rank and file mutineering; senators and ministers of state recreant and seditious, the captain of man's salvation was leading Paul and his apostlic band onward to bloodless victory, and from conquering to conquer; all united in purpose and interest, armed with spiritual weapons for greater triumphs than emperor or chieftain ever won.

While the arms of Rome were pushing their conquests in various directions, and under Claudius Germanius spreading her eagle wings over the southern half of Great Britain, annexing it, as the continent and other foreign countries, as territory, Paul was planting churches, in the name of Jesus, over the plains, and through the valleys and among the mountains of Africa and Cilicia, extending the empire of faith and winning trophies to the standard of the cross, under which, he and his comrades in the apostleship became conquerors and more than conquerors, to be rewarded with a fadeless crown.

With loins girt, and their feet shod with the preparation of the gospel, better to them than boots of brass to the soldiers of grace, and for an helmet, the hope of salvation, Paul and his associates went forth to fight the good fight of faith.

Such were the life and times of Paul the first ten years after his conversion. We now leave him at Antioch in the year of our Lord the 47th, and on the eve of relinquishing the pastorate to become a missionary-in-chief to the Gentile nations far away, with some twenty years of public service yet to perform as a standard bearer of the cross.

Art. VII.—THE GOSPEL THE THEME OF THE MINISTRY.

Col. 1 : 28. "Whom we preach warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus."

Glorious theme in very deed, this is not the teaching of natural science, this is not the vocation of college professors as such, it is not the labor of political economists, nor the burden of legislators or statesmen, neither is it the work of moralists, but it is the office of ambassadors of Christ, to treat with offending guilty rebel sinner man. Solemn, ardent, and responsible employment, it is to become a savour of life unto life, or of death unto death, yes of life, or death eternal, and who is sufficient for these things? It is fraught with an interest and fulness peculiar to itself. It well might fill an angel's heart, it filled a Saviour's hands. We propose—

I. To direct the attention to Christ, as the burden or theme of the gospel ministry.

II. To the manner in which Christ should be preached.

III. The great end or design of preaching, "That we may present every man perfect in Christ Jesus."

I. The subject burden or theme of the gospel ministry which is Christ.

1. He is the Wonderful One of the universe, he is the anointed of God, and the only Saviour of lost man.

2. Christ is the whole theme: Christ is enough to preach. Here the ambassadors of mercy should take their stand, and bring all their treasures of learning and eloquence, and lay them down at the feet of Him, who is to this lost world, their only refuge from the storm of impending wrath.

3. Christ should be preached in his personal dignity and glory—Thus, Rom. 9 : 5, "He is over all, God blessed forever;" also Rev. 1 : 8, "I am the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty." And in prophetic vision when inspiration awaked the lay, Isaiah 9 : 6, "His name shall be called, Wonderful,

Counsellor, the Mighty God," not a mighty God, but "the mighty God, the Everlasting Father, or Father of Eternity and Prince of Peace." We are also taught by the pen of inspiration, Jno. 1, "That all things were made by him, and for him, and that by him all things consist, and that without him there was not anything made that was made;" and in Col. 2: 10, "That He is the head of all principality and power;" and in the 9th verse that "in Him dwelt all the fullness of the Godhead bodily."

4. Christ is to be preached in his perfect humanity. He was and is the promised seed of the woman, Gen. 3: 15, "And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."

He was the promised seed of Abraham, Gal. 3: 16.

He had a soul, for his soul was made an offering for sin, Is. 53: 10, "His soul was exceeding sorrowful even to death." "He was made in all things like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God." Heb. 2: 17.

He was subject to temptation, and was tempted in all points like as we are, yet without sin." Heb. 4: 5.

And as the law was violated in humanity, he was made of a woman, and made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4: 5. Christ is to be preached in the glory of his offices as Prophet, Priest, and King, for in these offices he meets the wants of the world.

(1.) Is the world in darkness, as a prophet he illumines or enlightens it by his truth. Thus he cries. I am the light of the world, when teaching as man never taught. John 8: 12. He is the light to enlighten the Gentiles, and the glory of his people in Israel. Luke 2: 32. His teaching was as one having authority, and not as the scribes. Mark 1: 22. He was the most perfect expounder of the law, his teaching penetrates the hidden springs of the heart, and as a two edged sword, being quick and powerful, piercing to the dividing asunder the soul

and spirit, the joints and marrow, it becomes a discerner of the thoughts and intentions of the heart. Heb. 4: 12.

(2.) Is the world lost? He saves it provisionally by his death, for by his death he makes atonement for sin, and by the grace of God he tasted death for every man. Heb. 2: 9. And as sings the poet,

> "His blood atones for all our race,
> And sprinkles now the throne of grace."

Has man violated the law of God, and is he under condemnation, and exposed to hell? Jesus Christ, as our great High-Priest, has made a full atonement for sin, he has offered himself without spot unto God, by the which one offering, the way is made plain into the holiest of all. How sin can be forgiven without leading to such a misconstruction of the divine character and government, as would give license to sin, and thus weaken the influence of law, is a most difficult problem for solution; it is one which if all the hierarchies of heaven had been assembled in solemn conclave, they could never have solved; a government which admitted of no pardon, would sink the guilty to despair; a government which never punishes offenders is a contradiction and cannot exist, for not to punish the guilty would be to dissolve authority. But the atonement of Christ meets all the ends of a perfect government. First, in its aspects towards God, it preserves his character from misconstruction, and maintains the honor and dignity of his law, reflecting even greater glory upon it than could the execution of its penalty upon the transgressor; the law of infinite purity is unrepealed, and guarded by the appointment of a day of judgment, and the threatening of eternal punishment, for its solemn and awful sanction, as a flaming sword, to hedge up the way of transgressors, a new and most wonderful exhibition of the infinite and awful purity of the divine character is afforded; his hatred of sin and love of holiness; and in its aspects towards man, it gives him (in his fallen and lost state as a guilty rebel sinner against God) the strongest reasons to hope for pardon, with the highest and most influential motives to repentance and loy-

alty, (for this is moral Omnipotence) and also renders his probation favorable for an eternal destiny.

(3.) Is the world in rebellion? He subdues and governs it by His grace. Ps. 45: 3, 4, 5. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness and righteousness; thine arrows are sharp in the heart of the king's enemies; whereby the people shall fall under thee." He triumphs over error by his truth, for "he is the way and the truth and the life." Jno. 14: 6.

He triumphs over temptation by his patient endurance. Matt. 4: 1—10. He triumphs over malice by his meekness, "Father forgive them," he cries, "for they know not what they do." Luke 23: 34. He triumphs over disease, and devils, and death, by his miracles. He triumphs over sin, and death by his own death, as a sin offering for the world. He triumphs over the grave by his resurrection, He triumphs over souls, by his gospel and his love. And shall we not devoutly sing,

> "O, Jesus, ride on, thy kingdom is glorious,
> Over sin, death and hell, thou wilt make us victorious.
> Thy name shall be praised in the great congregation,
> While saints shall delight in ascribing salvation."

(4.) We preach Christ to all, for all stand in need of Christ, and he is the Saviour of all, especially of them that believe. 1 Tim. 4: 10. He died for all. 2 Cor. 5: 14, 15, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. 1 John 2: 2. He sends his gospel to all, thus, Matt. 28: 19, 20, and Mark 16: 15, 16, "Go ye into all the world, and preach the gospel to every creature, and go ye therefore and teach or disciple all nations."

5. Christ is to be preached in every sermon, as its light, its life, and its glory; for the harangue, which has not Christ as its soul or animating principle, is not the gospel of salvation, it may be a fine essay on morals, but cannot be the gospel, for

all the truths of revelation, stand so correlated to Christ in that grand and central truth—his vicarious atonement, that they derive all their glory and power to save from their connection with him, as their life and spirit. Thus sings the poet:

> "Christ and his cross are all our theme,
> The mysteries that we speak,
> Are scandal in the Jew's esteem,
> And folly to the Greek;
> But souls enlightened from above,
> With joy receive the Word,
> They see what wisdom, power and love,
> Shine in their dying Lord."

Thus also Paul, 1 Cor. 1: 23, 24. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

6. We preach Christ, as the believer's pattern or example, thus Rom. 13: 14, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

7, We preach Christ, as the substance of all our blessings, thus Rom. 11: 36, "For of him, and through him, and to him, are all things to whom be glory and dominion forever and ever. Amen."

8. We preach Christ, as the Judge of the quick and dead. Thus, "We must all appear before the judgment seat of Christ." 2 Cor. 5: 10. Again, Acts 17: 31, "Because he hath appointed a day, in the which, he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."

With pleasure we refer to the remarks of the very justly celebrated John Angel James, in his address to the ministry. He says:

"Preach Christ for Christ's own sake, exalt Christ and not yourself. Exhibit Christ in the dignity of his person; in the efficiency of his atonement; in the prevalence of his intercession; in the fullness of his grace; in the freeness of his invitations; in the perfection of his example; in all his mediatorial characters, as the Alpha and Omega of your whole ministry: let your

sermons be fragrant with the sweet odors of His name; carry this precious unguent to the pulpit, here break the alabaster box, and let the heavenly perfume fill the room, where you minister. Christ has himself told us the grand secret of success, when he said, 'And I, if I be lifted up, will draw all men unto me.' With this divine loadstone, magnetize all your sermons, for here lie all the attractions of the ministerial work, preach in full view of all the *wonders* of Calvary, and O let it be, as if while you speak, you feel the Saviour's love, flowing into and filling your own soul, and if as at that moment, you were sympathizing with the apostle in his sublime raptures, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.'"

Again I must indulge in an extract from that model preacher, the excellent Clay, who very justly said:

"It is undoubtedly a chief defect in the sermons of evangelical pulpits, that there is not enough of Christ in them; there is just ground of complaint of this especially in the sermons of those just from the schools, the criticism of a theological professor upon the trial sermon of a student in the seminary, would apply to very many moral essays, read from our pulpits. Young man, an educated heathen could write just as good a sermon as that."

It is a historical fact that the most successful ministers, in any age or country, have been those who determined with Paul to know nothing "save Christ and him crucified." Beyond question Flavel was right: "the excellency of a sermon lies in the plainest discoveries, and liveliest applications of Jesus Christ. He who makes Christ prominent cannot go wrong in the matter of his preaching."

It is Paschal who suggests there is one, and but one indivisible point, from which any picture can be viewed rightly, every other point, being too high or too low, too near or too distant, so there is one, and but one in theology, as a correct point of observation, and that point is the cross of Christ. The preacher, therefore, who takes his position there, commands a view of all revealed truth, and will be sure to present truth and duty, in their just relations and proportions. And I will add, that extracts from Seneca's morals (who was a heathen philosopher) would compare favorably with many a pulpit effort, and in which there is just as much moral power to renew the heart, as in many an essay pronounced in our pulpits, and which are called sermons.

I once heard a student for the ministry speak in high praise of a discourse, in which there was not a single allusion to a passage of inspiration, as though it was a sublime attainment, and a grand success. I have listened with great pain to harangues from the pulpit called sermons, delivered with great beauty of language, and much poetic and literary merit, in which Christ was not once named, the moral sentiment unexceptionable, but vain and powerless to renew the heart. We may be sure, the one great reason of our failure in winning souls to Christ is, there is not enough of Christ in the doctrine and spirit of our ministry.

There is as much spiritual power in the moral essays of Dr. Johnson, or of Wm. Ellery Channing, as in any ministrations, in which Christ does not obtain an overshadowing influence. Christ should be present, or held forth, not only in the matter, but in the spirit of our sermons. The spirit which actuated the Saviour should be prominent, and controlling in all our efforts for the conversion of men. We should so preach, that our congregation can but feel we are in dead earnest, and that we are deeply concerned, lest they sink to hell, or as though we were willing to be offered upon the sacrifice and service of their faith, and as rejoicing in any suffering to promote their salvation. Phil. 2: 17. It is as ill becoming to preach in a cold, heartless manner, as it would be in the man, who, discovering his neighbors house on fire, should in a subdued and careless manner, advise to seek another shelter. The truth for our admonition, is written as with a sun beam in the firmament of the church, that the ministry, which ignores the vicarious atoning merit of the Redeemer, or which leaves Christ in the background, however much it may honor the classics, and however much of poetic beauty and literary merit, it may claim, and whatever laurels it may gather from an admiring multitude, will be left destitute of children born into the kingdom of God, and such, to use the language of the celebrated Hall, must labor in a field where God has not commanded it to rain.

But where Christ is the substance of our sermons, in their matter and spirit, as their soul and all animating principle, although they may not be delivered with elegance of language,

although they may not possess literary merit, or poetic beauty, nor the rhetoric which is derived from the schools, they will be honored with converts, as seals of their ministry, which shall be as stars in the crown of their rejoicing, in the day of the Lord Jesus.

II. Consider briefly the manner in which Christ should be preached.

1. By warning. All men should be warned; this becomes a necessity from the sinfulness and utter depravity of fallen humanity: the appetites and passions, or inclinations, are all deranged, and tending to destruction. Solemn warning, as from an alarm trumpet, should be sounded from the watchmen upon the walls of Zion, lest the blood of souls be found in their skirts, and be required at their hands. Humanity is also in danger from a corrupt public sentiment, which, like a resistless current, is sweeping the masses down the road to the lake of fire. Solemn warnings are also a necessity from the temptations of the devil, who as a roaring lion is going about seeking whom he may devour. Satan, our common adversary, is an experienced and successful enemy. He first succeeded in drawing from their high seats of glory, a multitude of angels; succeeded in tempting our first parents to eat of the forbidden tree, and thus plunged our race in one common ruin, and, as the prince of the power of the air, he still holds the mass of mankind in sin and idolatry.

He has succeeded in inducing a state of stupor in the church, which is just occasion of serious alarm. He is an unseen enemy, in daily pursuit to lead astray, or to stupefy the soul to a state of unconcern or carnal security, and well might the inspired writer exclaim, "If the righteous are scarcely saved (as from a wreck) where shall the ungodly and sinner appear," and marvellous in very deed that any should be saved, as wonderful as that a spark should be preserved amidst the raging ocean. Every class of men should be warned,—the rich, that they trust not in uncertain riches, but in the living God,—the poor, that they repine not at their lot,—the statesmen, that they do not ignore the higher law,—the Christian should be warned to watch and pray, lest he enter into temptation, and that he endure unto the end, for only such can be saved. The

sinner should be warned with deep and solemn earnestness, to flee from the wrath to come. No false delicacy should prevent a faithful warning of all men of the danger of falling into sin, and of the dire consequences of remaining in sin. Thus the Prophet, "Lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Is. 58: 1.

2. Christ is to be preached by teaching every man in all wisdom. The gospel is the source of wisdom, and Christ crucified is the power and wisdom of God, and from this fountain of wisdom, men are to be taught their own characters as sinners, their own state and condition as in danger of damnation, their relations to time, as probationers for eternity, and to its destinies, as they stand affected toward Christ in his atoning merit. Men should be taught what are the demerits of sin, and what are the provisions for pardon, and what are the conditions of salvation. Thus Paul to the Ephesians, 3: 8, 9, 10, "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent, that unto the principalities and powers, in heavenly places, might be known by the church, the manifold wisdom of God." In view of which, the apostle standing as upon a rock in mid ocean, triumphantly exclaims, Rom. 11: 33, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out." And well may the poet sing:

> "Other knowledge I disdain; 'tis all but vanity.
> Christ, the Lamb of God was slain; He tasted death for me.
> Me to save from endless woe the sin atoning victim died.
> Only Jesus will I know, and Jesus crucified."

"The fear of the Lord is the beginning of wisdom, and to hate evil that is understanding; and the wise man said truly, that all else is but vanity and vexation of spirit, surely all "the wisdom of man is foolishness with God."

III. We are now, in conclusion, to consider the great end or design of the gospel ministry, or of preaching Christ. This is to save men from sin, and make them holy, and finally meet for heaven; hence the constant care, study and effort of the ministry should be to preach Christ in such a manner as to lead men to repentance, ("for except men repent they must all perish,") and this implies a knowledge of sin, a sorrow for sin after a godly sort, a confession of sin, and a turning to God, by accepting Christ as their atoning sacrifice for sins, as their sin offering, their wisdom, their righteousness, their sanctification, and their redemption, 1 Cor. 1: 30. Yes, to accept Him as their prophet to instruct, their priest who has made atonement for them, and their king to rule over them, their all in all, not having their own righteousness, which is of the law, but the righteousness which is of God by faith of Christ Jesus, Gal. 3: 26. To be perfect in Christ, implies a regenerate state. Thus Paul, 2 Cor. 5: 17, "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new." Hence one leading effort should be to convince of sin, to convince men of their lost state, to cut off entirely from legal hopes, or self-dependence, to shut up alone to the faith of the gospel, to depend on Christ for acceptance with God. First make the tree good, for how can a corrupt tree bring forth good fruit? Do we gather grapes of thorns, or figs of thistles? The sinner must first be slain by the law, in order to be made alive in Christ. Thus, Rom. 7: 9. "For I was alive without the law once, but when the commandment came, sin revived and I died." "Marvel not that I said unto thee ye must be born again."

To be perfect in Christ Jesus, is to be justified freely by his grace, through faith in his name. Rom. 5: 1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." It not only implies a discharge from guilt, or the condemning sentence of the law, but the annihilation of guilt. Rom. 8: 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." It also implies freedom from the dominion of sin. Rom. 6: 14 and 22, "For sin shall not have

dominion over you; for ye are not under the law, but under grace. But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." It is to put on the Lord Jesus Christ, the Jehovah, our righteousness.

REMARKS.

How solemn, and fearfully responsible, is the work of the Christian ministry: how presumptuous to engage lightly in this solemn work of preaching Christ, so as to be able to present the people of our charge to God, at the last day, perfect in Christ Jesus! How should this affect our hearts! Well may a Spurgeon weep himself to sleep from night to night, in view of this crushing responsibility. The grand secret of his wonderful success lies in his deep sympathy with Christ, in all his efforts; his sermons may not be called great when judged by the learning of the schools, neither can they be called great when judged by a critically correct theology, but the hidden power of his sermons consists in presenting Christ as the sinner's only refuge from the fires of perdition; he preaches of eternal things as realities.

How can we but weep in secret places, like Jeremiah, over the condition of men crowding the funeral procession to hell, and for the apathy of the church asleep over their condition. It is a fearful truth, "They stand on slippery places and fiery billows roll beneath." O may we in view of the painful truth, that men are dead in trespasses and sins, magnetize our sermons with the attractions of the cross. O may we feel burdened with the necessity of presenting Christ as the sin offering for the world, the great High Priest of our profession, our Mediator between God and man, and our future judge, in such a manner as to bring to life the dead, for we may be sure it is vain to moralize, or even to urge the active duties of religion upon the dead in sin, with a view of securing a meetness for heaven. This would be like setting a cripple to run a race, or a blind man to judge of colors. The sinner must be born again, and there is nothing short of moral Omnipotence that can effect this work upon the heart; and this is only secured by a

sight of Christ in his vicarious sufferings, making atonement for sins as our sin-offering, and surely nothing short of a vicarious atonement, in its aspects towards God as a governmental measure, can furnish ground of pardon for the sinner, and this in its aspects towards man completes the whole circle of governmental motives, and this indeed, as said Paul, is moral omnipotence and omniscience. 1 Cor. 1: 24, 25, 30, Truly this is the power and wisdom of God, to bring to life the dead, yes, to quicken to repentance and loyalty. This is the wisdom and power of God, to beget life in the dead, or to beget faith in the soul, in the exercise of which the sinner is born of God. John 1: 12, 13, "But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is by faith alone, the fulness of the provision for remission and cleaning, is received. O may we, in full view of all the wonders of Gethsemane and Calvary, take our stand and cry, "Behold the Lamb of God," for it is the sight of the Lamb, in the midst of the throne, which changes all the heart, as sings the poet:

> "'Tis faith that changes all the heart,
> 'Tis faith which works by love,
> That bids all sinful joys depart,
> And lifts the thoughts above."

This reconciles sinners to God, this subdues the enmity of the heart; it is this which turns the lion to a lamb, the raven to a dove, it is this, and this alone, which secures cheerful and hearty obedience and loyalty.

O may we, in view of the solemn weight of responsibility upon us, exemplify by an earnest zeal and untiring vigilance, the Spirit of the Master, in a deep concern for the salvation of those committed to our charge, and thus convince them of their lost state, and of their danger of sinking to hell, and thus lead them to repentance and faith in our Lord Jesus Christ, and by constant warning and teaching lead forward the church in holiness, to the stature of perfect men in Christ Jesus, without spot or wrinkle, not perfect in themselves, but in Christ, who of

God, is made unto us wisdom, righteousness, sanctification, and redemption. And O may we so live, and so preach, that at last we may meet the welcome,—well done, good and faithful servant, enter thou into the joy of thy Lord, with many stars, as seals of our ministry, in the crown of our rejoicing, and then and there be permitted to cast our crowns, all over studded with souls redeemed by Jesus' blood, at his feet, and crown him Lord of all.

Art. VIII.—MORAL MONUMENTS OF REAL WORTH.

As this life is so very brief—so soon ends,—there is instinctively in man a desire to perpetuate his memory after he passes away. Therefore are seen so many monumental piles erected and inscribed to the memory of the departed. But blocks of granite and slabs of marble are not *always* truth-tellers—do not invariably represent the real character of the sleepers beneath them.

Still, there are some *moral* monuments, standing to the memory of both dead and living, that are *real* and truth-telling—are trust-worthy. We have one such in Christ's testimony of Mary, when he said, "*She hath done what she could.*" Well might he add, "Wherever this gospel is preached in all the world, *this* shall be told as a *memorial* of her."

This is a simple and most sublime certificate of character, and it gives a world-wide renown to one, before this, unknown to fame, because she had simply done her duty—no more—no less! Some persons seem to be very anxious to have their deeds "proclaimed upon the house-top" in their life-time,—"they do, to be seen of men;" but not so with this humble disciple of Jesus. She sought no renown, and expected no praise. An unknown writer thus speaks of this case:

"She hath done what she could." Expressive words, as applying to that case, and of deep significance to us all. We need not be so much concerned about the strength of our powers, the extent of our means and opportunities, as with regard to our fidelity with what we have."

We need not fear; true worth will at length show itself. There is true sublimity in what a good man once said. "When I am dead," said he, "all the honor I ask is that widows and orphans may come to, and drop a tear on my grave, and say, 'here lies my friend and benefactor.'" And this would be honor enough for any mortal,—*truly a worthy monument.*

How brightly shines the following testimony given to the real worth of the late Ex-Gov. Briggs of Mass.

"He *loved* all men; so that he was always kind, and generous, and pitiful. Once, having been long suffering from rheumatic fever, his hands had been utterly helpless. When at last he was able to move them, he raised his fair, white hand, and looking at, and turning it slowly, said, with a good deal of emotion,—'It was a comfort, when it was helpless and painful, to think it had never been raised against a fellow being.' Dear hand! how it has scattered blessings through all his life."

It is to be feared that we often see our own works through a false medium, and thereby we make wrong estimates of our doings.

A certain writer thus makes up the final estimate of a dying man:

"He had riches, he had honors, both public and private offices he had held with integrity, and all the duties and responsibilities of life he had fulfilled as a Christian gentleman. All men spoke well of him, and both the church and the world mourned his approaching death.

But now, as the fifty years of his life were closing up their accounts, what entry in the long retrospect gave him most satisfaction? Not his stocks, not his official or professional labors, not his literary acquisitions or his books. 'These were my delight once,' he said, pointing to them, 'but they are nothing to me now;' no, but an event in his college days when in the zeal and ardor of his 'first love' he had sought out a fellow student in his impenitence and worldliness, and had led him to a crucified Saviour. The young man afterwards became a minister of Christ, and was greatly blessed as a missionary in the far lands of the East.

'I look back now,' said the dying man, 'upon this as the happiest remembrance in my whole life. To save a soul from death, O what a privilege!' and then with deep emotion he added, 'but O, how little of such work as this have I ever done.'"

This young man, converted to God by his little attentions, while many others were passing time with indifference, was

now his most joyous reflection, as life recedes and eternal realities appear. Truly *his* "works follow him," preaching the gospel to heathen minds, by the fruit of his fidelity,—a most worthy monument. Such a fact of one's usefulness is of more value than high sounding titles and flaming tomb-stone inscriptions. How admirable is the sentiment, said to be expressed by Daniel Webster:

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon minds—if we imbue them with principles, with the just fear of God and our fellow-men, we engrave on those tablets something that will brighten through all eternity."

What a sweet savor and rich legacy to the world at large, are the lives of such men as Whitefield, Wesley, Bunyan, Baxter and a host of others equally worthy, who have "done what they could" for Christ, and have left their works and fruits behind as a glorious monument of their real worth.

Take such a life and its labors, as that of Adoniram Judson, and what a monument arises up before us in remembrance of him for the world's admiration! No tomb-stone points us to his resting place, and we need none, for the more than *seven thousand* converted Karens, as the fruits of his toils, are his monument, more durable than granite blocks and marble slabs, and *as much more valuable*, as moral actions are more lasting than works of art! Some one thus speaks of Judson:

"Fruits of Judson's Life and Labors.—In 1813, the first Baptist Foreign Missionary Society was formed in this country, whose receipts the first year were $980,22; last year, Baptists in the United States contributed $192,141 to the cause of missions. Then the Baptists had no missions, and but two missionaries, Judson and Rice; now there are 19 missions, and 450 missionaries. Then there were no converts among the heathen; now there are 234 Baptist churches on heathen ground, with 14,322 members."

Little can we tell what will be the result of one little act of life. The following facts give us a fine illustration of this point:

"An humble Christian once published a little book and sent it on its mission of love. Baxter, dead in sin, found it in a peddler's cart. He perused it,

was convinced of his lost state, and sought the Lord through its instrumentality. Through Baxter, Kidderminster was evangelized and many of its inhabitants were made shining lights. Through Baxter's "Call" Philip Doddridge was awakened, and through Doddridge, William Wilberforce, and through Wilberforce the saintly Leigh Richmond, and through Richmond the great Dr. Chalmers, who for many years had been preaching an unknown Saviour, as was the case also with Wilberforce. And who can tell the links that have followed in that wondrous chain, and that yet will follow before the chain shall be completed?"

And in the light of such events, we do well if we bear in mind the fact, that we are all daily giving form and shape to some kind of a *post mortem* remembrance, and many, we fear, a very sad one,—a remembrance that we well might wish to be forgotten!

It is said that once a very rich and *unworthy* member of a church died, and in recording his death, the clerk made this entry in the church book, "*gone*, but not *missed*." This is a fit and sad monument to many that live and die in the visible church of Christ.

Dr. Chalmers gives utterance to the following sentiments:

"Thousands of men breathe, move and live, pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world; and none were blessed by them, none could point to them as the instruments of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal! Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy, on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of heaven."

Few, we fear, adequately apprehend what are the fearful responsibilities of life, and what may be the result of any word or act of any hour! Some writer has said, "The least act put forth in faith, for the truth and right, *being linked on to God's purpose*, will go onward in all coming time, doing good."

Real merit, even of humble worth, is the highest honor we can gain, or need to desire. We heard our noble Christian

hero and General, O. O. Howard, say, "When I return home, at the close of this war, all the honor I wish is to have my friends say, '*Thou hast done thy duty and done it well.*' And this is glory enough alive or dead."

We may be allowed to refer to some noble monuments of real worth, that are being reared up in our day, to the lasting memory of the dead and living. At New Hampton we have the *Parsons'* professorship, which stands as a memorial of the benefaction of JOTHAM PARSONS, now at rest, and will so stand, we trust, in all coming time.

At Lewiston, we have *Hathorn* and *Parker* halls, to perpetuate the memories and liberality of Dea. HATHORN and JUDGE PARKER,—most noble monumental piles! There stands BATES College, as a monument of a living man whose name it bears. And this whole enterprise,—buildings, grounds, and school,—stand as the monument of another name, (known to all,) more honorable than all the titles and eulogies that man can give! We wish to, but dare not, say more. O, who can tell what influences will flow out from this fount of science, to bless this sin-cursed world!

At North Scituate, we have the LAPHAM Institute as a monumental pile to the memory of another living man. What an honor is this record.

"LAPHAM INSTITUTE, NORTH SCITUATE, R. I.—This Institution, formerly known as Smithville Seminary, with its commodious buildings and ample grounds, has, through the generosity of Mr. Benedict Lapham, become the property of the Rhode Island Association of Freewill Baptist churches, without debt or incumbrance."

Whitestown Seminary, Hillsdale College, and many other Institutions, stand as monuments of other names, doubtless as worthy as those already recorded, but we need not follow this point further.

This exhibit of worthy memorials, we wish to act as an inducement to others to "go and do likewise." Other institutions should be founded, and other professorships should be endowed, and other names immortalized, for Christ's cause and the world's good.

How gloriously do the acts of some men shine in their praise,—acts even that are insignificant in appearance as men view them.

Leigh Richmond's tract, the "Dairyman's Daughter," that has been published in more languages than any other human production, and probably blessed to the conversion of more souls than any other tract, had its origin in a sermon preached by a chaplain of a man-of-war, while at anchor near the Isle of Wight. This sermon, "out of season," led to the conversion of Miss Walbridge, whose deep piety and most glorious death furnished the materials for that useful publication. This tract is a most worthy memorial of both the writer and the preacher, raising them high above any eulogies that lips might pronounce.

But little did Claudius Buchanan think, when he wrote the tract "Star of the East," that its perusal would lead a Judson to resolve to go to India, and there be the means of converting many thousands of Burmah's dark sons.

And little did those five young men in Williams College, who were accustomed to meet for prayer under a hay-stack, think these humble meetings and consultations on heathen wants, would result in the great American Missionary enterprise which is now a great glory of the church of Christ. How true it is, that "God can work *by few* as by many."

On the humble tomb-stone of the sainted Payson, in the grave yard at Portland, is this inscription, "*His record is on high.*" As we read it we thought yes, his record is on high, and too, his record is *below*, as well as on high. What a most glorious record has Payson left below, in works and influences as his memorial. And so have Randall, Colby, Marks, Phinney, Hutchins, and many other worthies, left behind them here below, a noble record,—a rich legacy to us as a memorial of their worthy lives!

How just and magnanimous is the following meed of praise to the Father of his country, of whom we delight to say, "*First in war, first in peace, and first in the hearts of his countrymen.*"

"Distinguished Praise.—Lord Erskine, on presenting a volume of his works to Washington, wrote the following note with it: "Sir, I have taken

the liberty to introduce your august and immortal name in a short sentence which is to be found in the book I send you. I have a large acquaintance among the most valuable and exalted classes of men, but you are the only human being for whom I ever felt an awful reverence. I sincerely pray God to grant a long and serene evening to a life so gloriously devoted to the happiness of the world."

To obtain praise should not be our object, but we should all desire and labor to be worthy of all honor and praise; to leave behind us a sweet memorial in our remembrance. But it is to be feared that very many fail in this respect on the ground of wishing to do some *great* thing, and because they cannot, they will not try to do anything, when it is known that many of the most glorious enterprises now blessing the world, had their origin in some small and apparently some insignificant act of some humble individual. A few well authenticated facts will illustrate this remark.

The Bible cause which has increased the number of Bibles from 4,000,000 to 40,000,000, and its translation from 20 languages to 200, and has brought it into readable reach of 600,000,000, i. e., one half of the earth's inhabitants; was originated by an humble Welch minister, who was led to consider the destitution of Bibles by the remark of one of his parishioners, who said she "could not tell where the text was because she had no Bible."

It is also related that one Sabbath morning as two immoral boys were passing a kirk in Scotland, a devoted Christian woman went out and persuaded them to stop and attend the services, and the sermon that day resulted in the conversion of one of these lads, who was educated for the ministry, and went to India as a missionary, and there he and the minister met first after the services referred to, when Dr. McChyne visited India, and was recognized by the young missionary as the very man whose sermon led him to Christ. But the greatest glory of this case rests on the head of that humble and devoted woman that led this sinner to the house of God to hear his word. What a worthy monument is this to humble worth!

O, how should such facts lead all to try to do something worthy of an immortal mind. Would we could kindle a worthy

ambition in some one to try in Christ's name to do something worthy of his Saviour's praise.

Sir T. F. Buxton says, "The longer I live, the more I am persuaded that the great difference between the successful and the unsuccessful is energy,—*invincible energy.* This principle possessed, will overcome any obstacle that may lie in any one's way."

Some, with half the advantages of others, will accomplish twice as much, because they possess what Spurgeon calls "*heart force;*" or, as Henry Ward Beecher says, "Some men will accomplish more with a jack-knife than others will with a whole kit of tools."

> "Rouse thee to some work of high and holy love,
> And thou an angel's happiness shalt know;
> Shalt bless the earth in worlds above;
> The good begun by thee shall onward flow,
> In many a branching stream and meadow grow;
> The seed, that in these few and fleeting hours,
> Thy hands unsparing and unwearied sow,
> Shall deck thy head with amaranthine flowers,
> And yield thee fruit divine, in heaven's eternal bowers."

Art. IX.—REVIEW OF THE ARGUMENT FOR PEDOBAPTISM, FOUNDED ON THE IDENTITY OF THE JEWISH AND CHRISTIAN CHURCHES.

This alleged oneness of the Jewish and Christian churches, by which the covenant with Abraham is said to be available for us, is the strongest argument ever brought forward in support of infant baptism. If the absolute duality of these two churches is certain, then no inference from the Abrahamic covenant can be valid. Hence Pedobaptist writers generally, and Methodist writers especially, have endeavored to establish it as a fact that the two churches are identical. A careful review of the grounds taken must be useful to every Bible student.

I. It is alleged that the Abrahamic covenant is the charter and constitution of the Christian church. This ground is taken by Dr. Shaffer, who debated with David Marks, by Slicer, Hibbard, Milligan, and others. It is said that God never had but one church. If the invisible church is referred to, this is true, but if the visible, then it lacks proof, as John writes to the seven churches in Asia. When such a proposition is thrown out, the mind naturally refers to the invisible church and grants it. This taken for granted, the covenant is asserted as the constitution of the one church, and the question is thus begged and infant baptism inferred. It is by no means certain that only one church visible belongs to God. That the covenant of circumcision is not the constitution of the Christian church is seen by reference to the Scripture. In Gen. 17th chapter, that covenant is recorded and reference is also made to it in the 15th. Read that record carefully, and you will find in it no promise of Christ nor any reference to him. The constitution of the *Christian* church cannot lack a *Christ.* The promise to "all the families of the earth" is sometimes quoted in connection with the covenant of circumcision. This promise is found in Gen. 12th and 22d chapters. That promise was given when Abraham was seventy-five years old and the covenant of circumcision when he was ninety-nine, and the two have no connection. In Gal. 3 : 16, Paul carefully distinguishes between the covenant with the seeds, and the promise of the seed. The promise was not called a covenant till it was confirmed in Christ, when it was called the "new covenant."

Jeremiah speaks of this new covenant *to be made,* in which God's law should be written upon the heart. The covenant of circumcision limits its blessings to one nation. The promise extends its blessings to all nations, and how could these opposites be put in the same covenant? In the New Testament, all references to the spirituality of our connection with Abraham refer to the promise and not to the covenant. In Heb. 8 : 8, it is said to be "not according to the covenant made with the fathers." In the new covenant God was to write his law upon the heart, and the old, Paul says, was ready to vanish away. We then have our own decision to make whether the

stitution of the Christian church is the new covenant in which all should personally know God, or the covenant which was limited to the Jews admitting believers and unbelievers alike.

1. If the promise to all the families of the earth is the covenant of circumcision, then for twenty-five years it was without a seal.

2. If the promise to all the families of the earth is the covenant of circumcision, then those included in the covenant should be circumcised and circumcision is in force now.

3. The "new covenant" absolutely excludes infants.

4. If, as Pedobaptists claim, the covenant of circumcision is the covenant of grace, the charter of the Christian church, then, by taking away the seal, the charter of the Christian church itself is annihilated, and the covenant of grace is useless.

5. The Abrahamic covenant is with his natural or his spiritual seed. If with his natural seed, our infants are excluded. If with his spiritual seed, then conversion must precede baptism.

II. It is urged that in the Septuagint the same word is used for the congregation of Israel and for the New Testament church. In answer, the word *ekklesia* meant any loose assemblage before it was applied to the Christian church. It meant the senate at Athens, or a quorum in the senate, or any convention called together, or an incidental gathering, or even a mob collected for an unlawful purpose.

The mob which attacked Paul, and which was appeased by the town clerk, (Acts 19: 32,) was called (Εκκλησια) *ekklesia*, or church. The use of the word then proves nothing since an unorganized collection of people was an (Εκκλησια) church in its original sense. Besides, the Jews had a separate word for a religious assembly, to wit, "synagogue," and that word was never applied to the Christian church. This word, like our word church, was sometimes applied to the place of worship.

No stronger proof of the distinctness of the churches could be asked than that the Jews agreed to put out of the synagogue all who should confess Christ, and only those who confessed Christ and were baptized could be members of the Christian church.

III. The identity of the Christian and Jewish churches is inferred because the "Gospel was preached unto Abraham.

Peter says that in the days of Noah, Christ in the long-suffering of God "went and preached unto the spirits" (now) "in prison."

If the Christian church is one with the Abrahamic church because the gospel was preached in his time, then it must follow that it is one with the church in Noah's time, because the gospel was preached then. But Pedobaptists claim that there was no church till the covenant with Abraham, hence the Christian church is identical with a church having no organization, and if identical, it is itself unorganized. Such a conclusion we are not prepared for.

IV. Christ was to reign on the throne of David, and we find grave D. D.'s arguing thus, "David was a Jew, hence the church in which Christ should reign was identical with the Jewish."

See Dr. Shaffer on infant baptism. David was a spiritual type of Christ. If so, nothing can be inferred of the literal church. If not spiritual then the following must result.

1. If Christ's reign on David's throne was in the church, then David reigned in the Jewish church. This is false, for David was neither a priest nor a Levite.

2. If circumcision was and is the charter of the church, and the passage literal, then *that covenant* was the throne of David on which Christ reigned.

3. If this is literally true, then Christ's kingdom is literal; but he says himself, "My kingdom is not of this world."

V. The identity of the churches is argued from the olive tree in Romans 11. The branches were broken off, but the trunk, the Jewish church, is still the same.

If "the root be holy, so are the branches," sounds much like Christ's assertion. "I am the vine, ye are the branches." If the olive tree means the Jewish church, what wild church could be signified by the wild olive tree? "Broken off" by "*belief*" in Christ was true of members broken from the Jewish church. "Thou standest by faith" was not true of members of the Jew-
er were they "grafted into it contrary to nature." "God shall graft them in again" shows that the bless-

ing is spiritual, as also the condition, "If they abide not in unbelief."

VI. Communion takes the place of the passover, and baptism of circumcision, therefore the ordinances are identical.

This is a grave assumption to make without Scripture proof. Upon this supposition the church was four hundred years with but one sacrament. But what proof is there that the passover and circumcision were sacraments at all? The passover was instituted entirely separate from the Egyptians, and communion, separate from the Jews, and the lives of the institutors were attempted in both cases. May we not infer that the Egyptians were in the Jewish church as well as the Jews in the Christian church? Such are the foundations upon which rest the assumed oneness of the two churches. The two churches were really distinct, as will be seen by careful comparison.

1. The membership of the Jewish church was national, that of the Christian church was spiritual.

2. The rites of the Jewish church were sacrifices, feasts, offerings, circumcision, passover and the pompous rites of worship at the temple. Those of the Christian, were baptism, communion and heart worship.

3. In the one were those born of the flesh and bought with money, in the other were those born of the spirit and bought with blood.

4. Literal circumcision was in the one, in the other, circumcision made without hands.

5. Jewish offerings were burnt offerings and sin offerings, wave offerings and heave offerings, meat offerings and drink offerings. Our offerings are a "lamb without spot" and a "broken and contrite heart."

6. The stone rejected by them is to us the head of the corner.

7. To the Jews all was type, to us all is antitype.

8. The Levitical priesthood was in the Jewish church; in the Christian, is the priest forever "after the order of Melchisedek."

9. The plan of organization was different. The Jews were always consolidated having the great centre of organization at

the temple in Jerusalem; but the Christian church appeared as a multitude of distinct organizations, each independent of the rest.

10. The one had vessels of "divine service and a worldly sanctuary," the other, the "true tabernacle which the Lord pitched and not man." "The high-priest entered once a year," Christ once for all.

11. The Jews had the covenant of circumcision. We have a "better covenant, established upon better promises."

12. To them was the promise of an earthly inheritance; to us is the promise of a "heavenly inheritance."

In what then could these churches be one? Has God left anything upon which to found an argument for their identity in the sense contended for? Yet this is the strong hold of Pedobaptism. The churches were one. The rite of initiation was circumcision, but is changed to baptism. But there is no evidence in Scripture that baptism takes the place of circumcision, nor do Pedobaptist writers adduce any Scripture evidence. On the contrary, most of them candidly confess that there is no Scripture evidence to prove it. Nor can it be proved that circumcision is the rite of initiation to church membership in any such sense as we understand church membership. The questions then arise, "What was the Jewish church, and what was the use of circumcision?" If the Jewish church was not a church in the same sense as the Christian, and if circumcision was not the rite of initiation in the same sense as we understand initiation into the Christian church, then the Pedobaptist argument from the Abrahamic covenant falls to the ground. In answer to the questions we may say, that God had a purpose to be progressively developed, and to be published to the world four thousand years after its creation. That purpose was the plan of redemption.

Prophecies, miracles, the moral law, and the Mosaic history must have their moral effect thousands of years after their transpiration.

Prophecies were to be the corner-stone of the evidence of the authenticity of Scripture, and must be first handed down to those who should afterward witness their fulfilment, and how

should they be thrown across the mighty chasm of thousands of years? If the prophecies and miracles had been divided among the nations, confusion would have resulted, and divine truth and heathen mythology would have mingled. Some writings would have been lost, and the authenticity of others impaired. Feigned miracles and true ones could not have been distinguished, and gratuitous prophecies of Christ would have made recognition impossible, or if recognized, he would have been considered only as a rival and an equal with the feigned demigods of the heathen.

To avoid these calamities God selected the Jewish nation and committed to them his oracles. God gave his personal attention to their organization, and these calamities were averted. But a bond was necessary to keep the Jewish nation together. God selected a rite so revolting that the heathens would not practice it, but surrounded it with ceremonies so grand and pompous that the Jews would not omit it.

The tabernacle, the temple, the feasts, the sacrifices and the ceremonies, were constant reminders of the covenant, and led the Jews to place the highest estimate upon it. These kept the Jews in, and circumcision kept the heathens out, and thus was secured a firm nationality. Males only were circumcised, and a circumcised proselyte was as exclusively a Jew as if born one.

To give more permanence, their land flowed with milk and honey, lest they should leave it and seek a better. It was parcelled out to tribes and families, and neither could remove the land-marks which their fathers had set. These were like so many thousand nails to hold the nation exactly in its place. The splended ceremonies of the worship at the temple were made the exclusive labor of one tribe lest they should decline. Gods apparent partiality to the Jews was because He would use them to transmit the Scriptures to the apostles.

Paul says that the advantage of being a Jew and the profit of circumcision was chiefly because that "unto them were committed the oracles of God," and Stephen says that they received the "lively oracles to give" them "unto us." When this their mission was accomplished, the covenant of circumcision and

the Jewish nation disappeared together. The Jews were to keep the Scriptures as in a sealed bag, the Christian church was to scatter them world wide as soon as Christ's death had made them available.

The Jews then had no organized church as we use the term, only a strict nationality. There was no such thing as a Jew's joining the church, or being expelled, and the soul that was cut off was simply cut off from being a Jew as such, and deprivation from the pompous rites of the temple was as severe to a worldly as to a spiritual mind. Proselytes were inducted into no church, but simply became Jews. This view fully explains God's apparent partiality to the Jews, their peculiar rites, the prominence given to circumcision, the promise of Canaan, and the apparent inconsistency of excluding the heathen. This nation is what Pedobaptists have named the Jewish "church."

Now if it is argued that infants were in the Jewish nation, we grant it, but if is argued that they were inducted by circumcision, we demur. They were circumcised because they were Jews already, and those not circumcised were to be cut off. If the nation were a church, and if this rite initiated into it, then the threat to cut off the uncircumcised would be a threat to expel those who would not join. But this is the only sense in which the Bible teaches that the Jewish nation was a church. Every one can see the want of that sort of identity between the Jewish nation and the Christian church, which is necessary for the Pedobaptist inference.

Of course, then, no argument from the Abrahamic covenant could establish a precedent for infant baptism. Nay more, from the badge of Jewish nationality we cannot so much as *infer* a rite of initiation for the Christian church. Not even a fair *inference* can be drawn. In reading the Scriptures the most penetrating mind would never have guessed that infant baptism was taught as taking the place of circumcision.

If one text of Scripture could be brought authorizing infant baptism, its authority would be sufficient; but as that one text is wanting, and moreover, as its strongest bulwark of defence furnishes it not even a fair inference upon which to rest, may

we not adopt the language of Bishop Barlow an eminent Pedobaptist? "I do believe and know that there is neither precept nor example in Scripture for Pedobaptism, nor any just evidence of it for about two hundred years after Christ." See also the similar testimony of Dr. Stanley in his "History of the Eastern Church." "There can be no question," says he on page 117, "that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries, any other form was either unknown, or regarded, unless in the case of dangerour illness, as an exceptional, almost a monstrous, case. To this form the Eastern church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid."

Art. X.—CONTEMPORARY LITERATURE.

The Races of the Old World: A Manual of Ethnology. By Charles L. Brace, author of Hungary in '51, Home Life in Germany, Norse-Folk, &c., &c. New York; Charles Scribner. 1863.

The subject of Human Races has of late years been one of increasing interest, and yet the works which have been called forth by this demand have not been of a very satisfactory nature in themselves, and in addition to that, what has been written has been quite inaccessible to most readers, being of a fragmentary nature, and distributed in many volumes often not in their main aim devoted to it. Pritchard's works are very voluminous and expensive, and when obtained, not serving the purpose of a Manual. Like other writers on this subject, Pritchard is very diffuse, often occupying the space with the discussions of hypothesis, instead of giving the facts in any compact statement.

It was a thing felt and confessed everywhere, the want of a work within moderate compass and price, to set forth the leading facts upon the subject of races, in a form which the general reader could master. It is just this want which Mr. Brace has consciously aimed to meet. His own description of it is according to fact:

"The present Manual of the Ethnology of the Old World, designed not so much for the learned, as for the large number of persons who are interested

in the study of History, whether in Academies and Colleges, or among the people of business and professions, such as desire to ascertain readily the position of a certain people or tribe among the races of men, or, at least to know the latest conclusions of scholars in regard to them.

"To them History is usually a mere diary of facts, and they want some link of connection, smething which will unravel the confused web of human events. This treatise is intended to fill these wants—to present in a brief and clear form the latest and most trustworthy results of scholarship and scientific investigations bearing on the question of races, and to furnish a guide—imperfect though it may be—to the study of history. . . . .

"The Manual is divided into eight divisions. The first treats of the leading races in the earliest historical period; the second, of the primitive races in Europe; the third of the leading races of Asia in the middle ages; the fourth, of the modern Ethnology of Asia; the fifth, of Oceanic Ethnology; the sixth, of the Ethnology of Africa; the seventh, of the races of modern Europe; and the eighth of the antiquity of man, and the question of the unity or diversity of origin."

The author gives a conditional promise of following this volume by another upon "The Races of the New World."

Mr. Brace, so far as we are able to understand him, inclines to the doctrine of the unity of the race. He, however, presents his arguments on both sides, and concludes with nothing more than "probably" or "perhaps."

On the question of the antiquity, he is a disciple of the more recent doctrine that man is of very great antiquity; perhaps of hundreds of thousands of years. We are inclined to believe that further investigation will confirm the old view, that man is of very recent origin. But it should be said of Brace that his spirit is devout and candid, and that wherein the facts of science now seem to differ from present interpretations of the Scriptures, he does not infer that the Scriptures are wrong and therefore uninspired, but that only our interpretation needs correction.

THE FORTY DAYS AFTER OUR LORD'S RESURRECTION. By Rev. Wm. Hanna, LL. D., author of "The Last Day of our Lord's Passion." New York: Robert Carter & Brothers. 1864. H. Packard, Portland, Maine.

To the Christian life no sort of knowledge can sustain the relation of fountain so completely as the knowledge of Christ as a person, as his life was manifested. The spiritual life must have nutriment as truly as the intellectual or physical. The eternal life which was in the Father and was manifested in the Son, is that nutriment as well as fountain. The intimate acquaintance with the life of Christ as a mortal, brings us most consciously present before Him as immortal and divine.

Persons who have studied Dr. Hanna's "Last Day of Our Lord's Passion" must have felt their spiritual life revived and enlarged, as well as their minds instructed by his able work. It leads the mind to contemplate with steadiness, Jesus as a mortal, a tempted mortal, a mortal given over to sore trials, to "strong crying and tears."

In this book the same author holds up for the reader's steady gaze, the same being after "mortality is swallowed up of life." You follow his manifestations as an immortal for forty days. You see by degrees how he is liberated from the laws under whose control He ordinarily was as an immortal, till He

rises toward Heaven and a cloud receives Him out of sight. Dr. Hanna has done his work well, though we think not quite so well as in the former volume. To preachers these volumes should suggest proper themes for communion occasions, and to the private Christian they are peculiarly adapted for such seasons.

HINTS TO RIFLEMEN. By H. W. S. Cleveland: New York, Appleton & Co. 1864. Bailey & Noyes, Portland, Maine.

It is said when Jeff. Davis visited Portland, Maine, only a season or two before the breaking out of the rebellion, which he was then doubtless planning, he expressed great surprise that almost the whole population of the North was unaccustomed to the use of fire-arms. He professed even to have great fear that some foreign nation would as a consequence take away our American liberties. No doubt his real meaning was something like this: The South is accustomed to the use of fire-arms, the North is not; therefore rebellion can easily succeed. There is no doubt that owing to this difference the rebels, especially at the beginning of the war, had an advantage of grave importance over us.

Mr. Cleveland is of the opinion that no military drill in adult life can make up for the loss of early experience in the use of the rifle. He urges that every American young man should consider the skilful use of the rifle as an indispensable accomplishment. This, he thinks, is indispensable to the preservation of the liberties of the nation.

A few years past, when it was the fashion to regard all military training as an unseemly relic of barbarism, obtruding itself upon the millennial peace, which it was thought had come, this opinion would have called forth a laugh from the wisest among us. We have fallen upon times which painfully instruct us that civil governments cannot dispense with the sword; that the civil magistrate beareth not the sword in vain. Painful as it may be for peacemen to confess it, they are forced now to admit that despite the seeming paradox, the only way to peace in this imperfect world, is really to fight for it.

Our author goes into his subject in detail. He is well acquainted with it. He speaks of the different kinds of rifles, the best mode of keeping them in order, and of acquiring the skilful use of arms. Most heartily do we commend this book to our readers, and we trust that in the light of our present experiences, the moral and religious young men will show that the manly exercise here recommended is not necessarily associated with dissolute habits. This is a point very important to be gained, and will require concerted effort on the part of the best portion of society.

THE PHILOSOPHY OF SPIRITS: As Taught by the harmonious and concurrent testimony of the Scriptures and Nature, including a Comparison of the Spiritual Facts of the Bible with Natural Law, and an application of the same law to the explanation of the phenomena of the Modern Spirit-circles. By James Brown New York: John A. Gray, Printer, &c. 1862.

Some years ago, when the "Recent Spirit Manifestations" began to attract the attention of authors, the manuscript of this volume was prepared. Its author was not a professional writer, but simply a farmer in one of the western

States. The manuscript fell into our hands, and after reading, we felt it so far excelled any thing we had seen on the subject, that we advised its publication. Only a few days ago we saw it in print for the first time, and upon looking it over again we are still persuaded that it is a valuable book, especially for those who have not read enough on the subject to find in fragments what is here presented in a continuous and condensed view.

The author is of opinion, that despite much deception and fraud practised by certain parties, despite the innocent mistakes, blunders, marvelousness and ignorance of others, there must be admitted to be certain facts which cannot be fairly and honestly explained, but upon the admission that there are genuine spirit-communications. Of this point we are by no means certain as a fact, but believe that it must be admitted as a probable and reasonable thing, by those who hold to the inspiration of the Scriptures.

Starting from this point the author goes over the whole ground of inspiration, and demoniacal possessions, as viewed from his stand-point. He classes the recent "manifestations" with those denominated in the Scriptures "familiar spirits," and "oracles" in heathen temples, for he holds that sometimes those oracles had their origin in the spiritual world.

The author is of opinion that many of those who have written in opposition to the recent "manifestations" have assumed ground fatal to the Scriptures as inspired. In their zeal to oppose what they call delusion, they have rushed to the side of the Sadducees, denying angels and spirits.

On the other hand, those who encourage and espouse the new "manifestations," are wittingly or unwittingly dealing with lying spirits. They are like Saul going to to the witch of Ender, instead of looking to the Divine mind for guidance.

We trust that all our readers who are at all interested in looking into the "manifestations" will not omit Mr. Brown's book.

History of the Romans under the Empire. By Charles Merivale, B. D., Late Fellow St. John's College, Cambridge. From the Fourth London Edition, with a Copious Analytical Index. Vols. III & IV. New York: D. Appleton. 1864. Bailey & Noyes, Portland, Me.

The history of the Romans in all the phases of their government will always be of interest to the human race, to the end of time. If that part of it called the Empire is not so interesting to us, who are opposed to all forms of monarchy, as other periods, it has still many lessons which we ought to learn and heed if we would preserve our liberties. Here, step by step, we are reminded that eternal vigilance is the price of liberty. Here we see the different efforts put forth by patriotic men to recover the former liberties, resulting, by means of divided councils, in greater and still greater despotism.

The author is an able and judicious guide, as well as one of the most attractive that ever led a reader over this field.

In these times, when everything which can be shaken must be shaken, no doubt there will be an increased interest in historical studies, and especially of so great a nation as that of the Romans, to whom our nation is yet to bear a striking analogy among the nations of our times, unless by Divine Providence it is now to be broken for its sin of oppression. The more, however, one is

acquainted with the nations of the past, the more his faith increases in the higher and better destiny of this nation; the more he learns that our trials, as great as they are, are not unprecedented. The more vital the issue in a war the more safely may a nation be exhausted, and yet not lose the power of recovery.

THACKERAY, THE HUMORIST AND MAN OF LETTERS. The Story of his Life and Literary Labors, Including a Selection from his characteristic Speeches, now for the first time gathered together. By Theodore Taylor, Esq., Membere de la Societi des Gens de Lettres. To which is In Memoriam, by Charles Dickens, and a sketch by Anthony Trollope; with Portrait and Illustrations. New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

Thackeray dead even Dickens eulogizes. There is more evidence than one desires to find, that at one time the latter was not a little overbearing to the former. It might be there was some envy toward the rising star. But Thackeray's proud spirit never bent before Dickens, and the latter being first in the offence had to take the first step toward the good understanding that was afterwards apparently established. So far as the details appear in this little book, the reader's sympathy is entirely with Thackeray.

There is mentioned in this book a domestic affliction which awakens a deep sympathy for Thackeray. It seems that for a number of years it was perceived that a melancholy or some form of insanity was by degrees overshadowing his wife's mind. The husband was in the struggle striving to win for his family not only an honorable fame, but a competence of this world's goods. The nearer he approached that, sadder grew his domestic sorrow. By the time he had fairly won his prize, his wife's affliction entirely prevented her from enjoying that for which the devoted husband had put forth such strenuous efforts. And to add to the sadness of fate the husband himself was very soon cut off by death.

Lamb and Thackeray are not the only humorists who have carried in secret for years a similar sorrow. We are inclined to think the vast majority of authors, who have especially exerted themselves to contribute to the cheerfulness and mirth of others, have been the subjects of peculiar and deep grief. We have sometimes had the opinion cling with some tenacity to our mind, that the grief has, in the majority of cases, been the occasion of that peculiar development which constitutes the humorist. Persons not usually cheerful and courageous, do not succumb to sorrow, and when they have it to bear, their faculties rally with uncommon force to keep up cheerfulness. In contributing to the cheerfulness of others, such persons become, in a measure, unconscious of their own sadness. The exercise of the faculties by which they thus contribute to the cheerfulness of others, grows more and more congenial.

It is said misery likes company, that is, that one's own misery is relieved by being aware of the misery of others. The opinion which we have mentioned concerning humorists, seems at first view to be opposed to the truth of the old proverb. But upon a little further reflection, we think it will be seen the conflict is only apparent. There is in human experience enough to justify the proverb, but we are inclined to think it applies only in those cases where the spirits succumb to sorrow. While the struggle is maintained against mel-

ancholy, the minds of those under it, prefer that which is mirthful and cheerful.

It was our privilege to listen to Thackeray the first time he lectured in America, and we think to listen to one of the best lectures he ever gave—that on Swift. It was the beginning of a better day for him in pecuniary affairs. That was the commencement of his good fortune. From that time forward he continued to accumulate property.

This volume gives the particulars of Thackeray's pecuniary struggles. Unlike most persons who come to a competence, he began with a fortune which he wasted, or at least lost by unwise management. He denies that he was ever so poor as has been represented. He says he always knew where to go for a good dinner and how to pay for it.

It cost him many a struggle to succeed as a literary man. For years his discouragements were more than usually befall those who are ultimately successful. Most men would have given up in utter discouragement; but his strong nature and stronger resolution ultimately triumphed.—His history is full of interest and instruction, and in this little book it is presented in pleasing style despite the great brevity.

THE CEDAR CHRISTIAN: And other Practical Papers and Personal Sketches. By T. L. Cuyler, Pastor of Lafyette Avenue Church, Brooklyn. New York: Robert Carter and Brothers. 1864. H. Packard, Portland, Me.

We remember some years ago of taking up a paper and reading an article entitled "The Cedar Christian." We remembered the remark about the Cedar of Lebanon in "Chatsworth Park," and afterwards took not a little pains to visit that very Park, chiefly owing to that remark, and were never better rewarded for our pains. That article we find again at the opening of this volume, and it is that which gives name to the volume.

Mr. Cuyler holds a facile pen. His illustrations frequently are very striking, and but rarely a little too much drawn out. His thought is usually of the pure metal—not of pinchback. He is deeply devotional, and in his sparkling wit he does not slide like some into the irreligious. Among those who think it quite a virtue to find fault with the *Independent* we have heard Mr. Cuyler called the religious editor of that paper.

This little unpretending volume, composed wholly, we believe, of articles contributed to weekly papers has much more in it to instruct the mind, warm the heart, and stimulate the will to right, than many large volumes of great pretensions. His brief description of Dr. Guthrie is admirable. To one who has heard Guthrie, the brevity is painful. He thinks of so much more that might be said, if only Cuyler would say it.

THE

FREEWILL BAPTIST QUARTERLY.

No. XLVIII.—OCTOBER, 1864.

Article I.—EDUCATION FOR THE MINISTRY.

On looking at our caption, we are dissatisfied with it. The more we look at it, the less we are pleased. It is commonplace,—that is one objection. And then it is ambiguous, or rather too general. But for the want of a better, it must stand. It is no part of our present purpose to argue the importance of intellectual culture as a preparation for the highest efficiency in the ministry. That matter we will venture to rest on this simple common sense proposition:—

That God has endowed us with intellectual faculties susceptible of improvement, has furnished us with the means, and inspired us with the desire for it, is in and of itself sufficient to show the right, and impose the duty of mental cultivation.

But in addition to intellectual culture and training as a preparation for the work of the ministry, we have the acquisition of religious or theological knowledge, and the best methods of employing it in promoting religion. As objections to ministerial education lie chiefly against the former, we will not be delayed even to suggest a reason for the latter.

It is obvious to remark, that as men of widely different degrees of mental capacity may find spheres of usefulness in the ministry, so the same may be true as regards educational qualifications. Times, localities, and a variety of circumstances

may be such as to render men of limited education not only acceptable, but very useful ministers of Christ. In the apostolic period, miracles not only compensated for the want of intellectual culture, but even by that very want became the more marked and effective. So in the periods of society of less cultivation, and in localities where general intelligence is limited, the want of education will not preclude great usefulness. But all this does not prove that an educated ministry is not desirable, or that it is not even indispensable, under other circumstances, and even under these, the period of miracles alone excepted, to the highest degree of efficiency.

Assuming then the importance and demand for education in the ministry, as above intimated, it becomes a question of practical interest to every young man called to this high and sacred trust—how and to what degree shall it be acquired? To this question we propose in this article more especially to address ourselves.

Different methods have been resorted to at one time and another, among which may be mentioned the following, together with their comparative advantages and disadvantages.

I. An education of this kind has been attempted by private reading and study.

Not unfrequently men, when convinced of a call to the ministry, enter at once in part or in full upon a discharge of its duties, and in connection therewith attempt the necessary preparation for it by a course of private reading and study. It is not to be denied that men of vigorous intellects, and exemplary industry and patience have in this way risen to eminence in their calling. But more generally one of these interests mainly or wholly precludes the success of the other. Either study so engrosses the attention as to render ministerial labor nearly or quite useless, or the care of souls and the duties of the pulpit preclude general study, or render the pursuit of it irregular and unsuccessful. The latter is the more common result. The pursuit of a systematic and thorough course of study is irreconcilable with the proper discharge of the pastoral duties at the same time. Attainments acquired in this way are too apt to be superficial and heterogeneous, inadequate for the highest

ministerial efficiency. Religion has become a science—in its nature profound; in its extent vast and comprehensive. It concerns the highest and dearest interests of man. It "forms a multitude of relations to private and public life." How can it be mastered save by continued application, and the closest thought? Many a pastor will testify, that beginning with a good literary and theological education, he has found it necessary to husband the moments, and tax his energies to preserve fresh his acquisitions, and to keep pace with the steady and often rapid progress of intelligence. There have been times, there may now be instances, in which the expedient now being discussed must of necessity be resorted to, or the ministry relinquished. But happily for us such occasions are exceedingly rare. We say this in full view of the painful fact, that many enter the ministry each year with little or no mental and religious training. It must be evident that such men underrate the intelligence of the times, or overestimate their own abilities, and at the same time lack an appreciation of the greatness and difficulty of the work they essay to do.

II. A second method of ministerial education is a private course of instruction under an experienced pastor.

This was very common, especially in New England, previous to the establishment of schools for Theological instruction with their present facilities. Pastors eminent for learning and usefulness constantly aided by their instruction and the use of their libraries several young men, called divinity students, to a preparation for their calling. In this way the pulpit has been furnished with some of its most able and successful divines.

This method has some special advantages. The instruction of a teacher engaged in the daily duties of the ministry would most likely be eminently practical. Besides this, the student would be brought into constant contact, at least by observation, with the actual experiences of pastoral life. Accompanying his teacher at times in his parochial visits, and assisting him in his public and private duties, he could not fail to familiarize himself in a high degree with the art of preaching and of the care of souls, whatever might be said of his proficiency in

acquiring a knowledge of the system of religion, or of the theory of pastoral life.

But, in fact, in such cases the range of studies would necessarily be somewhat limited, and the pursuit of them less regular and thorough, owing to interruptions, and the want of suitable facilities offered by ample libraries, variety of lectures, and other useful and necessary appliances.

III. Theological Schools.

The advantages of institutions of learning established expressly for promoting ministerial education, furnishing the instruction of learned and pious professors, men of varied experience and different casts of mind, a wide and liberal course of study, access to large and valuable libraries, together with daily contact with other minds occupied in the same pursuit, must be apparent to all. Such advantages cannot be doubted, or gainsaid. They never have been primarily questioned. Whatever of opposition has been arrayed against the schools and the learning imparted by them, has mostly sprung originally from a misapprehension of their character, or abuses and perversions incident to them. Such opposition had its origin very early in the Christian church. Ammonius of the second, and Origen of the third century, by combining the subtleties of Grecian and Oriental philosophy with the simple and pure doctrines of Christianity, produced a lasting dissention in the church respecting the value of education and schools of learning. One party were especially anxious that those who aspired to the office of bishops, and other ministers of religion, should apply themselves to study, and even secured the enactment of laws, which excluded the ignorant and illiterate from the office of public teachers, whilst the other as zealously labored to banish learning from the church and especially from the ministry, from a notion that erudition might prove detrimental to the true spirit of religion. "Hence," in the language of Mosheim, "the early beginnings of that unhappy contest between *faith* and *reason*, *religion* and *philosophy*, *piety* and *genius*, which increased in the succeeding ages, and is prolonged, even to our times, with a violence that renders it extremely

difficult to be brought to a conclusion." But those more serious and radical defects of religious education, our prescribed limits and purpose forbid us to consider. Indeed, they do not exist at present to such a degree as to warrant the objections formerly raised against them.

But still, even in the improved condition of theological learning, the prescribed course of study for no profession has occasioned so much dissatisfaction as that adopted by the schools as a preparation for the ministry. A dissatisfaction by no means confined to opposers of theological education, but experienced more or less by the most eminent divines, and most learned educators. And what may seem strange, notwithstanding this, for generations past no material changes have been effected, since no improvements have been suggested sufficiently definite and practical to warrant their adoption.

Having in a word spoken of the advantages of theological training in the schools, and touched upon its more serious defects, which have given rise to opposition in past times, we now purpose to notice somewhat in detail the more common objections which prevail in our time, and among us. We accept this task the more readily, because some of them have weight with intelligent minds, and are often a source of doubt and embarrassment to young men contemplating the ministry.

1. The length of time required to complete the prescribed course of study, is complained of.

Three years after an extended and perhaps liberal course of preparation seem to many a formidable proportion of brief life, and especially of that brief portion one may hope to spend in the active service of the ministry. Let it be borne in mind that it is not the amount of labor so much as the kind and character of it, that is effective. A few well directed and sturdy blows effect more than a multitude loosely aimed and feebly bestowed. It is true the ardor of youth, future promise, the allowance intelligent men are wont to make for immaturity and inexperience, may render satisfactory even one's earliest efforts, but in the period of more sober and solid life, a mind unfurnished with knowledge, and undisciplined to close and consecutive thought, just when men will demand more, will be ca-

pable of accomplishing less. Hence the early wane, and sometimes utter failure of many, who in the outset gave much promise, and excited high hopes. All time is not lost which is only spent in careful and perhaps laborious preparation.

2. The amount of study bestowed on branches of learning, not directly bearing on the duties of the ministry, is made a subject of complaint.

This objection lies chiefly against the required course of preparation for theological studies. What have classical studies, mathematics, and other kindred branches to do with preaching the gospel? we are often asked, and with an air of wisdom. Much, in a variety of ways. It is well known that all the mental faculties are susceptible of expansion and improvement. Moreover, it is well known that all these faculties bear an important and intimate relation to each other, reciprocally acting upon and aiding each other, hence the cultivation of each and every one is needful to preserve a proper balance among themselves, and harmony of operation. Strength and facility of action grow out of this general culture,—so that the result of all may sooner or later be pressed into the actual and more immediate service of Christ. Comprehensiveness of religious view, and breadth of purpose, may grow out of this liberal culture, to say nothing of its disciplinary preparation for a wider range of study and profounder theological pursuits.

The thorough discipline of these powers by the culture of enlightened letters and science, lays a broad foundation for a more noble religious education, which, subjected to the love and grace of Christ, may conduct one to the sphere of the largest and most useful activity.

3. Another complaint, and one related to the last is, that the systematic theology of the schools does not bring one into sufficient contact with the Bible—the source of the Christian doctrines.

This objection is a serious one, and we do not hesitate to say, is well put. It suggests a deficiency long and painfully felt. It is true our theological graduates are able to state the Christian doctrines with much method and precision, and perhaps to cite with fulness and accuracy leading proof texts; but

is it not equally true, that there is a manifest want of an accurate knowledge of these doctrines, and the methods of inculcating them as they are developed in the divine Scriptures, as well as a want of familiarity with the genius and spirit of the Scriptures themselves? This and this alone will make men able ministers, not so much of systematic theology, as found in the ablest treatises, as of the New Testament itself.

It seems to us if there could be a system of study by which the student could with necessary aid draw these doctrines for himself from the very Word, we should reach a point in theological training higher and better than has yet been attained. What that precise method shall be, we do not feel competent to decide, an embarrassment common to others. Dr. Wayland, as judicious experienced and wise as he is everywhere acknowledged to be, points out in substance the defect, but fails to prescribe the exact and adequate remedy.

It is not to be denied that a teacher of fruitful expedient, and reverend regard for the sacred Word, may do much to remedy this defect, and it is equally true that the student who with pious endeavor holds fast to the Divine oracles, as the text-book of ultimate authority, will secure a far better preparation for his work in the schools than elsewhere.

It will suffice us then to say, that the closer we keep in our researches to the Bible, the more directly we draw our knowledge from that fountain of all spiritual life, the more accurate and fresh will be our religious notions, and the more deeply will our spirits be imbued with "the truth as it is in Jesus."

4. Another objection to our present theological training is, that it has too little of the practical to fit one for the duties of actual life.

It is argued that in the study of law, the student is allowed as a part of his training to practice some of the simpler and lighter duties of the profession. And the same is true of the medical student. He visits the hospital to witness the practice of his superiors, assists in the management of less severe cases, accompanies his tutor in his visits among the sick, shares in examinations and prescriptions of remedies, and thus becomes familiar with the daily duties of his calling. There is plau-

sibility in this argument, and with judicious application may be turned to profit.

This suggests the question to which there has been rightly attached considerable importance. Should students, while engaged in their preparatory studies, attempt to preach, and if so to what extent? There can be no doubt but that preaching to a limited extent, and on proper occasions, may be engaged in without detriment to one's progress in study—even with advantage to himself and profit to others. But constant, perhaps we may say even frequent preaching, has to the student two disadvantages, especially in the earlier part of his course. It too often results in forming habits of defective modes of thought, and delivery, and also is liable to interfere with the regular and and successful prosecution of his studies.

In the earlier part of the course especially, preaching but sparingly will in most cases subject one to no serious loss. There are other ways in which he may improve his gift to better advantage and to more acceptance. Moreover, it is far from being advisable for a student of little experience to attempt pulpit service in all places and under all circumstances in which he may have opportunity. There are occasions too difficult and too trying to promise any considerable success or profit. Dr. Wayland, who strongly recommends more practice in our theological seminaries, supposes himself to be asked "would you advise a young man who has had no practice in public speaking to address a large congregation without any written preparation?" replies, "I would not advise a young man who has had little or no practice in preaching to address such a congregation at all." Remarking, that there are occasions demanding higher elements of pulpit oratory than are or can be possessed by the unpracticed and inexperienced, and yet there are abundant opportunities where such gifts may be properly and profitably improved. The authority of the Dr. is especially appealed to on this point, because he is regarded as a little old-fashioned in his notions, not to say obsolete, by the present swift-footed and precocious age.

But it is a mistaken notion, that the theological training of the schools has all to do with theory, and little or nothing with

practice. The preparation of a multitude of themes requires all the care, labor and thought needful for the construction of sermons, and a variety of elocutionary exercises habituates the student not only to accurate but ready delivery. And this is especially true if he is accustomed in the presence of his fellow-students to speak his own sentiments, and his own composition.

And this furnishes occasion to remark, that the whole system of elocutionary training as practiced in our academies and colleges by way of declamation, is most seriously defective and inefficient. It may be, and doubtless is, far less deplorable than no training at all, but there obviously is a better way. Could the child from the beginning be habituated to speak on the stage only his own thoughts, composed out of his own brain, we should have a simple, natural and elegant delivery. To compel a boy of twelve years to the task of giving accuracy and force of utterance to the massive thoughts of Webster, or to the intricate and vastly complex periods of Choate, if it were not an act of cruelty, would be as ridiculous as an attempt to compel him to a graceful and manly walk in his grandfather's great coat and boots!

We may then simply add, that the student, by long and patient study, having become familiar with gospel truth, habituated to a correct and exact arrangement of thought, and to a proper and accurate mode of delivery, even though it be a little stiff, will soon find the lofty themes of the pulpit, the love of souls, and the inspiration of Christ, imparting to his elocution ease and warmth and unction. So that his ministrations need not be in word only, "but in demonstration of the spirit and of power."

So much may be said in all candor and justice of the theological training of the school. Its defects have not been concealed, its advantages have not, we think, been overstated. Defects there are, and must be in all institutions, so far as they lie in the sphere of humanity. But our theological schools can be regarded only as great blessings to the church and the world. All who enjoy their benefits do not of course do them, or the cause honor. But still from them there go forth each return-

ing year a large class of intelligent, well trained and pious young men, to supply the wants of Zion, and to devote lives of zealous labor in promoting the welfare of men. To them the church is largely indebted. From what other source can she hope to be supplied with an intelligent and efficient ministry? Funds should be supplied—young men contemplating the ministry should be encouraged to avail themselves of their advantages. In the midst of all, and above all, prayer should be offered continually to God on their behalf, and especially for the young men connected with them, that while they tarry and wait, they may be "endued with power from on high."

Art. II.—THE ANGLO-SAXON CHURCH.*

(Concluded from page 229.)

The conquests of Charlemagne, in the north of Germany, checked the impetuous tide of barbarians that, at longer or shorter intervals, swept southward for plunder and conquest. The restless Norsemen, now shut up within their peninsular, sought new avenues to spoil over the seas. The Scandinavian forests furnished abundant material for ships, while the overcrowded villages supplied swarms of adventurers to man them.

The enervated inhabitants of the Mediterranean shores often witnessed the depredations of fierce Vikings. The Atlantic coast and the countries lying along the German ocean were oftenest the theatres of their furious warfare. They sought to establish themselves in the places they conquered; easily forgetting the rocky soil and inhospitable skies of Scandinavia in the sunny vineyards of Italy, and in rich, genial France. The Saxon of England was the kinsman of the Dane, but he was despised by the latter for turning away from the religion of a

* British Literary Biography, by T. A. Wright; Lingard's Anglo Saxon Church; Turner's History of the Anglo-Saxons; Soames' Anglo-Saxon Church; Soames' Bampton Lectures; &c.

common ancestry, and yielding his ancient vigor to the weakness of civilization. The Saxon island, with its fertile meadows and rich fields, had long been coveted by the envious adventurers.

Ragnar Lodbrog, a daring sea-king, penetrated France by way of the Seine and captured Paris. On returning home in 787, he was wrecked on the English coast, and was captured and slain by Edwin, king of Deira. In revenge for his death, his sons, trained to the same daring life, descended upon the coast in 793, and began that fearful work of devastation and slaughter which threatened, for a time, to annihilate every trace of Saxon power and civilization; dooming the hopes of the friends of learning and religion to cruel disappointment as church, monastery and library faded away in flame. Almost total darkness shut in upon the descendants of Aldhelm and Bede.

But a considerable change had come over the spirit of religion and learning before the approach of the Norsemen. When native barbarism had mostly, in form at least, yielded to the Gospel, the bishops became luxurious, and negligence crept over the clergy. Opposition, difficulty, only made them more zealous, but the sunshine of outward prosperity softened and wore away their vigor.

The Danes found the country rent by civil strife; ruled by four rival and hostile kings, neither of whom could alone successfully oppose them. Nothing could exceed the fury of the invaders. Churches were plundered and burned; monks were drawn from their places of concealment to be slaughtered or drowned; the children in attendance at the monasteries and churches who escaped the sword, were carried into captivity; the places of the dead were ruthlessly violated for the trinkets they contained; the crowds of peasantry who sought the protection of the monastery walls were herded together to become the prey of the sword or of the flames of their trusted fortress. That which the Dane could neither devour or remove was left in ashes. He was master of nearly the entire island when king Alfred began that wondrous work of conquest and civilization which arrested the ruin fast hastening to completion, and made

the conqueror doubly the conquered; overcoming by force of arms, he taught the Dane to adopt Saxon laws and dwell in peace side by side with his kinsman.

By the great battle of Brunanburgh, in 938, Ethelstan completely broke the power of the Danes in the northern part of the island, bringing in again Christianity, as well as the Saxon supremacy. With the return of peace, monasteries were restored, but not without great opposition, by a party which contended that the church should be left entirely to the control of the bishops and the secular clergy. The king led the way in the work of restoration, in founding several by his munificence.

England was early and abundantly supplied with well endowed conventual establishments, but far from being in spirit or in rule, regular monasteries, they were, rather, colleges for the accommodation of ordinary clergymen and the education of youth, and a retreat for a few ascetics. In endowing such establishments, the Saxon designed nothing more than to provide a church for ordinary worship, which should be surrounded with a body of clergymen who should serve it and itinerate in the neighborhood.

With the reign of Ethelstan a marked change began to come over the spirit of Saxon ecclesiasticism. The clergy showed an increasing disposition to raise themselves into a separate caste, and, forming a government of and among themselves, to become isolated from the social life around them. This feeling culminated in the next two centuries under the encouragement of Gregory VII, and Innocent III. Previous to this reign there was no regular monastic system in England. Celibacy of the clergy had not been strongly recommended. In many monasteries there were married monks, while the parochial clergy were free to marry or not, as they chose. But the rigor of the East was advancing with rapid strides over the religious life of the West, and clerical celibacy was already urged in many quarters with no mild zeal.

A leader in this work of revolutionizing church life was found in Dunstan. This ecclesiastic was born in Wessex, in the year 925—the first year of the reign of Ethelstan. He was

educated in the monastery of Glastonbury, a sweet, retired spot:

> "Deap-meadowed, happy, fair, with orchard lawns
> And bowery hollows crowned with summer sea."

He was early introduced at court where his talents and engaging manners won him great popularity, and at the same time drew upon him the hatred of many courtiers whom he so greatly surpassed. The opposition of his enemies drove him from court to the house of his uncle, the bishop of Winchester. Dunstan had become strongly enamoured of a maiden of great beauty, and accomplished in the studies which were most congenial to his own mind. He sought his uncle's permission to marry her, only to find his passionate words and entreaties met by exhortations to embrace, instead, the strict rule of monastic life, which then prevailed in France, but as yet not adopted in England.

But the cloister was repulsive to a vigorous spirit, especially when heated with ardent passion; he accordingly refused to heed his uncle's admonitions. The violent struggle of mind which followed brought on a violent fever, which his uncle declared was a punishment from God for preferring an earthly bride to the church of Christ. The exhortations which had been spurned before, impressed the invalid so strongly that he vowed to retire from the world should he recover.

True to his vow, with returning health he left the affluence and honors which seemingly awaited him in public life, and retired to a cell which he built for himself, near the church at Winchester. The larger portion of this cell was below the level of the earth, and so small that he could scarcely raise himself upright in it. In this he made his dwelling. His time here was passed in devotional exercises, the practice of the arts, and the pursuit of learning. At times his prolonged fasting would nearly deprive him of sensation. He erected a forge in his cell at which he worked for the purpose of subduing his worldly appetites, making various metal ornaments and useful articles for the church. In his strict, strange solitude he frequently suffered from monomania. He believed himself under peculiar temptation and persecution by demons. On one occasion, it is

said, the devil came at night with a piece of iron which he wished forged in a certain manner. Dunstan, suspecting the character of his visitor, watched his opportunity, seized the fiend by the nose with the red-hot tongs, and forced him to resume his proper shape. The howling of the fiend was heard for miles around, and, on inquiry being made for the cause, Dunstan related his story. Such stories brought many on pilgrimage to his cell.

His uncle, Elphege, or Alfheh, was a strong partisan in favor of the celibacy of the clergy, and lost no opportunity of enlisting the nephew in the movement. After such a history it was not strange that Dunstan should become a bigot against marriage, and throw himself with unwearied zeal into the work of reform. He found all that his ambition demanded in the prospect which seemed to open up before him. The establishment of the Benedictine order became the one great object of his labors; by it he would gain the preferment so ardently desired.

The favored hour was at hand. Ethelstan died in 940, and Edmund, his successor, called Dunstan from his cell to become a chief counsellor at court, and soon after, on the death of Elphege, gave him the abbey of Glastonbury. Thenceforth, for forty years, he was the most powerful man in the realm; invited to become the counsellor of kings, he rose to be their master.

He immediately introduced at Glastonbury the severe discipline of the continental monks, expelling all the old monks and the secular clergy, although from them he had received his early education. By the efforts of archbishop Odo in 920, Fleury, on the Loire, became the main seat and seminary of Benedictine principles. The strict rule of the monastery won the admiration of Europe, and became the boast of Gaul. Its fame reached the ears of Dunstan and he strove to reproduce the same results in his own monastery. The buildings were enlarged and embellished and the endowment increased. Instead of the secular clergy, whom he had expelled, he gathered a community of monks who steadily emulated the strictness of Fleury. This was the first regular monastic establishment in

England, and Dunstan became the first Benedictine abbot, and the father of English monachism.

The first direct public effort to carry out his principles was made in 943 at a legislative assembly attended at London by a large concourse of bishops and other church officers. He procured the passage of an enactment to restrain all ecclesiastical persons, whether male or female, from unchastity under severe penalties. Monks and nuns were especially meant to be reached by such a law, but it was doubtless intended to restrain all in church communion.

A monk named Ethelwold, living under Dunstan, was nearly driven to join the society of the Benedictines in France, by an ardent desire of rivaling the most perfect of his order. Edred now king, at the solicitation of his mother, rewarded such zeal by founding a monastery on the royal estate at Abingdon, and Ethelwold was made its abbot. This was the second Benedictine house established in England. Its superior strove to equal the monks on the continent in reading and singing, and for this purpose introduced with great pains, masters from abroad to instruct his society. A monk was sent with special directions to minutely inquire into the habits and customs of the monks at Fleury, fearing that even under Dunstan, he had not gained a thorough acquaintance with monastic discipline. By these measures he secured a wide popularity. In after times he was called *the father of monks*—to which he is entitled for maturing the details of the system introduced by Dunstan.*

Edred was succeeded by his nephew Edwy. During the festivities of his coronation day, the young prince withdrew to a private room. The indignant nobles dispatched Dunstan and Kinsey, bishop of Litchfield, to bring him back by force if necessary. The king was found by them in company with his wife and mother-in-law, while the crown lay neglected upon the floor. Expostulation failed to affect him, when Dunstan replacing the fallen crown, dragged him to the scene of revelry, showing thereby a dangerous degree of power as well as high presumption.

In consequence of this act he was banished from the king-

* Soames.

dom; and only by hasty flight escaped the messengers sent to deprive him of his eyes. The monks were driven from Glastonbury , to which the secular clergy returned in triumph. As Dunstan was leaving his church, it is said that the walls rung with an unearthly laughter, in reply to which, addressing the invisible demon he said, "Go on; for thou shalt soon have more cause to lament for my return, than to rejoice now at my departure."

He found an asylum in a monastery at Ghent. But his power had become too great, and his principles too firmly established in popular favor to allow him to be forgotten, or his system to be extinguished. His party in the church was more powerful than the king; a conspiracy resulted in the return of Dunstan, and divided the kingdom, giving to Edgar, a younger brother of the king, all England between the Humber and the Thames. Dunstan was received with public honors, and the monks were restored. In 959 Edgar became sole king and made Dunstan one of his principal ministers.

During the banishment of Dunstan, Odo, archbishop of Canterbury, resolutely supported the Benedictine order. His disappointed ambition and implacable anger determined him upon revenge. Not daring, at the outset, to openly attack the king, Odo fixed upon Elgina, the queen, as the object of his vengeance, and, clothed with authority from Rome, two years after Dunstan's banishment, annulled their marriage, because it was within the prohibited degrees of relationship. His persecution did not stop here; the queen was branded and banished to Ireland. On her return to the king, she was arrested, and by Odo's command, the tendons of her legs were severed, causing her death. This act has thrown a dark shadow over the introduction of monachism, and blackened the memory of the archbishop. Edwy, yet a youth, died not long after by violence. A contemporary of high rank assures us that this king deserved the love of his people, but his influence was checked and his plans thwarted by the determined insolence of Dunstan and Odo.

After several changes, Dunstan, then only thirty-eight years of age, was made archbishop of Canterbury. His influence over

the king was complete. Edgar readily submitted to a severe penance of seven years, during which time he was not to wear the crown, to atone for an outrage committed by him upon an inmate of a monastery. At the expiration of the time he was crowned again by Dunstan with great display.

The extraordinary talents of this prelate enabled him to direct with efficiency the royal councils, and, though blinded by his religious feelings, to give to that reign a clearness and soundness of policy which made it greatly beneficial as well as vigorous. Under his direction, "Northumbria was divided into earldoms, instead of kingdoms; the Danes were either subdued or conciliated; the sovereignty of the Anglo-Saxon king over the Scots was established; the navy was placed in such a state of efficiency, that no enemy ventured to attack the coast; English pirates, who had infested our ports, were restrained and punished; while at home trade was encouraged, family feuds were suppressed, and men were compelled, instead of taking the law into their own hands, to submit the decision of their quarrels to the magistrate. Regular circuits were established for the administration of justice, forming a court of appeal from the inferior judges. Steps were taken to annihilate the wolves which still infested the country."

During Edgar's reign a dreadful pestilence raged in the large towns and cities, especially in London. Divine justice and human iniquity were studiously brought before the public mind by the clergy. Advantage was taken of the impression made to urge a plea in behalf of the church; it was represented that the avaricious and the needy alike had refused to pay tithes, and judgment was meted out to remind them of neglected duty. Therefore civil penalties were made to protect the rights of religion; tithes were scrupulously demanded, and a portion of the wages of all the people required to support religious establishments.

By these regulations every estate was burdened with a rent charge for the aid of religion. Many opulent landlords, to escape the tax for the general support of the church, built and endowed churches on their own lands; to these they gave not only land, but often settled upon them the tithes due from

their estates. In this a foundation was laid for the present parochial churches of the English Established Church. Immemorial usage; penal statutes of high antiquity, and legal surrenders by very distant proprietors, confirm these churches in their claims to the lands they hold.

Edgar established no fewer than forty-eight monasteries, thereby contributing greatly to the change of national habits and the condition of the clergy. The sway of monachism was made more complete, as one after another of these houses sprang into life. The secular clergy were compelled to become monks, or else to leave the homes and livings which they had legally occupied. If they were married, as was most frequently the case, the injunction became more severe; the alternative of leaving their families or suffering with them, when deprived of their livings, was sternly set before them.

Edgar died in 975. The succession was disputed among the nobles between Edward and Ethelred. While the former was led to the place of consecration the question was still agitated and the choice not fixed, when Dunstan, seizing the cross borne before him, took Edward by the hand and presented him to the people as their king, and then crowned and anointed him. Dunstan's influence was somewhat lessened during this prince's reign. The party opposed to Edward encouraged disputes between the monks and the married clergy. The latter, condemned to suffer in silence during the preceding reign, began to complain loudly at the contempt and abuse they suffered. They found sympathizers among the people with whom their relations were extensive and highly prized. They called a council, but Dunstan, using some of his former arts, confounded them by causing a voice to issue from the mouth of a picture of Christ. The primate was obliged to acquiesce in their demand for another meeting. The dispute was renewed with considerable bitterness, and the advantage seemed on the side of the clergy, when Dunstan, in reply to the forcible arguments of his opponents, excused himself from all further part in the controversy, and called upon heaven to confound his adversaries. Scarcely had he uttered the words when the floor on which they stood gave way with a fearful crash, and all except Dunstan

and his friends, who stood upon a solid beam, were precipitated to the ground. In the minds of the people, this miracle, for so they considered it, determined the question in favor of the monks; the safety of Dunstan's party giving sure proof of the soundness of his doctrines. Dunstan's skill in mechanics proved, for once, of direct use in theology.

Not long after this event the young king was murdered by his step-mother. This was a fatal blow to Dunstan's power. He was compelled to place the crown upon Ethelred. While doing this he gave vent to his disappointment by pronouncing a curse upon the prince, which proved prophetic, saying that "the blood of his brother should weigh heavily upon his family, and that the sword should not cease its visitations on his house until the sceptre had passed to a nation of strangers." Domestic dissentions, which had embittered his spirit and seemed likely to rend the Saxon power, easily prompted this dark prophecy.

It has been said of Dunstan that he was second only to the great Alfred, in his endeavors to advance the cause of learning and science in England. Not possessed of any considerable taste or skill in literary composition himself, yet his influence on the literature of his time was large from the number of monasteries, schools of learning, founded by his endeavors. His extant writings, probably only a small proportion of what once existed, are monastic rules modified from those of Benedict for the use of English monks, accompanied by an interlinear version in Saxon, to make it more generally useful. The most extensive of his writings is a voluminous commentary on the Benedictine rule; lectures probably delivered in the abbeys of Glastonbury and Abingdon. He died in 998, in the sixty-fourth year of his age, and was buried at Canterbury.

It is sometimes claimed that Romish jurisdiction was dominant in the island during the years of Dunstan's primacy. But the independence with which he and the monks, and also the clergy acted, disproves this. Of his own will Dunstan excommunicated a powerful earl for an incestuous marriage. The king being appealed to could give no desired aid. The earl, by means of agents well supplied with money, won over the

Pope, who wrote, entreating and commanding Dunstan to grant the desired absolution. But the primate absolutely refused to do this until the sin had been forsaken. There was, in his time, a close connection with Rome, but the Saxon church knew nothing as yet of papal jurisdiction.

Ethelred, surnamed the unready, began in 978 a reign of almost unrelieved calamity. From 980 to 991, various parts of the island were ravaged by new incursions of the Danes. In the year 1002, the king, supposing that the constant presence of Danish settlers in his domains invited these frequent inroads, ordered the massacre of all the friendly Danes settled in England. Every city was summoned to rise at an appointed signal and destroy them. The order was executed, and the helpless and unsuspecting victims were destroyed without mercy. Even those who had embraced Christianity were not spared. The suspicions of the king were unfounded; the Danes who had become naturalized, throughout all the invasions of their former countrymen, had kept strict faith with the Saxons, refusing to listen to the entreaties of their kinsmen, but rather aiding the Saxons in repelling them.

Sweyn, king of Denmark, who had not long before made a descent upon the English coast, quickly prepared to avenge this cruelty. His lieutenant-general, now in England, sent him this strange account of the state of the country: "a country illustrious and powerful; a king asleep, solicitous only about women and wine, and trembling at war; *hated by his people* and derided by strangers. Generals envious of each other; and weak governors, ready to fly at the first shout of battle."

In 1010 the triumph of the Danes was completed in the surrender of sixteen counties and the payment of forty-eight thousand pounds by the Saxon king. The next invasion of Sweyn was followed by a revolution in the government. The inhabitants rapidly deserted Ethelred and proclaimed the Dane as their king. Sweyn died in 1013. Canute, his son, was preferred by the soldiers to succeed him; but the English chiefs, too forgetful of the miseries which Ethelred had inflicted, and desirous again of English rule, offered him the crown anew, on condition that he should play the tyrant less and rule otherwise more fittingly.

Ethelred accepted the conditions and crossed over from France. Every Danish king was proscribed as a perpetual outlaw, and for several years so great was the Saxon opposition that the sword of Canute was continually employed to preserve his power. Finally the Dane in a decisive contest defeated his enemies, but no defeat could result so disastrously for the Saxon cause as the reign of Ethelred. His death occurred, fortunately, about the time of Canute's success.

The gloom that gathers thickly about this miserable reign is relieved by the illustrious name of Elfric. While the king again and again ruthlessly wounded his country, this humble bishop was ever busy mitigating her distresses and binding up her wounds, pouring in the balm of sound religious and scientific instruction. Later ages are laid under great obligations for the very large proportion of Anglo Saxon literature which they owe to his efforts. Many points in theology, else unsettled, in regard to early practice and opinion, are decisively fixed by his clear testimony. He zealonsly espoused monastic principles, and shared the prevailing prejudices against the married clergy. Chosen to the head of the abbey at Cerne in Dorsetshire, his active mind would not flow contentedly on amid its quiet duties alone; public improvement, the alleviation of general ignorance, the elevation of his countrymen, claimed his earnest thought and toil. With pity and somewhat of contempt, he says: "Once I knew that a certain mass-priest, who was my master, ... had the book of Genesis, and he could scarcely understand Latin." Immediately afterward he says: "The unlearned priests, if they know some little of the Latin books, they fancy soon that they may be great scholars."

Custom and authority demanded of the clergy a sermon every Sunday. He saw that to the slightly educated priest this would be no easy task, and far from profitable to his audience. He attempted to remedy the evil by translating from well-known and reliable authorities, as Bede, Jerome and Gregory, forty homilies on scriptural subjects; these were deemed sufficient for a year. He also wrote a summary of admonitions and information required for the better instruction and guidance of the clergy. Encouraged by the favor which greeted these

efforts, he made various translations from the Scriptures. His talents won him the special favor of Canute who bestowed upon him the See of York, making him its archbishop. He died at Southwall in 1051, and was buried in the abbey of Peterborough.

Elfric was a zealous believer in the miraculous power of relics. On one occasion he purchased the truncated body of St. Florentine of the distressed abbey of Bonneval in France, for the sum of five hundred pounds. The abbey refused to part with the head of the saint. His labors as a homilist for the people, brought from his pen clear and forcible expositions of the eucharist, in which he not only used the language of earlier authors who were unfavorable to the doctrine of transubstantiation, but even put in form for ordinary congregations the opinions of Ratramm, who was fiercely condemned on the continent for opposing that doctrine.

Through the influence of Elfric over Canute, the latter encouraged pilgrimages to Rome by going thither himself; became the liberal patron of the monastic order, and in a legislative assembly declared the inviolability of churches; had the penalties reënacted which were imposed by Edgar for withholding tithes, and decided that the unmarried clergy should enjoy the privileges of thanes.

Elfric's remains show conclusively that the Saxon church never wavered in its testimony against the doctrine of transubstantiation; that the apostle Peter was not regarded by it as having any such extraordinary privileges and preëminence as is claimed by Romanists; that it did not lure souls by proffering to them the doctrine of mere attrition as a relief for a burdened heart. He taught the people from St. Jerome, the very doctrine which Tyndale afterward preached as the only sound view of absolution of sin.

We insert his homily on 1 Cor. 3: 11, in which he discourses as follows:

"That is, no man can lay another ground-wall in the holy congregation, but that which is laid, that is Jesus Christ. He is the ground wall of the spiritual church, even as we to you ere said. The apostle quoth: whoever buildeth over this ground-wall, gold or silver or precious stones, or tree (wood)

straw or chaff, every man's work shall be manifest. God's day will manifest it, becauee it shall be revealed in fire, and the fire will prove what each man's work is. If any one's building lasteth through and withstandeth the fire, then receiveth the workman his reward from God for his work. If any one's work burneth up, he hath the harm, and is nevertheless holden through the fire. These words we cannot but with great fear expound. By the gold we understand belief and a good conscience; by the silver, right speech and eloquence in God's lore; by the precious stones, holy powers; and he who buildeth such works in God's congregation, the fire cannot consume his building, because the fire hurteth not the good, though it torment the unrighteous. Gold and silver and precious stones are proved in the fire, but nevertheless they are not with the fire consumed. So also, he who hath good works suffereth not any torture in the broad fire which over-goeth all the earth, but they go through that fire to Christ, without any hurt, as if they went in the sun's brightness."*

The short reigns of Canute's two sons, Harold Harefoot and Hardi Canute, afford no materials for church history. Their reigns, covering a period of seven years, were marked by cruelty and brought fearful miseries to church and state. In the following reign of Edward the Confessor, religion was made popular by the strict example of the king. He was eulogized by monastic writers for the munificence with which he founded the stately abbey of Westminster; he is praised by them as a pure and sainted king. His French education made him partial to French customs and language. His church preferments were, for the most part, extended to Frenchmen. From that time that affectation of French usages began, which has prevailed, more or less extensively, ever since national antipathy and envy at length drove these parasites back to their own country.

During the few years that preceded the Norman conquest, little of note in ecclesiastical matters occurred. Again the Saxon was invaded by his kinsmen. For the Norman conquerors were descendants of the same stock as Bede and Alfred, and as the Danes, so long a terror to the island. The old restlessness was fast dying out, and England, as it was almost the first object of Norse cupidity and cruelty, became also the final home of the three branches that had overrun it. From their union, after centuries of warfare and wandering, sprang the vigor and masterly power of their descendants.

* Soames' Anglo-Saxon Church.

The Norman was yet cruel but somewhat civilized; his religion was in form like that of the Saxon, and supplied an important means for bringing the two into harmony of feeling and action. Saxon influence disappeared for a time before the insolent, usurping conquerors; but it was too deeply rooted to be extirpated. Slowly, but with sure step, the Saxon peasant gained upon the foreign lord, who became dependent upon the industry and thrift of the conquered thrall for his corn and wool. The Norman rejoiced only in castle and hunting-park, and so must be indebted to the hand that ploughed the glebe or spread the sail.

There was a double rule to be maintained. The conqueror had claims upon France, and they must be established. The Saxon was welcomed as a soldier, however hated as a subject. Preferment and consideration await the soldier, and the Saxon won a higher place, and became necessary to his king. At length intermarriages brought the abject race into freer life. Religious duties were performed by the Norman with great pomp and magnificence. Rich establishments were built of marble conveyed from Italy; thence they derived, also, a refinement and a degree of knowledge, previously unknown to the Saxon.

The church, thenceforth, supported directly by Roman interposition and direction, became a distinct power in the realm. Though Saxon thane and franklin and bishop gave way to Norman lord and priest, yet the healthful truths and living principles of Bede, and Alfred, and Elfric, were destined, in the hearts of Wicliffe, Tyndale and Knox, to find a full resurrection, in spite of priestly arrogance and Roman cruelty and craft.

DOCTRINES OF THE ANGLO-SAXON CHURCH.

The complete sufficiency of the Scriptures as the perfect guide to eternal life, was never questioned by the Saxon divines. Elfric asks: "How can he fare well who turns his heart away from holy Scripture?" We find in the remains that have come down to us, no intimation that the divine record is not a *complete* repository of all that concerns the spiritual welfare of man. The clergy, at their election and consecration, were sol-

emnly asked: "Will you apply the whole powers of your mind to the study of holy Scripture? Will you instruct the people committed to your charge, in the things which you shall have drawn from the sacred volume?" Nor was the canonical authority of those books asserted which are ordinarily called apocryphal; they were freely used for popular instruction, but care was taken to prevent men from considering them as integral portions of God's recorded word. Alcuin describes the soul ignorant of Scripture as "weighed down by famine and blindness."

From this veneration for the inspired word there naturally flowed a firm belief in its fundamental doctrines. The Saxon escaped the mass of erroneous speculations in regard to the Trinity, so common in the earlier ages of the faith on the continent, and adopted the three creeds, the Apostles' creed, the Nicene creed and the Athanasian creed, as his standard. The expressions of Bede on the subject of the Trinity were in high repute. He says:

"There is one Creator of all things visible and invisible; and we should believe in him, because he is the true God and alone almighty; who never began nor had a beginning. God remains in trinity, indivisible and in the unity of one divinity. Truly the Father is one thing, the Son another, and the Holy Ghost another; yet, nevertheless, of the three, the Divinity is one, the glory alike and the majesty equally eternal. The Father is Almighty God, the Son is Almighty God, the Holy Ghost is Almighty God. Yet they are not three Almighty Gods, but one Almighty God. Three they are in persons and in names, and one in divinity. Three, because the Father is ever Father, and the Son is ever Son, and the Holy Ghost is ever Holy Ghost; and of them no one ever changes from that which he is. Truly the Father and the Son and the Holy Ghost have one divinity and one nature and one work."

He uses the following illustration, "the sun that shines above us has three properties in itself; the bodily substance, the light, the heat. The light is ever from the sun and ever with it; the heat comes to us with the light. And the Son of Almighty God is ever begotten from the Father, and ever dwelling with him. The sun's heat goeth from it and from its light; and the Holy Ghost goeth ever from the Father and from the Son alike."

The people were carefully taught to consider the revelations of God, which they could not understand, as the indispensable objects of a true Christian faith.

Baptism and the Lord's supper were deemed the foundations of the church, and made the only necessary ordinances. We gain from their religious monuments that the unworthiness of the minister in no way defeats the operation of God's sacraments. Baptism was refused adults who were incapable of repeating the Creed and the Lord's prayer. Infant baptism was generally prevalent. The spiritual grace received by baptism was with great care identified with regeneration. After baptism none were allowed to depart without partaking of the eucharist. Among the ceremonies at the commemoration of the Last Supper, the more pious adopted the custom of the washing of feet; taking the words of Christ in a most literal sense. Whenever illness caused alarm, the elders of the church were summoned to pray and impart unction, as in James 5 : 14. Undue expectations that *all* the benefits mentioned by the Apostle would ensue; a belief that bodily suffering would be alleviated as well as spiritual advantage conferred, destined the sick to frequent disappointment and thus the belief in *the unction* kept no firm hold upon the popular mind.

The Saxon teachers maintain the doctrine of the corruption of human nature and the need of divine grace; without faith, they declared, no man can please God. They taught that religious principles which did not manifest themselves in good works, only blinded the understanding and betrayed the soul. That regard for the Sabbath which distinguishes the descendants of the Saxons from every other race, is an inheritance from the days of Bede and Aldhelm. Many enactments now extant witness the protection sought to be given to that day. Its strict observance was solemnly enjoined for the purpose of hearing God's word and obtaining direction for the soul.

The mode of baptism was invariably by immersion. Bede, in writing of baptism, uses the expression: "Thou seest him bedipped in the sheer (pure) water, and again drawn up." . .

Asceticism was not then without many admirers, and high praises were bestowed upon a life of celibacy; the chief pre-

lates declared the clergy to be bound, though not in law, yet in conscience to embrace it.

Fasting at stated times, but especially in Lent, was enjoined, and penance was required of the irreligious who neglected its observance. But fasting was not then regarded as in later years by the papal church; it was in no way believed in itself able to make men, however rigorously they might observe it, acceptable in God's sight. Fasting was deemed valueless, except accompanied and followed by forsaking of sin.

In regard to predestination and free-will, people were assured that the decrees of God had allotted perdition to those only in whom was foreseen an irreclaimable habit of disobedience.

From his own ignorance and the demands of a rude age, the Saxon divine often brought into his discourse fanciful ideas, taken from the apocryphal gospels and other questionable authorities. It was supposed that Satan would be unbound at the expiration of a thousand years from Christ's appearance on earth. When the year 1000 had passed, the vices and disorders which prevailed were supposed to herald Satan's approach.

The soul had no abode previous to its entrance to the body, but God was believed to create it at once and place it in the body.

The Saxon church was in no wise afflicted with a belief in the supremacy of St. Peter. Bede understood the language of Christ: "Upon this rock," &c., to be a metaphorical expression, in which Christ signifies his own work; *the faith* that Peter held was *the rock.* The equality of Peter and Paul is expressly declared in the following lines from a metrical Latin hymn of the Saxon times:

> "Peter is porter of heaven,
> And Paul teacher of the globe,
> And they are judges of the world equally,
> And true lights of the earth."

Bede calls Paul: "*Ille cœlestis exercitus præcipuus miles.*" Which Alfred paraphrased: "The greatest soldier, and the highest of the heavenly army." No such language can be at-

tributed to one who believed Paul to be inferior to Peter. In regard to the power of absolving or binding given to Peter, Bede taught that the privilege and power were extended to every true disciple, and were to be used by the Christian church by command of its master. "Should rashness or corruption presume to condemn innocence or absolve iniquity, the sentence," he says, "assuredly, will not be ratified on high." The Saxon clergy found in Christ's words only a strong admonition to keep his doctrines entire and pure; signifying that only an unbending profession of faith, like that of Peter, could gain admittance through the heavenly gates. They found no arbitrary preference expressed for Simon Peter in the language of the Master, but felt that by it was taught, that all who would enter heaven must rest upon that faith which Peter so promptly expressed. The prevailing feeling was rather of Paul's superiority over all other apostles.

What were the relations of the Saxon church to the Roman See? It was regarded by the clergy with "affectionate esteem and grateful veneration." But there was nothing known of such pretensions as were advanced by Gregory VII. There was no papal legate residing among them claiming the undeniable jurisdiction of his master and interfering with their liberties. Whenever the authority of the Pontiff was at variance with their own judgment, they never hesitated to follow the latter. Their princes were their ecclesiastical heads, and they looked for direction nowhere away from the island. The agents of the pope appear to have been treated only with the deference due to their rank and and abilities. No See was acknowledged as superior to that of Canterbury; advice and information only, were sought from Italy.

The complete direction of religious concerns in their dominions was the undisputed and unvarying prerogative of the Saxon kings. Edgar styled himself, "the Vicar of Christ;" Edward the Confessor claimed to be, "Vicar of the Supreme King." The tide of corruption which flowed in rapidly, after the Norman conquest, from Rome, brought evils which the Reformation, taking up some of the very principles once held by the Saxon church as its weapons, was called to encounter.

Even Theodore, a foreigner and the nominee of the pope besides, admitted no right of Rome to jurisdiction over the island. In the age after Theodore, when the papacy introduced the worship of images, that practice was pronounced by the British clergy "contrary to the true faith, unsuitable to the church of God." Egbert declares that the worship of images was reprobated by the church of England. By these examples we learn that image-worship was forbidden, and that papal authority was no infallible guide.

The Saxons were taught to sue for blessings only through the Saviour; mediation was confined to Him. The pious dead were often pointed at as encouragements to a faithful life, but the people were warned against putting their honors in the place of Christ. The church was however taught that the spirits of just men entertain a lively interest for men; the church triumphant joined in warm sympathy with the church militant. The saints were deemed constant supplicants in behalf of suffering mortals. Prayers were, at length, offered to God that the saints might be permitted to aid the suppliant in his struggles; this afterwards degenerated into direct invocation of saints, but not until after the times of Bede. The invocation of the Virgin was likewise unknown in the earlier life of the church; but, it gradually, aided from Rome, became fixed supreme in the later saint worship. Her perpetual virginity was maintained, but her immaculate conception denied.

By the ninth century friendship with Rome had caused the Saxons to look with approbation upon the worship of images. Religious honors were paid to the cross, to graven images and to real or imaginary remains of the saints. The Decalogue was curtailed by omitting the first commandment; to fill up the number still to ten the last was divided into two. Alfred authorized this violation; unable, however, to avoid all reference to the first command, he degrades it to the tenth place and mutilates it by writing: "Thou shalt not make any golden or silver gods."

The penitential discipline of the Saxon church, introduced by Theodore, was one of extreme rigor. His Penitential, embracing every known shade of human transgression, affixed to each

a definite degree of penance. The clergy dispensed discipline according to their judgement of the heinousness of the offence; this department of labor became an important object of study with them. To obtain any skill in this department a somewhat definite knowledge of the special sins of individuals was necessary; auricular confession was introduced and acquired as a duty fitted to produce humility of heart in the penitent, and to give needed information to the clergy. But even Theodore gave offence to those more zealous for the Roman sacrament of penance, by declaring that, in cases of necessity, confession to God alone was sufficient. There was hardly strict uninformity in the way in which this matter of confession was regarded. A rubric occurring in a penitential service, but a little before the Conquest, states freely: "that absolution from mortal sins may be obtained by secret satisfaction." The Saxons did not generally deem auricular confession sacramental in its nature without true repentance.

The people were expressly taught that their spiritual guides "acted merely as the dispensers of discipline, and as the communicators of God's pleasure to mankind." The authority of the priest was not sufficient to absolve the soul without contrition: "It is not enough," says one of their homilies, "that thou turn away from evil, unless thou, at the same time, according to thy condition, accomplish good. Penitence with cessation of evil, and alms-deeds, and holy prayers, and faith, and trust in God, and the true love of God and man, heal and medicine our sins, if we earnestly follow the advice of our physicians." The penitent was warned that only true repentance before God could deliver him from severe justice.

A general expectation, undoubtedly, prevailed of some cleansing fires reserved for a large number of disembodied souls; but it was held mostly in the form of mere speculation, which individuals might, at will, accept or refuse. Transubstantiation was regarded with singular unanimity as "repugnant to the plain words of Scripture." Saxon theology was wholly untainted with this doctrine.

The following extracts from an Anglo-Saxon sermon,* preach-

* Turner's Anglo-Saxons, Vol. 3; p. 503

ed nine hundred years ago, will show the style and spirit of some of the addresses from the clergy to the people:

"Dearest men! I entreat, and would humbly teach you that you should grieve now for your sins, because in the future life our tears will tell for nought. Hear the Lord now, who invites and will grant us forgiveness. Here he is very gentle with us; there he will be severe. Here his mild-heartedness is over us; there will be an eternal judgment. Here is transient joy; there will be perpetual sorrow.

Study, my beloved, those things which are about to come to you. Humble yourselves here, that you be not abased hereafter. This world and all within it pass away, and then with our soul alone we must satisfy the Almighty God. The father cannot then help the son, nor the child the parent, but each will be judged according to his own deeds.

O man! what are you doing? Be not like the dumb cattle. O think and remember how great a separation the Deity has placed between us and them. He sends to us an understanding soul, but they have none. Watch then, O man! Pray and entreat while thou may. Remember that for thee the Lord descended from the high heaven to the most lowly state, that he might raise thee to that exalted life. Gold and silver cannot aid us from those grim and cruel torments, from those flames that will never be extinguished, and from those serpents that never die."

After speaking of the sentence pronounced upon the wicked at the judgment, the preacher says:

"O how miserable and joyless will those become who neglected the divine commandments, to hear this fearful sentence! Always should these things be before our eyes. Where are the kings that once triumphed, and all the mighty of the earth? Where are their treasures? Where is their splendid apparel? O for how short a life are they now brought to an endless death! For what a transient glory have they earned a lasting sorrow! How paltry the profit for which they have brought these wretched torments! How momentary was the laughter that has been changed to these bitter and burning tears!"

Here was introduced for the purpose of enforcing the lesson sought to be conveyed, the following legendary tale, which is not without force, and exhibits considerable richness of imagination:

"A holy man had once a spiritual vision. He saw a soul on the point of being driven out of a body, but she dared not leave it, because she saw an execrable fiend standing before her. 'What are you doing,' cried the devil. Why do you not come out? Do you hope that Michael, the archangel, will

come with his company of angels, and carry you soon away ?' Then another devil answered, and said, 'you need not fear that. I know his works, and, day and night, was always with him.'

The wretched soul, seeing this, began to shriek and cry: 'Wo! wo! wretched me, why was I ever created ? Why did I enter this foul and polluted body ?' She looked at her body and exclaimed 'miserable corpse, it was thou that didst seize the wealth of the stranger, and wast ever heaping up treasure. It was thou that wouldst deck thyself with costly raiment. When thou wast all scarlet, I was all black; when thou wast merry, I was sad; when thou didst laugh, I wept. O wretched thou, what art thou now but a loathsome mass, the food of worms! Thou mayest rest for a considerable time on the earth, but I shall go groaning and miserable to hell.'

The devil then exclaimed: 'pierce his eye, because with his eyesight he was active in all injustice; pierce his mouth, because with that he eat and drank and talked, as he lusted; pierce his heart, because neither pity, religion, nor the love of God was ever in it.'

While the soul was suffering these things, a great splendor shone before her, and she asked what the brightness meant. The devil told her it came from the celestial regions. 'And you shall go through those dwellings, most bright and fair, but must not stay there. You shall hear the angelic choirs, and see the radiance of all the holy; but there you cannot dwell.' Again the wretched soul exclaimed, 'Wo to me, that I ever saw the light of the human world!' "

My dearest men! Let us then remember that the life we now live is short, sinful, frail, falling, wretched and deceitful to all that love it. We live in trouble, and we die in sorrow; and when it ends, they also who would not repent and give alms must go to torment and there suffer an immeasurable punishment for their misdeeds. There the afflicted soul will hang over hot flames and be beaten and bound and thrown down into the blackest place, especially they who will show no mercy now. But let us turn ourselves to a better state and earn an eternal kingdom with Christ and his saints, forever and ever, world without end. Amen."

We select the following specimens of Anglo-Saxon private devotions written in prose:

"O, Lord, our King and our God! propitious, hearken unto the voice of thy petitioners. Deign to hear them devoutly approaching thee in the morning hour, that through the greatness of thy mercy, and cleansed from all the stain of sins, we may enter thy house, and everywhere sing thy praises in thy fear."

"Govern us, O Lord, and then we shall want nothing; for what is there to be desired under thy government but thyself alone? What is there to be sought for, while thou sparest us, but thy glory? Lead us then, through the path of justice, and convert our souls from every evil action to virtue. May we, under thy protection, neither fear the adversities that may assail us, nor dread the approach of the shadow of death or its evils."

"O Lord, who hast become our refuge before the mountains were made, or the dry land was formed: Author of time, yet without any limit of time thyself! In thy nature there is no past. To thee the future is never new. There everlasting virtue is always present. There immutable truth endures forever."

"Despise not our contrite and humble heart; and by the ineffable power of the Trinity, may there be the testimony of the One Divinity that, strengthened by the Father, renewed by the Son, and guarded by the Holy Spirit, we may rejoice in thee."

These selections are from a rich collection in Spelman's Anglo-Saxon Psalter, quoted by Turner.

It is interesting to observe the workings of the Saxon mind in their addresses to God in the form of poetry. We give the following, in which is mingled remarkable purity and strength of thought and feeling:

"Chief of Victory,
how glorious thou art,
mighty and strong in power!
King of all Kings!
the living Christ;
Creator of all the worlds
Ruler of Angels,
Noblest of all nobility,
Saviour Lord!
* * * * *
Thy power is so great,
Mighty Lord!
so that nône truly know it,
nor the exaltation
of the state of the angels
of the King of heaven.
I confess thee
Almighty God!
I believe on thee,
beloved Saviour,
that thou art
the great one,
and the strong in power,
and the condescending
of all gods,
and the eternal King
of all creatures;
and I am
one of little worth

and a depraved man,
who is sinning here
very nearly
day and night.
I do as I would not,
sometimes in actions,
sometimes in words,
sometimes in thought,
very guilty
in conscious wickedness
oft and repeatedly.
  But I beseech thee now
Lord of heaven!
And pray to thee,
best of human-born,
that thou pity me,
Mighty Lord!
High King of heaven!
and the Holy Spirit;
and aid me
Father Almighty,
that I thy will
may perform,
before from this frail life
I depart.
Refuse me not,
Lord of Glory,
But grant me,
blessed, illustrious King,
permit me with angels,
up to ascend
to sit in the sky;
and praise the God of heaven
with the tongue of the holy,
world without end. Amen."

In one of the Saxon homilies we have a picture of the future world:

"There will be our eternal recompense between angels and high-angels forever in heaven's kingdom. There love will never err, nor enmity disturb. There the sacred societies will always dwell in beauty and glory and pleasure. There will be mirth and majesty, and everlasting bliss with the Deity himself."

The account of the dedication of the minister Ripon is the

earliest account left us of the dedication of an English church.

"On the assembly of princes and people coming together, Wilfred, or one of his priests, appears to have offered a prayer taken from the prayer of Solomon (I Kings VIII.), to consecrate the house of God and the prayers of the people in it. They then dedicated the altar, which was raised on steps, and laid over it a purple covering, embroidered with gold; the sacred vessels were then placed on it, and all the congregation partook of the holy communion. Then the bishop, standing in front of the altar, delivered a sermon, turning towards the people, and enumerated in it all the gifts of land which the princes of Northumbria had given to the minister of Ripon; and exhorting them to go on in such good works, made mention of the old British churches, which were lying waste about the country where they dwelt. Among the other precious gifts presented by Wilfred on this occasion, was 'a wonderful piece of workmanship, unheard of before his time.' This was a copy of the four Gospels, written with gilded letters on parchment, adorned with purple and other colors, the cover of which was inlaid with gold and precious stones. After the service was concluded the festivities began."*

ART. III.—THE SUPPORT OF THE MINISTRY.†

At the formal institution of the gospel ministry, He who instituted it for all time and all lands, said: "All power is given unto me in heaven and in earth." "Go ye (ministers) *therefore*" continued he, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world. Amen." In the plentitude of that unlimited divine right and power the Lord Jesus commands apostles and their successors in the ministry, and pledges them the requisite aid in executing his orders. The "Amen" is his signature to this comprehensive order, issued to the ministry.

* Early Eng. Church: Edward Churton.

† The substance of a sermon delivered at the Maine Western Yearly Meeting, 1864.

The work is great: to translate the Scriptures into all the tongues of the babbling earth; to institute the great variety of measures requisite to give not only reading, but oral instructions, from those translated Scriptures, to a thousand million of inhabitants from generation to generation, so that with the living voice the ministry urge upon the consciences of all, the things commanded by the Lord Jesus, as if with his own voice they hear him saying, "Search the Scriptures."

But his wisdom and power are ample to sustain those whom he orders to execute his commands. "I am with you alway, even unto the end of the world." The ministry must have spirual and temporal support. The Lord Jesus has made ample provision for both classes of wants, and explicitly instructed men as to the conditions upon which he meets their drafts for either kind of supplies. A prayerful, devout and industrions life in the holy calling, is the condition precedent in both cases. With this condition fulfilled, all believe that prayer, in the name of the Lord Jesus, for spiritual aid is universally answered. No man's draft has been dishonored from the time the Great Captain said "I am with you" to the present. Nor will it ever be.

But has He in like manner given the ministry specific orders as to their temporal support? Mark the form of the question, if you please. Has the Lord Jesus given the ministry a definite command as to their own temporal support? Paul shall make answer: 1 Cor. 9: 13, 14: "Do ye not know that they which minister about the holy things live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord [Jesus] ordained, that they which preach the gospel should live of the gospel." Literally and correctly, "*the Lord commanded those who preach the gospel to live of the gospel.*"

He who appoints ministers gives them orders, not permission simply, where to get their temporal support: *to get it where they do their work, of those for whom they work.* This is the rule, and the lawful departures from it, as the apostle shows in the context where he gives the rule, are exceptions, and exceptions purely in the sense in which an exception proves the rule. The apostle Paul in the passage is insist-

ing upon his right to enforce the rule, though for certain reasons he forbears to do so, as also did Barnabas.

It may seem at first a little surprising that the Lord Jesus commanded the preachers how to obtain their temporal support, rather than to issue the order directly to the church to pay. Why was not the order to the church in this form? "Pay your ministers competent salaries." At first it may strike one that this would be more natural and appropriate. But to give the command directly to the ministers themselves, will be seen to be more natural, if we recall the fact that the Lord was sending the preachers forth to form a given state of society. The new state of society was to be based upon the instructions of those preachers themselves. Besides, the form in which we find it is important to the effectiveness of the ministry itself. When his bread is made dependent upon the sweat of his face in a given calling, the best condition is supplied to develop the skill, force, perseverance and consequent success of the workman in that calling. The relation becomes permanent and certain as opposed to incidental and contingent. And such permanency in the ministerial calling must be assumed or we mistake the Saviour's instructions.

But, be these suggestions correct or not, the word of the Holy Spirit is definite, *the Lord Jesus commanded preachers to live of the Gospel.* The evangelists before Paul, had said the same in substance, as in Matt. 10: 10, and parallel passages. "Provide," said Jesus to the preachers, "neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." That is, do not by other means than your calling as preachers provide for your temporal support in much or little: you are entitled to your full support for your ministerial work. The peace and blessing of the preacher are promised in full measure only to those who accepted the labors of the preacher upon this condition.

Paul's course in urging the doctrine of ministerial support upon the Corinthian church, as being in accordance with the Saviour's command to the ministry, supplies a scriptural precedent for the guidance of the ministry in general in regard to

this doctrine, and especially to such ministers as for any reason depend not upon a salary paid by those among whom they labor, their opportunities are manifestly favorable for enforcing the obligations of the people to heed this fundamental law of the gospel system.

"Have we not the power, [that is, the right under Christ,] to eat and drink?" Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas? or I and Barnabas, have we not power to forbear working?" That is, had not Paul and Barnabas the right, according to Christ's command to preachers, to live of the gospel, to eat and drink at the expense of the churches they labored for? Had they not the right to have wife, sister, or other dependent relatives supported by the said churches, as well as John, James and Peter? Were Paul and Barnabas alone under obligation to be self-supporting? No. They have the *same right* as others to temporal support for themselves and those dependent upon them. Paul insists that the right is unimpaired though he and Barnabas forbore to exercise it. It was a voluntary exception.

It is important to observe that this passage shows us that the rule was in practical observance in those days. Persons who oppose paying ministers salaries are wont to have much to say about primitive Christianity and early Christian practices. But here the apostle Paul states that the practice of the primitive church was to support the ministry, Barnabas and himself being exceptions at Corinth. While professing to honor the apostle and his doctrine, they insist upon making what he states to be the exception, the rule. The farther they depart from the rule which the apostle lays down, the more loudly they claim to honor primitive Christianity.

The apostle Paul not only asserts the rule as the positive command of the Lord Jesus, but he illustrates and enforces it by an allusion to the constitutional law of the old dispensation, in its provisions, for the support of the ministers of religion. In Num. 18: 19, and many other places in the Old Testament, it is stated to be a fundamental law of that economy to provide for the support of those who were the appointed ministers

of religion and their families, "by a statute forever: it is a covenant of salt forever before the Lord unto thee and thy seed with thee." It is *jus perpetuum*, it is *pactum salis*, it is *coram Domino:* Perpetual right, unchanging law, it is an obligation in God's presence to be binding as long as he is on the throne. It is no mere incidental usage, a mere statute of convenience. It is constitutional, it is fundamental, it cannot be changed without overthrowing the whole system of which it is a part. *It is absolutely essential.*

Referring to this unchanging provision of the former dispensation, the apostle Paul says, "*Even so* has the Lord commanded those who preach the gospel to live of the gospel." The ancient system could not exist without priest and Levite. Nor can the new without the preacher. "Those who preach the gospel," is a phrase of technical significance. It means the regularly constituted ministers of the religion of the new dispensation, as the priest and Levite were of the old. Not that others are hindered from doing good by proclaiming the truth, but to give the system life, development and desired progress, there must be recognized public functionaries who give their lives to the duties of their calling. So long as such officers exist, so long the obligation lasts; "they who preach the gospel should live of the gospel." It is a fundamental, irrepealable law of Christianity. It is no mere incident, mere usage for the time. "Even so," says Paul, the law requiring the preacher of the gospel to live of the gospel "is a statute forever; it is a covenant of salt forever before the Lord." It is the practical base of the operations requisite to sustain the organic life of Christianity; it is practically the only rational hope of its progress till it enlightens all lands and subjects, and blesses all nations. Is it any wonder the Lord Jesus gave it as an everlasting ordinance? Our government might as well set Grant to take Richmond without giving him any supplies, as for any to set men to instruct all nations, after nullifying this statute of the Lord Jesus.

But the inspired apostle was not content to set forth this important doctrine of ministerial support simply as a positive ordinance of the old and new dispensations. He maintains that

its firm foundation in the principles of commutative justice is manifest to the perceptions of candid men of ordinary capacity. "Who goeth a warfare any time," said he, "at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same thing also? For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn. Doth God care for oxen? or saith he it altogether for our sakes? For our sakes no doubt, this is written, that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing that we should reap your carnal things?" That is all as if one should say to-day, If our brave Union troops who expose their lives for the country, ought to receive their food, clothing, wages and bounty from the country they defend; if the man who raises an orchard on his own land has a right to the fruit it bears; if the man who is at the expense of carrying on the dairy business has a right to eat or sell the butter and cheese he makes; if the farmer has a right to the products of his own farm, when tilled by his own hand; if even the law which commands us not to starve the domestic animals which serve us;—if all these things are fit,—if indeed any one of them is right and just, then do the principles of natural right and commutative justice authorize "those who preach the gospel" to demand a temporal support from those who accept their labors as messengers of God, and the same principles, which men everywhere instinctively recognize as right in secular business, make it obligatory as a rule upon those who accept those labors to make a pecuniary return for the time, talent, labor and skill of the laborers. See also 1 Tim. 5: 18.

Thus, by the apostle's showing, the doctrine of ministerial support is a positive command of the Lord Jesus, of perpetual obligation. As the support of the priest and Levite was essential to the religion of the old dispensation, so is this ordinance of Christ essential to the perpetuation and progress of the religion of the new. It is not simply an arbitrary, positive command from the head of the Christian dispensation, but is found-

ed in natural right and commutative justice, so manifestly that all men instinctively recognize in their daily business the principle upon which it is founded. It was a doctrine in practice in the apostolic churches. Peter, James and John, according to it, actually received from the churches temporal support for themselves and their dependents, as the apostle Paul testifies. Shocking as it may seem to some, it was the rule practised by all preachers in those times. What a pity, for those who in pretended zeal for primitive Christianity, teach men to cast off the obligation of this perpetual ordinance of Christ, that the New Testament was written in such explicit terms! Pity it is, that for their consistency, they do not insist that the Bible is too sacred to be read by the common people!

We have said it is both the right and the duty of those who preach the gospel to demand under this perpetual statute, ordained by the Saviour himself, temporal support for themselves and their families. This is no doubt delicate ground to step upon, unless the divine warrant be at hand with the proper intent and limitations. The language "demand," &c., may seem harsh, or at least unnecessarily offensive. It may be so. But we must not by general and gentle terms hide from ourselves and our readers that it is a command of Christ with which we are dealing. We must not forget that it is not permitted to us to exercise our own pleasure about it as if it were a matter of choice to us. He that calls preachers requires of them their time and energy in their calling to such a degree as does not permit them as a rule to support themselves. He tells them to give their time and thoughts to his service, and the temporal support shall be at hand, according to this divine enactment.

When we say demand our support, we are not speaking or thinking of human law. We mean simply to demand it as our right under the law of Christ. We do not intend to imply any connection between church and state. We are speaking of the fact that it is the duty of the ministers, whom Christ has appointed, to teach the church all things whatsoever he has commanded, to enforce this particular command, as among those things, upon the conscience of the hearer, as they do the duty

to lead a prayerful life. It is the duty of the ministry to cause the church to understand and feel this obligation.

Nor do we mean, that it is the duty of every minister in every place, without any regard to his own feelings of modesty, to demand of his hearers his support, to dun for his salary, or anything of that kind. But it is the duty of the ministry as such, to explain and enforce this command, till both minister and church understand the reciprocal duties which Christ means by this perpetual statute. The ministry of a given denomination, for instance, must adopt such measures as really to instruct that denomination fully upon this subject. We have already mentioned the peculiar obligation of those preachers, who do not themselves receive a salary from their hearers, to bring forth and enforce this doctrine of Christ. It is known by the hearers, in such cases, that the preacher is not blinded as to the meaning of the Bible on this point by his own interest. It is felt on the part of such as not offending on the score of pleading one's own cause. In part, this duty may be performed through the instrumentality of tracts; still further, by appropriate sermons before such assemblies as are met at our Quarterly and Yearly Meetings.

But, after all proper means of this kind are used, it remains to be said that the ministry in our own denomination is doubtless incurring great guilt in the neglect of the duty to explain and enforce this doctrine in the churches. The ministry is perhaps more guilty in withholding instruction on this subject than the people are in withholding temporal support. There ought to be something like a unanimous agreement among our preachers to explain and enforce this doctrine till old prejudices may be removed and the conscience quickened in regard to it throughout the entire denomination. Those churches that are already enlightened and doing well, will be edified and strengthened by listening to occasional well-timed sermons on this command of Christ. The churches that are not so instructed are on the certain road to ruin, and nothing will save them but the exposition of this doctrine.

We intimate that certain prejudices need to be removed. It is a grief to think that too many of the early preachers in our

denomination, from seeing certain preachers *demand* their support from unwilling hearers by human law, were borne away, perhaps, unconsciously, and very naturally, doubtless, in an opposite direction, to an extreme which involved one of the greatest possible of practical heresies. We of course refer to the influence which they exerted against the statute of Christ, that preachers of the gospel should live of the gospel. Probably there was among them much less direct instruction to the effect that the temporal support of the ministry is not commanded by Christ, than many suppose. But a few did actually preach, of course unconsciously, in direct opposition to this essential law of Christianity, some consented rather by silence than by direct speech to the heresy. More encouraged the error by failing to expose it and present the opposite truth. It was among us, an evil of the times. The eyes of good men even seemed to be holden from the truth. They are to be dealt with in all charity, but our charity must not lead us to pronounce even *their* error truth.

But the prejudice sprung up and propagated itself. The bias seems still to be inherited in some regions. The injuries received by young trees do not leave them when old without scars, or, if the scars do not appear on the outside, by penetrating within we find evidence that time does not easily efface the results of wounds given to young life. The no pay system is so congenial to the human heart, that it needed not to be directly taught to inflict wounds upon the young denominational life. Tares get sown if only the husbandman sleeps. But however the weakness came, for we will here call it by its most amiable name, it still inheres, as we have said, in some localities. It is a demon that will not be cast out by the ordinary "depart." It will not go without much prayer and fasting, and even then it may not go without tokens of its destructiveness.

It is by this heresy, or to say the least, by the neglect of the true doctrine, that we as a denomination have suffered more sorely than from all other blunders and hinderances put together. The places made historical by "the Fathers" are too often found now only as scenes of spiritual desolation. In almost all cases

this sad result can be directly traced to this destructive heresy, as also can any lack of enterprise.

Its effects may be traced in many flourishing churches and communities of to-day. All but the ministers seem to be going along with ordinary temporal prosperity. The prices of products and wages have nearly doubled by the depreciation of our currency. How few such churches bestir themselves to increase the former salaries? We grant that other denominations are in this respect frequently in fault, but not quite universally, as it seems to be among us.

Prosperity, which exists apparently despite the manifest infraction of the statute of Christ, that the preacher should live of the gospel, is deceptive. "Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabbaoth." The thunder of the guns turned upon Sumter may in an unexpected moment announce the departure of peace and prosperity from a Union so founded. But years before, the decay had begun. Years before, the causes were in operation. God's care for churches does not imply that he suspends his laws, nor the effects which transgressions naturally produce. The men who preach the gospel must live. If they live not of the gospel, they live by more or less attention to secular business, which in the end is likely to withhold them from their regular ministrations. The churches must languish for want of care. The neglect of the ministry is preparing many additional scenes of desolation within the borders of our denomination. Numbered with such ruins will be many a church apparently prosperous to-day, and that, too, owing chiefly to the sin or neglect against which we are speaking in this discourse. May timely actions change our fears to folly!

"Cry aloud, spare not—lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." It is the duty of the ministry to reveal the tendency of sin, to warn from it, and to point out the way of salvation. The implication for our encouragement is that the house of Ja-

cob will hear our voice and turn and live. If the house of Jacob may be thus turned from sins and transgressions, it certainly can be turned from errors and neglect, for that is now the nature of the chief obstacle to be surmounted. The improvement on this point for the last thirty years has been wonderful and almost unprecedented. The old prejudices are confined to localities. The laity is frequently really in advance of the ministry in understanding how all enterprise in Education, in Home and Foreign Missions, is dependent upon the culture and persistent enterprise of the ministry, which culture and enterprise are intimately related to a competent temporal support. Never had a ministry more to encourage them than ours in attacking any wrong among us. Our people are ready to hear and improve, and if the evil of which we are speaking is not speedily extirpated, the fault, we believe, will lie at the door of the ministry much more than at the door of the laity. But, if, as ministers, we accomplish our duty upon this point, vital to all stability and progress, we must earnestly and unitedly undertake it: this plant is not of our Heavenly Father's planting; it must be rooted up. "Even so the Lord ordained that they which preach the gospel should live of the gospel."

To this rule the apostle Paul intimates that there may be lawful exceptions. He and Barnabas did not demand or accept ample pecuniary returns for their labor in the Corinthian church. Paul gathered that church principally from among the heathen. In the nature of the case the first preachers among the heathen cannot be supported by their hearers. To demand salaries from them, even, when they are first won to Christ, would manifestly be a step which the unconverted heathen around them could use to the prejudice of the new religion. Still, the facts, which are stated in the ninth chapter of first Corinthians, show us that the self-supporting missionaries instructed the church in its duty to sustain the ministry, and that the church practised that duty toward those who succeeded the first missionaries. Here is one class of exceptions to the rule which requires the ministry to reap its support from the field it cultivates. Paul instructs us, that whatever the right may be, it is expedient to forego it. But there are evidences enough

in the New Testament to show that Paul and other missionaries among the heathen did not always support themselves. They were assisted by the churches. The apostle John, in his third epistle, praises his friend Gaius for his liberality in assisting foreign missionaries, " because that for his name's sake they went forth, taking nothing of the Gentiles."

This class of exceptions arises in the work of planting churches: It does not arise at all in the case of a church already exercising all its proper functions. Even in this work of planting churches it is the duty of older churches, if there be any and they be able, to sustain the missionaries as was done by the churches in the days of the apostles, as soon as such churches attained any considerable development. In the case of Randall and his early coadjutors, it is manifest they had need to be, at first, self-supporting to a great extent; but they did not, like the apostles, train their first churches to sustain pastors, and afford aid in planting new ones. The latter they attempted, while they inconsistently neglected the former. Of course they failed. Churches that do not meet this first demand which Christ makes of them as stewards of his property, will, of course, neglect all others as a rule. Here we are brought again to see that this statute, that they who preach the gospel should live of the gospel, lies at the base of all practical operations in sustaining and propagating Christianity as an organic life.

Another class of exceptions to the general rule, that the support of the preacher should come from the field he cultivates, is found in the care which a denominational body ought to bestow upon churches that are not pecuniarily able to pay their pastors competent salaries. The strong churches " ought to bear the infirmities of the weak." They that gather much should have nothing over, and they that gather little should have no lack. This is equality among the churches, and it is the true ground for an equality among the preachers. Those who work hard in fields, unable to pay, will not be left on this plan to poverty and want, while those who labor in more agreeable fields, abound. Of course, the feeble churches should not call for foreign help, without doing to their utmost to help them-

selves. But until the wealthy churches consciously act upon the precept of Christ to sustain their pastors, so that on a naverage they may share as well as their people, they will not feel their obligation to contribute to Home Missionary Societies, which are the medium of distribution in this class of cases.

As in the case of apostolic laborers, and in that of ordinary Foreign Missions, the preachers are frequently, to a great extent, voluntary self-supporters; so in the case of Home Missions,—there are many who are self-supporters, at least in part. In times of war and other great calamities, if there were not self-sacrificing preachers of this sort, the churches would much more frequently cease to maintain their visibility. The worth and noble sacrifices of this useful class of men will not be even measurably understood till we all come to stand in the presence of the Chief Shepherd. The danger is, that churches blessed by their labors may form the habit of neglecting them, when the return of prosperity permits better things. In these cases, and, in the case of preachers who by reason of their possessions do not accept any pecuniary return for their labors in preaching, there is peculiar need to keep the law of Christ destinctly before the churches. Many a church has been rendered poor, and has been ultimately ruined by reason of having self-supporting preachers, and usually owing to neglect on the part of those very preachers. If a preacher be a man of such means as compared with his hearers, that he hesitates to receive from them their pecuniary offerings, he should train the church none the less to bring their offerings according to their ability. The preacher may devote the amount raised to the support of feeble churches, or direct his church so to do. Then such a church, when left to its own support, is not overtaken in weakness. Then it does not complain of hardship in sustaining preaching. We know, however, some churches that will soon be so overtaken. Will not the guilt, in chief measure, lie at the door of those wealthy, benevolent preachers who have virtually taught the people to set at naught the command of Christ, that those who preach the gospel should live of the gospel?

We had nearly lost sight of a thought which we meant to express on the equality of the ministry, as to support, whether

laboring in a poor or wealthy church. But we will recur to the subject here for a moment. The thought is not the impracticable and unjust one, that the salaries of all should be absolutely equal, without respect to the expense of different localities; nor that it should be without respect to differences of ability. All these things must of course be considered; yet, it still remains that there are unchristian inequalities permitted in the matter of support. These inequalities ought at length to be relieved through Quarterly Meeting distributions, or, what is better, through some central denominational society. It has often occurred to us that the Scotch plan of a central sustentation, fund to which every church contributes and from which every preacher, who is actively engaged, has a right to draw a certain sum, has the basis of the true system in it. Every preacher has a right to draw from this fund precisely the same amount, whether he is laboring in a rich or poor church. Each church, whether rich or poor, contributes to it according to its ability. Some churches are not able to do much; others contribute enough to pay the whole salary of a preacher; and others still to the amount of ten or twelve salaries.

There is a great effort made throughout the whole body to make this sum as large as possible. No preacher feels any embarrassment in urging this object with all his might. There is a wholesome rivalry among the churches, provoking each other to love and good works. The preachers, of course, feel this not less than the churches. This central fund, and the efforts to replenish its treasury at the appointed times, are very serviceable in causing the whole body to feel a delightful consciousness of unity. That unity is conscious strength.

Now, suppose the sum to be drawn by every preacher in active service to be sufficient annually to supply his personal wardrobe, and to furnish his library with a few choice books. It is a starting point. It is a base of operations for those who are in the more destitute places. Each church calling a preacher, knows before hand that the preacher, so to say, brings a certain portion of his support with him. Many from this consideration are no doubt encouraged to sustain preaching that otherwise would make no effort at all. The fact that the preach-

er brings a portion of his support with him, taken under the circumstances stated, so far from inducing the church to do little in addition, doubtless acts precisely in the other direction. Destitute places need encouragement and instruction as to their duty to bring out what little strength they have, and the plan mentioned supplies both the instruction and encouragement.

This we submit with hesitation, but still we think as it has been found to work well, it is worthy of consideration. It is evident, in the changes of population, caused by rail-roads, and the tendency to gather into cities and villages, that many of our country churches, which were once our strongest, are becoming weak, and that we have need of a more efficient system than we how have, if we are to succeed in preserving any goodly portion of them.

It is the aim of every Scotch church to have also a parsonage. This, both in city and country. In the country, the parsonage has uniformly a number of acres of land attached, and hence the name *manse*, by which the Scotch designate the parsonage. In some of our churches similar foresight has been exercised, and by that alone such churches may be preserved, while their neighbors, who continue to neglect it, may fail.

In this hasty article we have been able to say upon the temporal support of the ministry only a few things demanded by the subject, as it lies in mind, and those few things but feebly as compared with the vital importance of its claims at the hand of every genuine lover of the gospel. The office of the ministry was instituted by the Saviour himself, and to be as lasting as Christianity upon earth; the same Lord who instituted the office calls men by his spirit to fill it, and to them he pledges the spiritual and temporal support adequate to give them the greatest efficiency as his ambassadors to plead with men, throughout all the years they fill the office, to be reconciled to God; and upon this office Christianity, in its organized form, perpetuity and progress, instrumentally depends. To secure the greatest efficiency of the preacher, and consequently the highest prosperity of the church, the Saviour himself instituted, as a fundamental and perpetual ordinance, that those who

preach the gospel should live of the gospel. The neglect of this ordinance has changed many of the fairest fields in our denomination into scenes of desolation, and hindered our progress at home and abroad more than all other causes put together. While there is much to encourage by the progress already made in the right direction upon this subject, there yet remains much to do. Though this sort of demon is the most difficult to be cast out, as it is so fully congenial to the depraved heart, yet we believe through Christ the united prayer and effort of all the ministry and intelligent laymen may shortly expel it, and thus open before our denomination a new era of prosperity at home and abroad.

Art. IV.—THE DOCTRINE OF DIVINE PROVIDENCE.

By providence is meant the uniform care and superintendence which God constantly exercises over his creatures in the several parts of the universe. With sentient responsible agents, some events are suffered—some disposed—and yet others are overruled for penal purposes or beneficent ends.

The inspiration, preservation and efficiency of the "Lively Oracles," furnish evidence *a posteriori* of Divine supervision; and in them this doctrine is abundantly attested,—literally, and with symbols.

The angel of Jehovah, as seen by Moses in the flaming fire, with the bush unconsumed,—the wheels and living creatures of Ezekiel,—the book of the Apocalypse, that none but the "Lion of the tribe of Judah could open," are of the symbolic class. They are providential types of the manner, life, real increase and perfecting of the church.

The doctrine of providence is taught in plain Scripture. Says the Psalmist, "The Lord hath prepared his way in the heavens; His kingdom ruleth over all." And, asks an evangelist, "Are not five sparrows sold for two farthings, and not one of

them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows."

The Divine superintendence, manifestly, is more than general—it is minute and particular. If five sparrows are sold for two farthings—about three cents of our money—and not one of them is forgotten before God, then his providence extends to the birds of the air, the beasts of the field and fishes of the sea; because He so remembers them as to provide for their wants, tell their names and notice their fall. And if he numbers the hairs on the heads of his disciples, then he evidently regards every individual person, and takes cognizance of all events that concern them.

But if we read the Scriptures further, the principles of providence are more and more substantiated. "The Lord setteth upon the flood. The Lord maketh the wrath of man to praise him. A man's heart deviseth his way, but the Lord directeth his steps. He [God] doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him what doest thou?" "Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

This care is extended infinitely and applied universally. God is almighty, omniscient, omnipresent, and infinitely good. The exercise of these perfections is manifest in the origin, perpetuity and praise of all things.

The sun, moon and stars are the work of his fingers, and their order and motion are disposed by him. All are made to praise him. The earth and dragons and all deeps; fire and hail; snow and vapors, stormy wind fulfilling his word; moun-

tains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl: kings of the earth and all people; princes and all judges of the earth; both young men and maidens; old men and children; all are called upon to praise God. The change of seasons; day and night, cold and heat are providential.

Divine providence is exercised *directly* in disposing, modifying or preventing action, cause and effect. Some have ascribed to the laws governing the material universe a sort of independence or discretionary force, as if without mind the various phenomena are produced. But law is the *manner* God himself works.

The Epicureans denied the providence of God, thinking it inconsistent with his repose to govern the world, or to interfere with human affairs.

Simplicus argues thus for providence:—"If God does not look to the affairs of the world, it is either because he cannot or will not. But the first is absurd, since to govern cannot be difficult, when to create was easy; and the latter is both absurd and blasphemous."

Plato in his tenth dialogue of laws, observes, "That a superior nature of such excellence as the Divine, which hears, sees and knows all things, cannot in any instance be subject to negligence or sloth; that the meanest and the greatest parts of the world are all equally his work or possession; that great things cannot be rightly taken care of without taking care of small; and that in all cases the more able and perfect any artist is, as a physician, an architect, or a ruler of state, the more his skill and care appear in little as well as great things." "Let us not then," says he, "conceive of God as worse than mortal artists." And it may be added, that what God hath thought it worth the exercise of his wisdom and power to create, he does not think it beneath his providence to look after; and as the whole is made up of parts, these severally and necessarily share in the general provision. This supervision also implies *active* intelligence. But law of itself has no action.

To say, then, the material world is governed absolutely by physical laws, is to ascribe all the attributes of mind to those

laws, when they are only the *manner* of the Divine working. Bread nourisheth the body,—water slakes the thirst. But that power which disposeth those elements to these benevolent ends must be Divine. Mind implies power and agency, and where power is, there is mind.

Man is not an instrument. He is an agent having a self-determining faculty. In thought and volition, he is conscious of mental action, and of his own agency. By the structure of his mind he refers the action to the perceptive and determining faculty. Thus Dr. Dempster: "If he tries to refer it—the action—to God, he cannot. It is out of his power. His Creator, then, necessitates self-recognition in determining the actor."

But not so with physical unconscious law. The food taken into the stomach,—producing blood, muscles, fluids, ligaments, bones, nails or hair, is directed to each of those purposes by what is called the physical laws of the animal system. But this disposition argues intelligence somewhere. Certainly not in the manner of their operation, which is the result of active mind. Nor does it prove active intelligence solely in creating; but that which is ever-living, all-pervading—as essential to sustain as to create.

The seed placed in a suitable soil, at its proper season, germinates; the root growing downward, the blade upward; "and God giveth it a body as it pleaseth him."

The suspended weight, let loose, falls to the earth by the law of gravitation; but that law knows nothing of the earth,—the weight or the centre of gravity.

By law is denoted a mode of existence, or an order of sequence; that is, the regular order according to which the system subsists or operates. But how can the order of the system be identical with the mind that arranges it? Can the event or the manner produce themselves? Is not the gravitating tendency of bodies one thing, and the omniscient, living power that regulates the whole, another? Sir Isaac Newton says, "Gravity must be caused by an agent acting constantly, according to certain laws."

We therefore understand by providence, the agency of Deity acting directly; ruling over all so minutely as to array the lily

of the valley, and clothe the grass of the field. By instinct he teaches the spider to weave his net, the silk worm to spin her thread, the bee to work its cell, and the ant to build her granaries. God—

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, and operates unspent."

A vivid illustration of the providence of God is given by a correspondent at Newburyport, to the editor of the "*Boston Traveller*," relating to a house struck by lightning in Byfield, Mass., Sept. 20, 1854. It is the result of his careful personal observation on the spot.

"One of the most remarkable freaks of lightning ever known in this vicinity, and the most singular we ever heard of, happened in Byfield on Wednesday evening last, during a thunder-storm.

The house of Mr. Henry Rogers, located on a slight eminence entirely free of shrubbery, was struck by lightning, and almost destroyed, without the slightest injury to the inmates. As near as we could judge, the lightning entered the roof near the centre, and tore off therefrom on the east side about one-third part of the whole surface. The house was one story, and directly beneath this place was a bed on which was sleeping three children. So near were they to the roof, that the posts of the bedstead came within a foot of the boards which were thrown to the ground north and south. The charge then passed to the east part of the house; tearing off the entire end, and throwing fragments over forty-eight yards into a neighboring field. It then entered a bed-room, split the head and foot boards of a bedstead occupied by two young men; shattered the posts, tearing the paper from the walls, thence passing into another room, taking from under a feather bed, on which was lying Mr. Rogers and wife, a straw bed, and scattering the straw in every direction. Every pane of glass in the house was broken, and some of the fragments thrown thirty feet in a southerly direction. The lightning then separated, taking a southerly and northerly course, passing through a barn in which were animals and a quantity of hay, thence along the road, splitting from a rock upon a stone wall a piece weighing twenty pounds, throwing it ten feet into the road and passing into the earth.

Mrs. Rogers was the only person awake. She heard the report, which she said was very loud, and saw the destruction going on, which she represents as bewildering and incomprehensible.

The lightning must have passed within a few inches of the heads of the young men, as the head and foot boards, which were shattered, could not have been more than that distance from their heads. Every thing in the house

was in the most singular confusion. Articles were passed from one room to another. Cards from a rack were found behind a mirror which hung opposite; a piece of meat, which hung in the cellar-way, was found on the second floor; and a pouch of powder was found perfect in the road. The stove was shattered and broken, crockery ware drove in all directions, fragments of furniture pierced the partitions, and every thing mysterious in its disposition.

The clock was stopped at three minutes to eleven, the pendulum was displaced and has not been found. Had a keg of powder exploded in the cellar, it would not have made a more perfect wreck. But yet, strange as it was, not one of the seven inmates were injured.

A scientific friend we induced to visit the spot with us, enjoins upon us to present it as one of the most remarkable illustrations of the *protection afforded by a feather bed from the effects of lightning; as it is his opinion that this alone saved them from instant death.*"

This was certainly a remarkable escape from instant death. But it is equally certain that neither the lightning nor feather-bed had any intelligence or will respecting their escape, but rather he who holds the bolt and guides the electric current as much by a philosophic law, as a miraculous interposition.

Another phenomenon that occurred May 1, 1855, contradicts the theory that feathers are absolutely non-conductors of electricity.

"On Thursday last," says "*The Detroit Advocate,*" "a house in Bedford, in this county, was struck by lightning. The fluid passed down a lightning rod nearly to the ground, thence through the sill of the building, along the joists, up the posts of a bedstead, *through a feather pillow*, over the bodies of a man and his wife, and found its way to the earth. It made a hole through the pillow, singing the feathers in its course, and badly burned the unfortunate man and woman who thought themselves safe on a feather bed. This is one of the most remarkable instances of the freaks of lightning that ever came to our knowledge. It has been taught, and generally believed, that feathers are a perfect non-conductor of electricity. The facts in the present case seem to disprove the old theory."

The above accounts of the "freaks of lightning," as the writers call them, are quoted as illustrative of the principles advocated in this article, namely:—that no physical law is independent of, or free from, Divine action or control.

The principles by which unconscious matter are governed may be always the same; but in these instances of electric phenomena in respect to feathers, the effects widely differed; yet by them, the doctrine that both providence and miracles are mat-

ters of fact, is not disproved, but rather established. Divine providence has its theatre of action in the relation men and nations sustain one to the other; sometimes by suffering or restraining men's passions, or disposing circumstances. In employing the elements—earth, air, fire, and water, cold, heat, joy or sorrow, to save or destroy.

Thus Gen. Washington's life was probably saved from the shots of Major Ferguson's corps when he countermanded his orders. "I ordered," says he "three good shots to steal near to them, [Washington and his aids,] and fire at them; but the idea disgusting me, I recalled the order. I am not sorry that I did not know at the time who it was."

In October, 1558, under the reign of queen Mary, a commission was signed for the persecution of the Irish Protestants. Dr. Cole, one of the commission, after getting his commission renewed, while waiting on the coast the *second time for favorable winds,* the news reached him of the Queen's decease; which prevented the persecution that otherwise would have proved so awful a calamity.

During the persecution in Paris, when so many Christians were martyred, the celebrated Du Moulin, after having crept into an oven to escape his pursuers, the place of his retreat was not conjectured, because a spider instantly wove her net over the mouth of it.

John Bunyan, when a prisoner at Bedford, through the clemency of the jailor, was on a visit to his family. It being known to some of his persecutors in London that he was often out of prison, they sent an officer to talk with the jailor on the subject; and in order to discover the fact he was to get there in the middle of the night. Bunyan was at home, but so restless he could not sleep. He informs his family,—returns to the prison,—is blamed by the jailor for returning at that hour. But the officers came,—Bunyan is called, is safe and all is well.

Though God does not coerce the human will, he evidently influences men in answer to prayer to favor his people. This was the case when Esau met Jacob, the supplanter, "with a face as though it had been the face of God," Pharaoh, when he welcomed Israel to Egypt, and the American colonies when they

had releasement from oppression, and favor in the sight of the world. Prayer was answered in behalf of Protestent New England, when they were saved from cruel persecution by a powerful storm that destroyed the Spanish Armada—when Elijah prevailed to bring rain from heaven; and when Philip Melancthon was raised from the gates of death through the earnest wrestling of Martin Luther.

Providence includes *miracles* which are evident interpositions on the part of God, attesting the divinity of Christ, and the truth of the religion he taught. Our Lord thus showed forth his glory, and the Jews were constrained to say, "No man can do the miracles which thou doest except God be with him." When occasion required the disciples to exercise miraculous power, faith in Christ procured divine energy to accomplish it, which led many to believe in the authority of their mission. In regard to intelligent beings, providence must be exercised on different principles than on the organic mass, vegetable organism, or brute, though God is truly the creator and preserver of them all.

If men or angels are agents possessing the power of volition, then there is no middle ground of responsibleness betwixt mind and matter. And man, though fallen as to moral rectitude, is conscious of possessing a God-like nature, making his obligations commensurate with his ability for good or evil. As a compound of body and mind, he may not be always responsible for his sensibilities, as emotions and desires may arise in spite of himself, yet though environed by a circle of conflicting elements, he is conscious of a power of choice that peers far above all mechanical or foreign forces.

But, if mind has not a self-determining faculty, then it follows that God absolutely governs it, the same as matter. Taking it for granted that by the grace of God, man is a free agent, possessing the power of volition, then God providentially and graciously influences him by motives that appeal to his reason. The agency by which incentives to good action may be given, are providences themselves. Some of them are the Scriptures —the spirit of God, angels, men, mercies and afflictions, and perhaps other instrumentalities, with which we have no definite

acquaintance. The precise point where the Divine mind and human meet, and beyond which neither can go without transcending their moral and constitutional bounds, is not for us to say; but evidently the human mind must possess a freedom to the extent of its obligations. Man has the power of volition and action, but the result is in the hand of providence to succeed, modify, or restrain, though ordinarily it accords with the known properties of matter, the law of ethics, or the true principles of psychology. The being, in some sense, in all events, "may so shape and temper existing forces," collateral influences varying the result as seems best to him. "A man's heart deviseth his way, but the Lord directeth his steps." "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

Joseph's brethren, in selling him to the Ishmaelites, meant it for evil, but God overruled it for good. The banishment of St. John to the Isle of Patmos was meant to curtail the truth, but God made it subserve its advancement. The Southern Confederacy, instituting the rebellion, meant to upset the United States government, and establish slavery; but we trust providence will cause it to purify and strengthen the former and subvert the latter. The Jews, by crucifying Christ, hoped to destroy his religion, but thereby it is established forever. And the final rewards of mankind at the judgment will not be based so much on the result of his action here, as upon the motive and disposition that governed them.

So also are we dependent on providence for success in duty. Man may sow the seed or plant the grain, but providence crowns his labors with more or less success. The physician prescribes his medicine, but providence modifies its effects. The merchant may launch his ship, but the winds and the waves that carry it safely into port are controlled by providence. God's energy diffused throughout the universe enables him to answer prayer, but in such a manner as no change in his ordinary conduct or suspension of the so-called nature's laws is manifest; but still a different order or sequence might have existed, had not prayer been offered.

If, then, God in his providence is everywhere in the world of matter and of mind, in the atom or insect, a world or universe; the ever-acting and moving power and principle, how easy for him to preserve life,—take it away or give it,—to work a miracle for the establishment of truth and promotion of piety. Under the Divine administration, we may not be able to fully explain the *manner* of his providence, yet the fact is obvious, and the end will ultimately be made known.

God may be said to exercise a *chastizing* providence over his people, when for their good he allows them to pass through the furnace of affliction. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He also sendeth *providential judgments* upon wicked nations and men; as in the case of the ancient Canaanites. And in view of the intemperance, profanity, deceit, oppression, licentiousness and infidelity of our nation, it is no matter of surprise to the Christian philosopher that we should now be suffering the dreadful scourge of civil war. There is also a *permissive providence,* as when innocence suffers. The innocent child, the deranged and idiotic, the brute and all irresponsible beings that suffer in consequence of sin, are of this class. For reasons inscrutable to us, there seems to be a consent on the part of Deity to their temporary misery. Also, the blindness and impenitence of the heathen world, with many other dark and mysterious dispensations of time and events, evidently come not under a *disposing,* but *permissive,* providence. The Supreme wills the happiness of his creatures, but they oppose that will. He, for a time, permits both their opposition and their suffering.

There is also what may be denominated a *suffering* providence. I mean by this term that God gives no consent, either directly or indirectly, to a certain class of events that occur, but positively forbids them. Yet though able to prevent, he suffers them to take place. This is the case with all moral evil. He could prevent this evil by striking out of existence all sinners. But this he does not do, and as this evil exists in his empire, and under his administration, it may be called providential. Some are startled that murder, suicide, intemperance,

oppression, war, and the like should be called providences. But, as they do not imply consent on the part of the Lawgiver, but rather a state of trial in which men are placed, and for the abuse of which state, they are responsible,—their sufferance may be justly called providential.

To conclude: How elevating and cheering to the humble and confiding spirit is the doctrine of providence. God is present with him in every condition and event. Nothing shall hurt or harm them who do well. Nay, "All things shall work together for their good." Every word of this text is pregnant and intensified with meaning. "All things work." Is the believer afflicted,—is he tempted,—does he feel inward corruption? He is not only humbled by these, but he is also cheered and comforted by the provision, promises and grace of Christ. Are his worldly prospects dark and lowering, he knows—

> "That behind a frowning *providence*
> God hides a smiling face."

Is he in peril by sea or land, exposed to to the noisome pestilence, or to a human foe?—if in the way of duty he is safe. And what may some time appear to be against him, and a great calamity, may only be a temporary evil, resulting in an infinite good. Who, looking back upon past life, cannot see many signal providences of this kind? Property or life has been saved, and perhaps both, and *we* have escaped by a hair's breadth. An angel on the wing has caught us in our fall, or a storm has intercepted our way, or a bright sun with accelerated speed has dispelled darkness, and saved from imminent peril. We might not have seen it at the time, but can see it now.

As infants do not perceive or appreciate the care and affection of their earthly parents, till experience and riper years unfold to them the fact, so God's people are often insensible to his love and mercy exercised in their behalf. How many untoward children have, like Saul of Tarsus, been in the *way* and *work* of death, but Divine providence has intercepted their course, and they have been led to eternal life.

No praise to man for his frowardness and infidelity. He is held responsible for his motives and actions. But God some-

times overrules these to his glory, and "Makes the wrath of man to praise him."

The portentous throes of our country in its present struggle for existence, has eventuated in leading not only the nation, but persons of marked character, in ways they knew not, in regard to slavery and the true principles of liberty. War, intemperance, slavery, idolatry, libertinism, superstition, spiritualism, Mormonism, and excessive worldliness, may be so many whips in the hand of providence, with which to scourge the nations. Happy are they, "Who bear the rod and bless Him who hath appointed it."

In the providence of God, "Angels are ministering spirits sent forth to minister for them who shall be heirs of salvation." These glorious beings are numerous, and swift to do Jehovah's bidding. "Therefore take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Those in the time of danger encamp about his saints. Elisha's servant was alarmed at the host of the Syrians that came to take his master, but Elisha said, "Fear not, for they that be with us are more than they that be with them." These, with other agencies, are the executioners of providence, bringing heaven near to earth, and justify the ways of God to man.

Art. V.—EDUCATION IN THE FREEWILL BAPTIST DENOMINATION.

In discussing the subject of education in our denomination, we would not take a contracted view, as though the subject needed any modification or limitation as thus applied, for it does not. We are no better or worse in this respect than others. We claim no higher standard, and can accept no lower, than one of general adaptation.

In referring to education in our denomination we deal only with the existing state of things. Every Christian body has its policy and plans of operation. Not only the Theological Seminaries, but also the Colleges and Academies, are, with few exceptions, denominational. Not that they are necessarily sectarian; but established, governed, and patronized chiefly by their respective denominations. It is a natural and unavoidable result of pervading causes and influences.

The writer claims no special advantage or facility for discussing this subject. An intimate acquaintance and connection with operations relating to the subject for twenty-five or thirty years, may indeed be taken into the account; though it might be thought that such connection would lead to partial views. Against this we hope to guard, and to deal honestly, plainly, and disinterestedly as an earnest lover of the cause.

The views and practices of the first F. Baptists have been too frequently discussed, and are too familiar to our readers, to admit of lengthy reference here. We cherish no blind veneration for the old or the new. All good men have their excellencies and their deficiencies, and it is not the part of wisdom unduly to extol or depreciate. Randall and his associates were not, with a single exception,* educated in the schools. They, deeply imbued in their own hearts with the spirit of the gospel, came out from churches and organizations in which piety and even morality were low, and where the main dependence was on superficial forms and human attainments. Their great work was the conversion and salvation of souls; and for it they were

* Tingley.

well fitted, as is evinced by their success. With small earthly helps, in the midst of indifference, opposition and persecution, they were instrumental in a few years of raising up a large connection of flourishing churches. They were men of thought and study; their sermons were instructive as well as spiritual; and they rigidly required study and improvement of their followers. In a word, they did their work faithfully and well, as adapted to their times and circumstances. Had their successors to the present day done as well, there would be little occasion for fault finding.

Coming down to a more recent period, when the state of the country, of society, and of Christian denominations generally, had greatly changed, a want was felt quite extensively among us of a change in our educational policy to enable us to meet new relations and duties. Thirty years ago, with churches, (numbers of them large and strong,) extending from Maine to Ohio, and a membership of some twenty-five thousand, we had but a single minister with a collegiate education, and one Academy, then recently put in operation. To sustain the churches already established and supply increasing calls for labor on every side,—to avail ourselves of the educational facilities constantly accumulating, and adequately furnish the churches and the community dependent on them, need was felt of advancement on our part; and this feeling was soon manifest in founding several institutions of learning, and has been gradually and constantly increasing.

We might in this place consider the question whether our course as a denomination has been in this respect judicious or otherwise—whether we have gone fast enough, or too fast, and the like. But it is more to our purpose to pursue a different method. We wish first to examine briefly the question, *why are we not educationally in a better condition than we are?*

And on this point we would premise, that our condition is more favorable than many outsiders, or many of us, suppose. Modesty is very commendable, so also is confidence. While we should not think of ourselves more highly than we ought to think, there is no virtue in self-depreciation and detraction. Conscientious people know their own faults better than those

of others, and so may disparage themselves to the discouraging of measures for improvement. But more on this topic further on.

As all are fallible, we must judge of individuals and communities relatively, with all due allowance for the influence of circumstances. At the time our denominational efforts commenced, much less was done than at present generally for higher seminaries. The standard in the public schools was much lower than at present, with far less facilities and helps. So also with academies, and indeed all literary institutions. The Congregationalists and Presbyterians were far in advance of the other denominations, which entered but gradually and slowly into the work. We put ourselves down as least and last of all. Our churches were mostly in the country, and often in unfavorable situations, with various prejudices and errors to combat. It is well known how much such things have retarded our progress.

Add to these our lack of experience in founding and building up seminaries. It is not strange that we have not always made the best use of the means at our disposal. There has not been sufficient concert of action and coöperation. Ardent men, not always the most competent, have taken the lead, and gone so far that others have felt constrained to fall in with the measures, or to relieve embarrassments and save credit, when different procedure at the outset would have secured much better results. Unfavorable locations of our schools have been a serious detriment. It is not enough that a location be such as will suit the convenience or taste of one or two, however influential, men; but it should be such as shall commend itself to the impartial judgment of all, and secure general interest and coöperation.

Various things are to be taken into the account in locating a school,—as the religious and literary character of the community; there should be a church in which the ordinances of the gospel are regularly and well sustained, pleasant surroundings, central position, and easy of access. Such things require time for examination, and a question of location should never be hastily determined, least of all for the supposed advantage of a

single locality. It is true, that every thing desirable cannot be always combined, and we are to select according to the balance of essential advantages. We are not aware that in this respect we have suffered more than others in engaging in new enterprises, though of course more familiar with our own mistakes.

We should, however, guard against unduly magnifying any particular obstacle. It is easy to find fault, and attach responsibility to others. Where there is a generous disposition to do our own duty, to make the best of what we have, and do all we can in spite of obstacles and difficulties, imaginary evils will disappear, real ones be greatly diminished and overcome, and many deficiencies supplied. Let us profit from experience of the past, not to repeat our errors, duly esteem the importance of permanance and stability, shrink at no obstacles, but seek, by united, earnest, constant exertion to accomplish the greatest possible good. Then will minor evils be subdued, and our progress, though for the time slow, will be sure and healthful.

However much we may be and ought to be dissatisfied with ourselves in view of the greatness of the demands upon us, and the little we have done to meet them, our situation is not such as to induce despondency and discouragement. We have not done all that we might and ought; but through the grace of God we have done something, for which we will thank Him and take courage. We refer, of course, to the cause of education. If we cannot count our numerous seminaries, amply endowed and furnished universities and theological institutions, to rival some of the older and larger denominations, we will not despise the day of small things. If we cannot do so much, we are not to be deterred from doing what we can. Far be it from us to indulge in envy at the prosperity of others; rather would we rejoice in it, and emulate every worthy example.

It is not of so much consequence that great achievements be made, as that we do our work faithfully and well, especially avoiding the faults and errors into which others have fallen. With all of the advantages furnished by many of the older institutions, we should not covet them with their concomitants. We honor them for what they have done in science and litera-

ture, but deplore their moral and religious condition and influence. We should profit by their example, to secure the good and reject the evil. It should be made a first object in all our institutions of learning to secure a high moral and spiritual state, salutary in the highest degree to every student. It is useless, and worse than useless, to educate young men and women for the service of sin. Every seminary should be a fountain of sound morals and nursery of piety, in which the Bible is honored and prominently studied, where religion sanctifies every exercise, and a constant revival influence is enjoyed. There are such seminaries well known, and whose benign influence is blessing the world; we may claim the same in a measure for our own institutions, though not so much as they may and we hope will be.

A second point of remark relates to *the present state of education among us.* We have alluded to our felt and acknowledged deficiencies. While some doubtless overestimate what has been done, and think too favorably of our condition and prospects, others underestimate it and look too much on the dark side. We are not disposed to go into any analysis of particulars, or historical details, or statistical accounts of matters so familiar to the reader, and open to the judgment of all. We put the present with the past, not for invidious comparison, not for boasting, but as a ground of encouragement. A little more than thirty years ago our first seminary was opened in an humble building. We then had no men of literary eminence or patrons of literature, no costly edifices, libraries, apparatus, or funds of any amount. An effort to obtain such was wholly an experiment.

How do we stand to-day? Our readers and many others know something of Bates College in Maine, our Literary and Theological Institutions in New Hampshire, Lapham Institute in Rhode Island, Whitestown Seminary in New York, Hillsdale College in Michigan, North Western College in Minnesota, and a considerable number of other schools, not yet made so prominent by circumstances, but which exert a wide and beneficent influence. These institutions are not so well supplied and furnished in any respect as is desirable; but the promptness and

liberality with which the calls for pecuniary aid in this direction have been met hitherto are full of promise for the future. With all our errors and deficiencies, it must be allowed that a pretty good beginning has been made, which needs but continued and judicious application to enable us to fulfil the objects of our mission as a people. It is gratifying to reflect that in all our progress and transitions thus far, our union and harmony as a denomination have been preserved; that our educational efforts have had the countenance and support of good men generally among us.

The pioneers of education among us have never been exclusive, but moderate in their demands, never disposed to magnify their cherished objects to the neglect of others; but to regard their plans as auxiliary, and part of the great means for the diffusion of the gospel and the salvation of souls. They have ever been the staunch friends of the ministry, the churches, Home and Foreign Missions, freedom, temperance and other measures of improvement and reform. To their influence and labors very largely are we indebted for the position we occupy on these various subjects. Thus it should ever be. All good causes have a common basis, arrive at common ultimate ends, and should be mutual helpers.

It has been said that from the beginning our educational standard has been too low, that its friends have not secured the concentration and efficiency of action that they might, and that such is the case still. Nor can we pronounce the charge groundless. We have lost incalculably in every way by not doing more for the cause of sanctified education. We have suffered from lack of concentration, and more still from lack of coöperation. Had all our means been concentrated on a single institution, it is doubtful whether we should have thereby done the most good. It is better that there be several for the accommodation of different localities. But there has not been sufficient regard to *system*, and plans for mutual aid.

We will not say that there exists a spirit of rivalry and jealousy between the friends of our different enterprises, for there is not, to any great extent. We really wish each other well, but rest too much on good wishes. There is need of more

practical mutual sympathy and coöperation. We are not to regard each other's efforts and struggles with speculative indifference. All may not be able to help to a large amount pecuniarily, it may not be necessary in every instance, but we may help in such ways as we can. Nor is it wise to assume an air of criticism, and because what comes to our ears from a distance does not suit our views, condemn the procedure as unworthy of confidence. We should have faith in our brethren, a charitable and hopeful spirit. It is in the power of the friends of our Institutions in Maine, New Hampshire, Rhode Island, New York, Michigan, &c., to help each other essentially, or to do each other much harm. If the friends of each assume that theirs must be made the great central one, a university to which all the others can at best be but subordinate, or of little consequence, the effect must be constant petty wrangling, most baneful in its influence, and tending to cripple and debase all. But if a truly friendly and generous spirit is cherished, it will be a source of rich blessing to all.

And this spirit is prevailing more, as we understand each other better. A better state of things among us would now exist, if there had been more consultation and deliberation. But things have not yet gone so far but that much may be done to retrieve errors of the past, and secure more harmony and concert of action in the future. We must learn to think less comparatively of separate interests, and more of the general welfare; less of individuals and localities and more of the common cause, and the ultimate end of strengthening the churches, saving souls, and glorifying God. We want young men and women educated for all the various responsibilities of life; whether private or public, whether for the domestic circle, or for teachers, or the professions; and we want them so educated that they shall most honor God and bless the world.

What we need is so to dispose of our forces and means as to accomplish the work of our hands. To suppose that one of our Institutions will or can do the whole, is simply absurd. Each has a duty to do in its own sphere. In a sense all may be subordinate, i. e., helpers to each other. We need our Seminaries, all we now have, and more, and better furnished in every way.

We need our Colleges, better endowed, furnished, and patronized. We need our Theological School, also better endowed, finished, and sustained. Many students in the seminaries will attend no other school than the seminary, and should, therefore, have the advantages,—scientific, moral, and religious, suited to their circumstances. Many in the colleges will go no farther than the college, and should, therefore, be furnished in their collegiate course for the demands to be made on them. And the Theological School should be enabled to furnish such facilities to its students as will enable them to make the best use of their time while in attendance, that they may be most speedily and efficiently prepared for the sacred office.

From this obvious view, we see the importance of regarding all these various interests as substantially one, to receive our united and earnest support. Really what aids one aids all, and contributes to our ability to serve the common cause. This feeling practically developed is now most essential to our success.

It remains, that we remark briefly on *the course to be adopted in the future;* and our limits require us to confine ourselves chiefly to the subject of theological education. And here we say with all frankness, that it is not necessary for every one entering the gospel ministry to pursue a course of study in a theological seminary, a college, an academy, or district school. The history of the ministry proves that it is not. Circumstances do not always allow it. It is not for us to question the ordering of Providence, or to establish lines of distinction or caste which He has not authorized. He makes brave soldiers and skilful officers of men who never saw West Point. He takes men reared in the back woods, on the farm, in the mill, and in the shop, without school advantages, for governors, senators, presidents; and when they honor their work and station, who shall question their antecedents? He has the same right, and sometimes exercises it, of putting men under similar circumstances into the gospel ministry, and it is not for us to gainsay it.

We do not insist that in future all candidates for the sacred

office shall be limited to any particular school course. Let God and an enlightened conscience decide in this matter, and a reasonable and consistent course be pursued.

Let us not be misunderstood, or any advantage taken through misconstruction of our remarks. We would be explicit and deal plainly with all. No one has a right to minister in sacred things without the requisite qualifications. If he has them, it is not of so much consequence when, or how, or where they were obtained. The requisite qualifications are not possessed without mental discipline and study. The great advantage of books, teachers, schools, is that they enable the student, as a rule, to make more rapid progress, and secure a more symmetrical and thorough discipline and development than he could otherwise obtain. Those positions are too obvious, and too amply attested by experience to require argumentation. Time is precious, the wants of the world are pressing, and it becomes us to work with our might in the best way.

Little countenance should be given to a young man proposing to enter the gospel ministry, who refuses or neglects to avail himself of the best facilities within his reach for obtaining the necessary qualifications. Ordaining and licensing bodies, ministers, Christians, especially the candidate himself—all have a high responsibility in this matter. Great as is the moral and spiritual destitution, and the demand for laborers, no excuse is thereby furnished for neglect of the requisite means of preparation, but the opposite. The cause is not strengthened but weakened by inducting into the sacred office incompetent, inefficient men. Said an experienced clergyman of another denomination: "We have nominally ministers enough, and too many. They are always seeking places. I got a place for one such a while ago. A few months after he again applied to me for a place. How is this, said I, I thought you were at B. He replied, 'I did engage there for a year, but before my time was out the people offered to pay up for the whole time, if I would leave.' Such men are only a burden to the cause and in the way of others." A like experience is realized in all denominations, and we have our share of it. There are "places" enough,

destitution vast, urgent calls for labor, yet numbers are standing idle in the market, because no one employs them, and the sacred cause is thereby reproached. If men are without either the heart or the mind for the work, they can but be drones. We speak thus not by way of reflection on the past, or upon those providentially disabled, to whom indeed such remarks do not apply, but for the benefit of young men now coming forward.

Our churches already pretty well appreciate these things. For several years past every graduate of our Theological School has been engaged to become a pastor some time before his graduation. So it was with our class of five of 1860, of our class of seven of 1862, and of our class of four the present year. And from the letters and requests received from the churches, we doubt not but the case would have been the same, had the number in each class been much larger. Indeed, in this respect, the churches are in advance of the ministry and the young men preparing for it.

Now what we need is PROGRESS. What we have we should appreciate, be thankful for, and turn to the best account. Wherein we have erred or been delinquent in the past, let us be on our guard not to repeat. Wherein we have been enabled to do something, let us seek to do more, and avail ourselves of the abundant helps and facilities at hand.

We lack faith, enterprise, perseverance. No one can deny but that a large measure of success has crowned the efforts already made, which should encourage to more. We need more funds, books, teachers, buildings, furnishing. It is for us to make these wants known, and the friends of the cause in the churches and communities will come to our aid in the future as in the past. Because there are other and pressing calls in other directions, we are not therefore to desist. Nor because of any difficulties or obstacles. The work is a great and good one, and must go on.

We cannot believe that the friends of education and of the ministry among us will permit the $20,000 fund proposed to be raised for the Theological School by our last General Conference, and of which three-fourths have been already secured, to

remain much longer unfilled. We will not say how much it is needed, that the Institution, with a building and home of its own, and strengthened in the department of instruction, may be cheered on in its arduous and responsible work.

Art. VI.—ABOLITION OF THE BRITISH SLAVE TRADE.

One person, with energies wisely directed, is of more value in the world " than fine gold, even the golden wedge of Ophir." How important then is a nation. In so far as its organized civil and religious power is employed, in efforts for the overthrow of wrong, and the well being of the largest possible number, it is exalted, honored and blessed of Heaven; and does much to shake the foundation of national vice, outrage and crime in other sections of the habitable globe. So immense are the mighty works over which Jehovah has superintendence, that even a great nation, indeed all nations, are but as "a drop of a bucket; and are counted as a small dust of the balance;" and yet He watches for their good; provides for them; establishes and prospers them in well doing.

The British nation is interesting to us as its people are brethren of the human family; also in an especial manner, the country is our father-land, that from which most of our ancestors came; and then again because of its glorious example in many benevolent, philanthropic and Christian efforts for the good of the race.

The nation has had faults, as all others have had. It may have provoked war needlessly, and carried it on with vigor and fury; but it has been generous to the vanquished. In its aristocracy, the lower classes in its own borders may have been too much neglected; but it has loved mercy and delighted to show it to those they found crushed and writhing under the foot of tyranny. In former times our people could hardly for-

give the nation for taxing the colonies when not allowed a representation in that government. But as what was meant for evil in that, God overruled for good, all here might be satisfied. In fact that people do not care enough about it now to be dissatisfied with the results; certainly not any farther than there is jealousy at the success of a free government.

The nation had its origin sometime before the coming of Christ. It is interesting as showing what Christianity has done for that people and us, to note that for quite a space the nation was rude, uncivilized and in barbarism. The principal clothing was skins of beasts; intestine wars existed between the different sections; and idolatry was the religion, with human sacrifices. England, being an island, was somewhat separated from other nations. The only nations that did much in navigation then were the Greeks and Romans. But with the disposition that in those times prevailed to explore for plunder and the increase of territory, it is natural to suppose that these islanders would be visited. The Phœnicians, inhabitants of a province in ancient Syria, visited the place chiefly to obtain tin, and on account of this metal being found there, they called it Tin Island. Down to our time but few tin mines have been known in the world; and that of Cornwall in England has ever been the most celebrated.

The Romans under Julius Cæsar triumphed over the English with a powerful army, B. C. 55, and it was a Roman Province till A. D. 426. The Christian religion was introduced by the Roman Catholics in 598. What is called the Norman conquest took place in 1066, since which time there has been a regular succession of princes, interrupted only by two revolutions, while the unfortunate House of Stuart was in power; one in 1643, when the throne was overturned and Charles I. lost his crown and his head; and the other in 1688, when James II. was deposed.

England, Scotland, Ireland and Wales have a territory of 170,900 square miles. This is much less than the State of California. But it has provinces in India, America, &c.; and in all, the territory of the nation is 8,900,000 square miles,

nearly three times the extent of our country. The Empire has a population of some 180,000,000; our country 31,000,000.

England had slavery, and after the settlement of our country, introduced it here. It had the nefarious Slave Trade. We had that also. It established its Slave Trade. When our Constitution was formed, the Slave trade was limited to twenty years. It expired by that limitation in 1808. That country finally abolished slavery itself. Ours has been making efforts for thirty years to abolish slavery, and it is in a fair way to be accomplished. An account of the abolition of the Slave Trade in Britain is now to be given.

One of the results of Christianity, and in fact one of its crowning glories, is kindness to those who cannot take care of themselves. If any are unjustly deprived of their rights, or crushed by tyranny, it comes to break the despot's chain and raise up to civilization and the dignity of the sons of God, the degraded and the suffering. The injury done to the sons of Africa is as yet much unwritten and untold. When it shall be fully made known, the heavens will blush; the earth seem astonished; virtue hang its head and weep; and the ears of those who have had part in the iniquity, tingle. The crime of slavery, contrary to instinct; contrary to nature; and contrary to the law of the living God, as contained in the Bible, has existed and the Africans have long been the principal sufferers. The Slave Trade is an adjunct of slavery. It is one of the most atrocious systems of piracy the world ever had.

For nearly one hundred years, ending in 1783, Britain had been engaged quite a portion of the time in war, at an expense to the Treasury of 400,000,000 pounds, with a loss of life that was immense, but which cannot be given with accuracy. In those times the attention of the humane and philanthropic was not likely to be turned much towards public efforts to bless those injured by violence, and countenanced by the nation. But in 1783 the storm of war had passed. October 19, 1781, the army of Cornwallis at Yorktown, Va., surrendered to the American army under Washington. March 20, 1782, the administration of Lord North terminated. This was the ministry of George III., that had strenuously supported the taxing of the Colonies.

A liberal ministry succeeded. The independence of the United States was acknowledged. Preliminary articles of peace were signed November 30, 1782, and definite treaties September 3, 1783.

The sword was now sheathed and it hung in its scabbard without use. The most powerful navies in different seas ceased to thunder. The British lion lay in his lair, apparently as inoffensive as a lamb, and was likely to lie so till insulted and provoked, when he would shake his mane, roar terribly, and tread down what came in his way. This peace and quietness lasted about ten years. Now was England's time for justice and mercy. Now was the time for the most powerful nation, and having the greatest blessings of civilization and Christianity, to strike a blow, if not at slavery itself, at one of its strong-holds or main pillars of its support.

The discussion of a national or any other sin is the first step towards its removal. This was done. Next is the exercise of the right of petition. This is allowed under the governments where there is any freedom, or any regard to the rights of the governed. And even some of the most despotic governments have put to confusion and shame our own in times past, when it was determined that petitions for the deliverance of the enslaved should not be heard.

Near the conclusion of a session of Parliament, in the summer of 1783, a bill was introduced for the regulation of the African company, prohibiting the officers from exporting negroes. It was an entering wedge, but only one blow was given it; and time-servers, conservatives and those who were for "the glorious union" were not alarmed. Probably they regarded it as a measure of insane or fanatical men, thinking that nothing would come of it but reproach from all "national" men on those who had introduced it.

But this quietness was but for a moment. In a very short time a petition came to the House of Commons in favor of the same bill. This petition made mention of the rapine, oppression and blood attending the traffic. It stated that "under the law of the nation, thousands of our fellow beings, entitled to the natural rights of mankind, were held as personal prop-

erty in cruel bondage. And it was to be regretted that a nation, professing the Christian faith, should so far counteract the principles of humanity and justice."

This was a stroke that drove the wedge considerably. Some stood aghast, but soon recovered themselves, for the petitioners were only Friends or Quakers. Their annual assembly was in session in London; and they availed themselves of this favorable opportunity to petition the Parliament on this subject. Their veiws on slavery in that country are well known.

But the truth will have an effect on that class not hardened by sensuality and crime. A sense of national injustice and flagrant wrong will awaken not only the common people, but also statesmen in power. And in this case the terms of the petition awakened, in a remarkable degree, the compassion of many in the House of Commons, and also of the public. The society called Friends had existed more than seventy-five years. Though peculiar and unpopular in some of their views, yet their intelligence, respectability and humanity were acknowledged. The Parliament closed, but a good work had been commenced. Providence approved and designed it should go on. When rulers legislate for the removal of sin, the Most High helps.

Reforms move slowly, but God is patient, and so are good men. Truth makes its way by slow degrees; but what is gained is of great worth. Five years passed before the matter was agitated again in Parliament, yet the attention of many was being directed to the subject; Christians were feeling that the nation could not prosper while it countenanced a piracy; that while adding to the wealth of some, it was undoing a defenceless race of Africans. The staid and formal worship of quite a portion of the denominations prevented the excitement and action of American churches in regard to similar national sins; but even there some ministers "meddled with politics," and at the polls in voting for members of the House of Commons, candidates were sustained known to be for "dividing the union;" that is, the union with the villainous Slave Trade.

But an episode here will be agreeable, as it will make us acquainted with some of the chosen leaders of the great work.

Wm. Wilberforce. This estimable patriot and Christian

gentleman was born at Hull, August 24, 1759. At about eighteen years of of age, he entered St. John's College, Cambridge. In 1780, when twenty-one years of age, he was chosen member of Parliament. He was continued by reëlection, much, if not all the time, till 1812, when he declined farther service. The great work to which he devoted himself while a member, was the abolition of the Slave Trade, as will be seen as its history shall be continued. Five years after his first election, he travelled on the continent with Dr. Isaac Milner and others; and their religious conversation awakened him. He read the Scriptures, and finding these promises,—"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;"—"God will give the Holy Spirit to them that ask Him;"—"Come unto me, all ye that labor and are heavy laden, and I will give you rest;"—"I will take away the heart of stone, and give you a heart of flesh;" "I will be merciful to their unrighteousness, and their sins will I remember no more;" and he said as he read these that he considered that if he should set himself to seek the promised blessings, he should certainly find a change wrought in himself. And he sought and found. His joy was deep and abiding.

He soon resumed an acquaintance with the Rev. John Newton, whom he had known many years before. That pious man rejoiced in his conversion, and informed him that since he first saw him, during a period of fifteen years, he had not ceased to pray for him.

He connected himself with the Established Church, and was at all times a devoted and faithful Christian. Faith was an operative principle, and he often spoke of the large communications sure to be received, if there was care not to "quench the Spirit." He was liberal in his views: fellowshipped others of different denominations; and sometimes partook of the sacrament of the Supper in dissenting chapels.

During his Parliamentary career, his investigations in all that related to the Slave Trade were unwearied. In his speeches he was not energetic, but his tones were mellifluous and persuasive. Those who heard, felt that he, from the purest of mo-

tives, was seeking the good of others; and he was heard with attention. He lived to see the Slave Trade abolished, and then he devoted his labors to the abolition of slavery in the British Colonies. In the place where he resided, he established a school for colored people. He used to talk of moral and religious enterprises at home, with visitors, and when abroad. He would call attention to the beauties of nature; he would say that an opportunity to good was tantamount to a command to undertake it; he would speak of death as gain to those living by faith.

He published several essays and pamphlets, but his principal work was, "A Practical View of the prevailing Religions of Professing Christianity in the Higher and Middle Classes of this Country, contrasted with Real Christianity." The book had great effect in checking the fashionable religion of the times.

He had a wife and six children. He died July 28, 1833, aged 73. His remains lie in Westminster Abbey.

George Canning.* He was born in London, April 11, 1770. He went to college at Oxford. He evinced decided literary abilities; wrote poetry, and one of his earliest poems was on the slavery of Greece. Poetry in several nations, describing oppression with its horrors, and in strains like those which the angels use, singing of the blessings of liberty, has done much to break the arm of tyranny, and deliver from its thraldom. In 1793, he was elected to Parliament; in 1796 was Under Secretary of State. Not far from this time he heartily adopted Mr. Wilberforce's plan for the abolition of the Slave Trade. Afterwards he was Treasurer of the Navy, then Secretary of State for Foreign Affairs; and in 1827, Premier. He held also some other offices. He was an excellent rhetorician; in debate and public speaking he was showy; cutting in irony; sparkling in wit; ingenious, eloquent and powerful. He died at Chiswick, August 3, 1827, aged 57. His remains lie in Westminster Abbey, near those of his friend Wilberforce.

Thomas Clarkson. He considered the poor. He under-

* Many particulars in the sketches of these men are gathered from the New American Cyclopædia.

stood the objects of government. He knew that Christianity designed civilization, the undoing of heavy burdens, and freeing the oppressed. He labored for these, and not in vain. He lived to see the Slave Trade abolished, and the abolition of slavery in the British West Indies. He was born at Wisbeach, March 28, 1760, was educated at St. John's College, Cambridge, in 1786. When but sixteen years of age, he obtained a prize for the best essay on the question, "Is it right to make men slaves against their wills?" He published this essay. He collected statistics of industry, manufactures, &c., of the African race. He prepared a view of the interior of a slave ship, with its cells, gratings, and barricades for the confinement of the blacks. This had a powerful effect in awakening the public mind to the horrors of the business. He published a work on the "Infidelity of the Slave Trade." He went to France, had an interview with Louis XVI. and Neckar, his favorite cabinet minister, and found favor in regard to his views. He went to Russia, had an interview with Alexander I., and secured his influence in exterminating the Slave Trade in all the nations of Europe. And for many years, he published a new assault on the abominable system yearly. The work of his life was a noble one. But he finally rested from his labors, dying at Playford Hall, Suffolk, September 26, 1846, aged 86.

William Pitt. There was a William Pitt, Earl of Chatham, who in the commencement of the Revolutionary war opposed the "Stampt Act," and all the measures of the British ministry to tax the American Colonies. He died in 1778.

The Pitt of whom an account is here given was born in 1759. In 1782 he was Chancellor of the Exchequer. After this he had that of first Lord of the Treasurer added. He was much in publiclife. In the offices he held, and especially in Parliament, he favored the measures for the abolition of the Slave Trade; but in politics he was on the Tory side, a party less liberal than that of the Whigs. He died January 23, 1806, aged 46. He was interred in Westminster Abbey, and Parliament voted a sum not exceeding 40,000 pounds to pay his debts. Wilberforce considered him his friend, and a great help in the

efforts for the benefit of the Africans. He was perhaps without a rival as a public speaker.

Charles James Fox. Mr. Fox was born in London, January 24, 1749. He went to college; evinced a mind of good powers, but he had faults, being fond of dress and gaming. He was elected to Parliament while under age; was afterwards Lord of the Admiralty;—one of the Lords of the Treasury, but being opposed to Lord North, that officer had him dismissed. But not intimidated, he assisted others in opposing the ministry in American Affairs. He foretold the defeat of the British armies in America. After the ministry of North fell, he was Secretary of Foreign Affairs. After 1790 he united with Pitt, Wilberforce and others in opposition to the Slave Trade. In 1802 he went to France and had an interview with Napoleon. As a debater, Burke said he was the most brilliant the world ever saw. Dr. Samuel Johnson knew the power of his speeches, and said it was a question whether the nation was ruled by George III., or by the tongue of Mr. Fox. But statesmen are sometimes poor. In our land Jefferson, Webster, Douglas, and others died poor. It has been said that Mr. Pitt died insolvent. Mr. Fox cared for the State, but he did not know how to take care of his own funds. By the time he was thirty years of age, he had squandered more than 100,000 pounds. Then, in destitution, with his usual cheerfulness and good humor, while beset by creditors and bailiffs, he wrote a work entitled an "Invocation to Poverty." He died at Chiswick, September 13, 1806, aged 57.

George III. When the history of philanthrophy, Christian benevolence and patriotism in our country, for the benefit of the poor Africans, shall be written, there will be a terribly dark shade in what some Chief Magistrates have done to hinder the cause of humanity, and the freedom of those in the worst of bonds. One, with the approbation of his constitutional advisers, censured lectures against slavery. Another declared he would not sign a bill for the abolition of slavery in the District of Columbia. Another, that the discussion of slavery was sectional and not national. But this dark shade will be relieved

by pages on which a flood of light will pour, coming down from the hills of God. There will be the record of a Chief Magistrate, who by proclamation published liberty to the enslaved. George III. was a moderate prince, having some generous impulses, and a regard for the laws of eternal right and justice among the nations. While the agitation of the Slave Trade was going on, he was not conservative nor indifferent. As early as 1788 he ordered a Privy Council, to take into consideration the African Trade. Mr. Wilberforce was too ill to go to London, but he begged Mr. Clarkson to go, who went and laid evidence before several of the members; and from that the subject was renewed in Parliament.

Mention might be made of Granville Sharpe, Sturge, Buxton and others, who were interested in the work. But they lived to labor more for the removal of slavery in the colonies; and their history belongs more properly to that enterprise. We have seen a fine array of men of learning, talent, piety and eminent political standing, engaged in the overthrow of a giant wrong. Great obstacles were to be overcome, but the times were ominous of good.

> "Proud was the morn whose early beams
> Saw Pitt and Fox uniting;
> And side by side in holy bond,
> Their country's battle fighting,"
> And Wilberforce leads on the van,
> The thickest conflict braving;
> Forgeting self, he trusts in God,
> The nation's honor saving.

Returning now to the action of the legislative body in 1788, five years after the first introduction of the matter into Parliament, Mr. Pitt introduced a bill to establish a certain reasonable proportion between the slaves brought in the ships and the tonage of the vessels. He stated that he "should not have had the honor of moving the resolution, had it not have been for the severe indisposition of his friend, Mr. Wilberforce, in whose hands every measure belonging to justice, humanity, and the national interest was peculiarly well placed."* But even

* For some particulars of the debates and votes, we are indebted to Miller's History of England.

this moderate measure encountered a violent opposition. Merchants of London and Liverpool, concerned in the African Trade sent in petitions against the measure. Counsel being employed, and witnesses examined at the bar of the House, it appeared that the slaves in the ships had not so much room as a man in his coffin; that they drew their breath with labor, and many died of suffocation; and their condition on the passage was an exhibition of the extremes of human depravity and misery. This aroused Mr. Pitt, who had been moderate till this, and he declared with indignant eloquence, that if, as some members asserted, the traffic could not be carried on in any other manner, he would at once vote for its annihilation, and trusted that the House, with such evidence before it, would extricate itself from the guilt and remorse every man must feel for so long having overlooked such cruelty and oppression.

The session was near its close, and there is no record of a vote. But the bill was sent up to the House of Lords, violently opposed, but had some friends there.

The nation now understood its guilt, and there could be "no peace to the wicked." At the session the following year, Parliament was agitated with the subject for the third time. Mr. Wilberforce moved that the Slave Trade be taken into consideration. This was March, 1789. He spoke three hours and a half in favor of its abolition. Mr Burke said, "It was a speech of masterly impressiveness, equalling any thing he had ever heard in modern eloquence; and he doubted if it had been surpassed in ancient times." Evidence was again heard at the bar of the House. Then the subject was put over to the next session.

It was debated at about every session for several years that followed. Any thing like an approach to a full account of the arguments in the discussions need not be given. Only a slight allusion to them, as they were made in different years, will show their character.

Lord Thurlow was pathetic in regard to the ruin of the traders, if the system should be abolished. Lord Sydney urged tender legislation. The duke of Chandos was fearful of universal insurrection if the Trade was abolished. The duke of Richmond proposed compensation. Mr. Bailey thought the

slaves were benefited by being brought to a Christian land. Mr. Thornton predicted the ruin of British shipping. Mr. Dundas proposed its gradual abolition. Mr. Mulyneau said it would be downright swindling to destroy this profitable branch of trade. Mr. Macmanara said the measure was hypocritical, fanatical and visionary. Mr. Grosvenor said the trade was not an amiable one, neither the work of a butcher; but it was a necessary one, and that humanity ought not to be gratified at the expense of the interest of the country. Mr. Stanley said it seemed to him to have been the intention of Providence from the beginning, that one set of men should be slaves to another. Mr. Watson argued that if England abolished it, other nations would pursue it with increased zeal. Lord Castlereagh thought it was a difficult question, and advised a system of duties on importations of slaves, and increasing progressively to a certain extent.

It has been seen that Wilberforce and Pitt had already shown themselves men, and worthy of their position and the exigencies of the age. So they continued. But now was the time for the ardent, daring, luminous, discriminating, eloquent and powerful Fox. He was now careless of his dress, and his personal appearance was by no means prepossessing. But while speaking on a subject worthy of him, all his powers were in full play; and he shone as a star of the first magnitude. His whole look showed the workings of the mind within; his eye flashed; his long hair, loose about his head, was shaken as if by a wind; and in the right use of words and masterly argument, poured forth in torrents, adversaries quailed before him; and they felt as if they had awakened a lion. He said, "The honorable gentlemen call themselves moderate men; but on this subject, I neither feel nor desire to feel any thing like moderation." "He knew no such thing as regulating robbery, and restricting murder. As to moderation, he did not know that entering a house and killing the family could be excused because done with moderation." He declared, "There was no medium. The Legislature must abolish the Trade, or plead guilty to all the iniquity with which it was attended." At this, there was the complaint often made since, "harsh language."

Men in power, who refuse justice to the injured and oppressed, or who connive at the continuance of national wrongs, are tormented almost beyond endurance. Like Napoleon's Marshall Marat in a disastrous campaign, he told his wife when he came back, he had sought death, but did not find it. So these men carry pistols, and fight duels, to kill or be killed. One of the above, Lord Castlereagh, awhile after fought a duel, and not being injured, he some time later committed suicide. "Sin is a reproach to any people." Those who support it cannot prosper long. And many instances have occurred in which men have labored to have the Africans continued in chains, and they have found themselves wearing the chains of drunkenness, far more intolerable. Bound, hand and foot, they are dragged down to a grave not peaceful like that in which the wronged bondmen find rest.

But little more need be done than to give the more important decisions of Parliament, till the final results were achieved.

In April, 1791, Mr. Wilberforce made his long expected motion to abolish the further importation of negroes into the British Colonies. He supported it with convincing arguments, founded on obvious principles of justice, humanity and Christianity. The motion was lost by a majority of seventy-five. Something was gained, however. The advocates for ameliorating the condition of the unhappy race completed, at this time, the establishment of the Sierra Leona Company, by which they proposed to introduce free labor and Christianity into Africa.

In April, 1792, Wilberforce renewed his motion. Dundas, Secretary of State, no doubt representing the views of the ministry, moved to amend, by inserting the word "gradual," before abolition. Pitt and Fox opposed, but the amendment was carried by a majority of sixty-eight. It was finally voted that the importation of negroes cease Jan. 1, 1796. In the House of Lords it was voted that the evidence be heard at the bar of the House. The object was delay, and no more was heard of it, as far as the records of legislation show, for five years.

In 1797, a bill was passed by a great majority, regulating the shipping of slaves from Africa. Seven years more wore away,

but they were full of hope to the friends of the cause, as they were confident it must prevail. In May, 1804, Wilberforce pressed the consideration of the abolition bill. This was carried by 124 to 49. Then a bill was presented, fixing October 1, of the same year, as the latest date for the clearance of ships from English ports for the traffic. This passed, 69 to 33. In the House of Lords it was rejected.

The year 1806 came, and with it the brightest prospects of success. Pitt's labors had been terminated by death early in the year, but the cause had strong champions on every hand. Wilberforce saw that the triumph of right was near, and was filled with joy. Indeed, as is usual with philanthropists, and all who labor for the good of the race, he had been joyful all the way through the arduous struggle. Once he declared in Parliament, that "from his exertions in this cause he had found happiness, though not hitherto success. It had enlivened his waking and soothed his evening hours; and he could not recollect without singular satisfaction, that he had demanded justice for millions that could not ask it for themselves." On the 10th of June Fox moved, "That this House, conceiving the African Slave Trade to be contrary to the principles of justice, humanity and sound policy, will, with all practical expedition, take effectual measures for abolishing the said Trade, in such a manner and at such period as may be deemed advisable." This distinguished friend of the people and friend of the suffering Africans was then fifty-seven years of age. The dash of youth had subsided, but he was as ardent and brilliant as ever. In supporting his motion, he said, "He was so fully impressed with the importance of obtaining the object of it, that if, during the almost forty years that he had enjoyed a seat in Parliament, he had been so fortunate as to accomplish that, and that only, he could retire from public life with the conscious satisfaction that he had done his duty."

That excellent Christian poet Cowper had written before this, and his pleas in song for those wronged by his nation must have been in the minds of these statesmen when they thus spoke. They seemed to hear, as the poet did, the Africans saying:—

"Still in thought as free as ever,
What are England's rights, I ask,
Me from my delights to sever,
Me to torture, me to task?
Fleecy locks and black complextion,
Cannot forfeit Nature's claim;
Skins may differ, but affection
Dwells in white and black the same."

The motion was opposed by Castlereagh and a few others, but coming to a vote it passed 114 to 15, being a majority of 99. It was passed in the House of Lords, 41 to 20. Then both Houses united in a joint address to his majesty the king, beseeching him to take measures for obtaining the concurrence of foreign powers in the abolition.

The above motion of Mr. Fox, with his speech, proved the conclusion of his Parliamentary career. He died a few weeks after. It was glorious thus to finish his work as a statesman.

What proved the blessed year of grace in this great matter, 1807, came. It began this time in the upper House. A bill for the total abolition of the Trade was introduced by Lord Grenville, who supported it. The Duke of Clarence, afterwards William IV., and others opposed it. February 5, the session continued till four o'clock in the morning; on the second reading of the bill, the vote was 100 in favor, 36 against. On the 10th it was read a third time. It was sent to the House of Commons for concurrence, and on a motion for commitment the voices were, for the bill 283, against it only 16. March 13th, it passed without a division. It provided that no vessel should clear out from any British port after May 1, 1807, nor any slave be landed in the Colonies after March 1, 1808. It remained only to have the royal assent. There were terrible fears that there would be a failure in this. Those fears were dispelled. On the 25th of March, as the clock was striking twelve, the king gave his assent, and this important bill became a part of the law of the realm.

More than twenty-three years had passed in agitating the subject, and in legislative action. The object achieved far more than compensated for the labor performed. It was a great step

in the progress of the civilization and humanity of the world. Its effect on other nations, involved in like systems of wrong, was good. It was not doing away with slavery itself, but it was destroying one of its great fountains. And it turned attention to the whole wrong of enslaving men; and prepared the way for the abolition of it in the British Colonies, which was accomplished some twenty-five years later.

Art. VII.—LADY HUNTINGDON.

1. "Lady Huntington and her Friends, or the Revival of the Work of God in the Days of Wesley, Whitefield, Romaine, Venn, and others in the Last Century. Compiled by Mrs. Helen C. Knight. American Tract Society." pp. 292.
2. "The History of the Religious Movement of the Eighteenth Century, called Methodism, Considered in its Different Denominational Forms, and its Relations to British and American Protestantism. By Abel Stevens, LL. D. Vol. I. New York: Carlton & Porter." pp. 480.
3. Census of Great Britain, 1851. Religious worship in England and Wales. London, 1854. pp. 142.
4. Penny Cycloyedia. Sunday articles.

Selina Shirley, second daughter of Earl Ferrers,* was born August 24, 1707; and at the age of twenty-one was married to Theophilus, Earl of Huntingdon.* In her early years, she was introduced to all the excitements of high English life, and numbered among her friends, the Duchess of Marlboro, Lady Mary Wortley Montagu, Margaret, daughter of the Earl of Oxford, and other celebrated persons. Notwithstanding these associations, she appears to have been uncommonly serious from her childhood; and after her marriage, her chief endeavor was to maintain a conscience void of offence; and to fulfil the duties of her position. She was sincere, just, and upright. She prayed, fasted, and gave alms. But she was not happy, for she was

* Mrs. Knight writes *Ferrars* and *Huntington*, but in these and other names in which we differ from her, we have been careful to be correct.

going about to establish her own righteousness; and had not submitted herself unto the righteousness of God.

The Earl of Huntingdon had several sisters whose serious and thoughtful demeanor made them welcome associates of his Countess. Lady Betty Hastings* patronized "the Holy Club" (as it was called) at Oxford, consisting of John and Charles Wesley, Whitefield, Harvey, Ingham, and their companions; and through her influence her sister, Lady Margaret Hastings,* became a subject of evangelical religion, and the conversation and Christian experience of Lady Margaret, led the Countess of Huntingdon to serious alarm respecting her religious condition. A severe sickness deepened her impressions, and she at length resolved, "I too will wholly cast myself on Jesus Christ for life and salvation;" and she then obtained peace in believing. The Penny Cyclopedia attributes her becoming deeply religious to the death of her husband and of four children in youth or early manhood; but while these trials were no doubt blessed to her, they could not have been the cause of her conversion, as that occurred in 1739, while the first breach in her family was the death of two children of small pox in 1744, and the Earl of Huntingdon did not die till 1746.

John and Charles Wesley were in London at the time this great change occurred in Lady† Huntingdon, and she sent for them to express a warm interest in their labors, and to encourage them in the great work they were just commencing; and after this she and her husband became frequent attendants upon the ministry of John Wesley, when he was in London.

Although Lady Huntingdon had been very exemplary in her conduct before her conversion, a visible change in her was manifest. She was not satisfied with enjoying true religion herself, but took opportunities to urge upon her titled and renowned as-

* Hastings is the family name of the Earl of Huntingdon, and the daughters of Earls, Marquises, and Dukes, have the privilege of taking the title "Lady" before their given and family names; as the younger sons of Marquises and Dukes have the privilege of taking the title "Lord" before their given and family names: as Lord John Russell. The eldest son takes by courtesy the second title of his father, as Lord Ashley, eldest son of the Earl of Shaftsbury.

† In accordance with usage, we use the titles Countess of Huntingdon and Lady Huntingdon, interchangeably.

sociates the doctrines which were so blessed to herself. She also made efforts to bring the subject of religion to the notice of her servants and other dependents, and in both these spheres of Christian labor her efforts were blessed.

Her new views and experience were also the means of bringing her acquainted with a new coterie of friends. Among these we notice Col Gardiner, whose memoir has been so widely circulated, and whose Christian character was so decided and exemplary; Dr. Doddridge, the author of "the Family Expositor," and "the Rise and Progress of Religion in the Soul;" and Dr. Isaac Watts, the author of the Psalms and Hymns, not pastor *at* Stoke Newington, as Mrs. Knight says, but of the Independent church in Mark Lane, London; and residing in the family of Sir Thomas Abney, at Stoke Newington.

As we have already stated, her husband died in 1746. He had always courteously entertained her religious friends, but said that while he admired the morality of the Bible, he could not understand the atonement. While the death of her husband was a great trial to her, it relieved her of some restraints, gave her more time for evangelistic efforts, and placed more money at her disposal, which she could use for religious purposes. She now began to make tours in the summer season, taking with her several preachers, or engaging them to meet her on her route, and stopping at the towns and villages on her way, to give her companions an opportunity of preaching wherever a congregation could be gathered. Thus, in May, 1768, she started on a tour through Wales, being accompanied by Lady Anne and Lady Frances Hastings. The leading Welch evangelists, Howell Harris, Griffith Jones, Daniel Rowlands, and Howell Davies, met her at Bristol, and accompanied her through the principality, stopping at almost every village for a public religious service. Other ministers met her at Trevecca and she remained there several days, and large congregations, who came in from the surrounding country, listened to preaching four or five times each day.

On her return to London she met Whitefield, who had arrived home after four years absence in America. He was an extra-

ordinary man. Possessed of natural talents of no common order, he was also deeply imbued with a sense of the lost condition of sinners, and was earnestly desirous of their salvation. Shut out from the churches of the establishment to which he belonged, by the clerical dislike of his doctrines, and his ecclesiastical irregularities, he began to preach in the fields. His voice was so loud that it is said thirty thousand persons could hear him preach; and he had such extraordinary command of it, that Garrick said "he could make his audience weep or tremble, merely by varying his pronunciation of the word Mesopotamia." He had before this preached in the house of the Countess at Donnington Park, and she now appointed him her chaplain, and opened her splendid mansion in Park street, at the "West end" of London, for him to preach in twice a week. Here the Marquis of Lothian, Earl Chesterfield, Viscount Bolingbroke, Lord St. John, Horace Walpole, David Hume, and others of the nobility and gentry were accustomed to hear him preach the gospel. And although "not many wise, not many noble are called," yet there were some of the noted or titled ones who received the truth in the love of it. Among these were the Countess of Chesterfield, (wife of the celebrated earl,) her sister, the Countess Delitz, and Lord St. John, the brother of Bolingbroke. Even Chesterfield spoke with approval of the labors of Whitefield, and invited him to preach at his chapel at Bretby Hall, and Hume said *he* would go twenty miles to hear him.

In the separation and estrangement which occurred between John Wesley and George Whitefield, on account of their doctrinal views, Lady Huntingdon espoused the cause of the latter, because she held his views, but she was desirous that they should labor in harmony, notwithstanding their differences of opinion. She wrote to both of them urging this upon them. And she succeeded in reconciling them, and they gave public evidence of it by each of them preaching in the chapel of the other. Their personal friendship, thus restored, continued uninterrupted during the remainder of their lives, and when Whitefield died in 1770, Wesley, in accordance with a mutual arrange-

ment between them, preached a funeral sermon at "Whitefield's Tabernacle," and this sermon appears in his published works.

With a view to the increase of piety, the Countess of Huntingdon established a prayer meeting for ladies of her own position in society. Among those connected with this meeting, were the Marchioness of Lothian, the Countesses Chesterfield, Delitz, and Leven; Lady Balgome; and ladies Frances Gardiner, Mary Hamilton, Gertrude Hotham, Fanny Shirley, and Jane Nimmo. This meeting was held in turn at the houses of its members, and continued for many years. Writing to a friend, Lady Huntingdon said, "Of the honorable women, I trust there are not a few." Regular meetings were also held in the kitchen of Lady Huntingdon for those females who would have shrunk from joining the rank and fashion in her parlor and drawing-room.

In 1749, the young Earl of Huntingdon became of age, and took possession of Donnington Park, Ledstone Hall, and other patrimony. He afterwards caused his mother much anxiety by his dislike to evangelical religion, being much under the influence of Chesterfield and Bolingbroke. He died in 1789, aged 60, giving no reason to hope that he had been converted. But while tried by the irreligious character of her eldest son, she was comforted by the piety of her youngest daughter, Lady Selma Hastings. She died in 1763, at the age of twenty-six. She was to have been married in a short time. About two years before her death, this young lady was selected, with five others, to assist the Princess Amelia in bearing the train of Queen Charlotte at her coronation. In 1749, Lady Elizabeth Hastings, the eldest daughter of the Countess, was appointed "Lady of the Bed-chamber" to the Princesses Amelia and Caroline, sisters of George III.; but she retained the situation only a few months. Horace Walpole was not aware that he was eulogizing the Countess when he said with reference to this, "The queen of the Methodists got her daughter named for the lady of the bed-chamber to the princess; but it is all off again, as she will not let her play cards on Sunday." The fourth son of the Countess, Henry Hastings, died in 1757.

We have spoken of the preaching tours of the Countess, in

which she was attended by various ministers. It may not be out of place if we here introduce to the reader some of those clerical friends who accompanied her in these tours.

JOHN BERRIDGE

was vicar of Everton in Huntingdonshire. Entering the ministry of the Established Church when young, he preached, as he afterwards believed, till he was forty years old, in an unconverted state. In 1757 or 1758, his intercourse with Wesley led him to the conviction, that salvation is of grace, through faith, and he immediately began to preach this doctrine, and those connected with it. He was not content with preaching only in his own parish, but went abroad to proclaim the gospel. On the complaint of clergymen in whose parishes he preached, he was summoned before the bishop for irregularity. In his defence he told the bishop that five or six clergymen might at that time be found out of their parishes at play on Eaton bowling green; and he thought he might be allowed to go out of his parish to preach the gospel. He was a diligent student, as well as a laborious preacher, and is said to have been as familiar with the classic languages as with his native tongue. He was rich and very liberal, renting preaching houses, supporting lay preachers, and aiding poor societies, with an unsparing hand. He was extensively useful in the conversion of sinners, and his Calvinistic views allied him especially with Whitefield and the Countess.

JOHN FLETCHER

was born in Switzerland, and studied for the ministry in the University of Geneva, but afterwards came to England, and engaged as a private tutor. By the advice of Wesley and other friends, he was ordained a minister of the Established Church. After his ordination, his patron, Sir John Hill, (the father of the celebrated Rowland Hill,) offered him a neighboring vicarage, with the remark, that the inducements to go there, were, "a small parish, light labor, and a good salary," viz. £400 ($1936) a year. Fletcher objected that there would be too much money and too little work. Sir John then suggested that

the vicar of Madeley, a very populous and degraded mining and manufacturing parish in Shropshire, would be glad to accept the parish he declined, and vacate Madeley for him. This arrangement suited Mr. Fletcher, and he lived, labored, and died there, accomplishing much good. He preached in most of the villages within ten miles of his parish, and was extensively useful, in spite of the opposition he met with from the educated lay and clerical opposers of evangelical religion, and the ignorant and degraded peasantry with whom he had to contend. He was a voluminous writer of Methodist works, identifying himself especially with Wesley, but being also a friend and coadjutor of the Countess.

WM. GRIMSHAW

was curate of Haworth, in Yorkshire. When he left the University of Cambridge, he is said to have been corrupt in his morals; but that to maintain his character as a clergyman, "he refrained, as much as possible, from gross swearing, unless in suitable company, and when he got drunk, he would take care to sleep it off before he went home." In his twenty-sixth year, the Holy Spirit arrested him in his wicked course, and he became the subject of deep and powerful convictions. His mental anguish continued several years, and sometimes bordered on insanity; but at length he found peace in the doctrine of justification by faith in Christ. He became a coadjutor of Wesley, Whitefield, and of Lady Huntingdon; and was extensively useful, both in his own parish and away from it. Besides his regular duties in his own parish, he preached three hundred times a year outside of it, and died in 1762, of epidemic fever, caught in his pastoral labors. To a friend, who saw him on his deathbed, he said, "I am as happy as I can be on earth, and as sure of glory as if I were in it," and his last words, quite in keeping with the above, were, "Here goes an unprofitable servant."

JAMES HERVEY

was one of the original "Oxford Methodists," a member of "the Holy Club," as it was derisively, but truly called. His Calvinistic opinions led him into close affinity with Lady Hunting-

don, with whom he was in constant correspondence. He published "Meditations among the Tombs," "Meditations in a Flower Garden," and other works, which a few years ago were very popular. Some letters which he had written against the doctrinal views of Wesley were published after his death, contrary to his dying injunctions. It is also contended that there were interpolations by his executors in these letters, and these interpolations, supposed at the time to be Hervey's own writing, served to embitter the controversy at that time carried on between the different sections of Methodists.

MARTIN MADAN

was a young lawyer of great talents and aristocratic connections, being the brother of a bishop. On one occasion he went to hear John Wesley, that he might give his associates a mimicked specimen of his preaching. Just as he entered the meeting house, Wesley announced his text, "Prepare to meet thy God." The truth took effect, and Madan was a changed man. In Lady Huntingdon, who was intimate with his mother, he found a kind religious guide. He soon exchanged the bar for the pulpit; but, notwithstanding his connections, his Methodistical opinions were for a time obstacles in the way of his ordination in the Established Church. He was an eloquent preacher, and a valuable accession to the ranks of the evangelical ministry. He made many tours with Lady Huntingdon.

WM. ROMAINE.

His father was one of the refugees from France on the revocation of the Edict of Nantes. Born in 1714, he was educated at Oxford, where he distinguished himself. He filled several curacies in the country as an Episcopalian minister, and afterwards coming to London, he filled several important lectureships there; but he excited opposition from the Rectors* of the

* A rector is the minister of a parish in which the whole of the tithes, and other ecclesiastical revenues, are paid to the minister. A vicar is a minister in a parish where the tithes, and sometimes other revenues, are paid to some laymen, who claims them as private property, and whose vicar or substitute he is, receiving for his services certain fees, and the proceeds of an endowment. A curate is an assistant minister engaged by a rector or vicar.

parishes where he ministered, on account of the crowds attracted by his evangelical doctrines, and his zeal. On his removal from this cause from St. Georges, Hanover Square, in 1755, Lady Huntingdon appointed him one of her chaplains, and in consequence he had the opportunity of preaching in her house in Park street, to the congregation from which he had been driven. In this way he became fully identified with the Methodists. In 1764, partly through the influence of the Countess, he was chosen rector of St. Anne's, Blackfriers, on the south side of the Thames, and notwithstanding much opposition, he continued there till his death in 1795. He edited an edition of Calasio's Hebrew Concordance and Lexicon, and his other works were published after his death in eight volumes.

HENRY VENN

was curate of Clapham, in the south of London, and afterwards rector of Huddersfield in Yorkshire. He held a close intercourse for many years with Wesley, Whitefield and Lady Huntingdon; and preached in private houses, barns, and in the open air. He often attended the Countess in her preaching tours. He was Calvinistic in his views, and from him a portion of the evangelical Episcopalian clergy of London were called "the Clapham sect." He wrote and published "The Complete Study of Man," intended to counteract the injurious influence of a work entitled, "The Whole Duty of Man."

To these English co-laborers with the Countess of Huntingdon, we must add

HOWELL HARRIS,

an evangelist in Wales. He was a powerful orator, and endured hardness as a good soldier of Jesus Christ. In an account he gives of one tour in North and South Wales, he states that in nine weeks, he went over thirteen counties, travelled one hundred and fifty miles each week, preached twice a day, and on some days three or four times; and sometimes did not take off his clothes for seven nights together, on account of having to preach at midnight, or very early in the morning, to avoid persecution.

Such were some of the men who accompanied Lady Huntingdon in her preaching tours, or preached at her mansion; and we might add to them many others, like-minded with them, as Benjamin Ingham, her brother-in-law, Griffith Jones, Daniel Rowlands, &c.

Moorfield was one of Whitefield's earliest open air preaching places in London. In 1738, a shed was erected under which he might preach in stormy weather, and it was called "the Tabernacle." In 1753, a more permanent building was erected by the advice and with the assistance of Lady Huntingdon, and others, and it also was called and still retains the name of "the Tabernacle." It is a large, square, unornamental building, with a glass lantern surmounting the pyramidal roof. While this was was never in the technical sense one of the chapels of the Countess, we believe it was the stepping-stone to her career of benevolence in the erection of houses of worship.

After this we find her at Brighton, visiting and instructing the poor. Whitefield followed her there in 1759, and preached. A place for preaching being needed there, Lady Huntingdon sold her jewels for £698, ($3,378,) and thus built her first chapel. It was opened in 1769, and Romaine, Venn, and other clergymen of the Established Church, supplied it in turn. Her next chapel was built at Cathall, ten miles from Brighton. Then we find her at Bath, at that time the most fashionable watering place in the kingdom, commencing to build a chapel, and while it was building, Earl Chesterfield gave her his private chapel in that city for the use of her chaplains. Her own chapel was opened in 1765, and Whitefield, Madan, Romaine, Fletcher, and Wesley, preached in it to some of the most distinguished visitors to that famous city.

The Countess had seen the importance of aiding pious young men in their training for the ministry; and of those she was assisting, she had recommended seven to St. Edmund's Hall, Oxford. But objections were raised against them. Some said they were deficient in learning, others that they were preaching tradesmen; but their real fault was that they were active Christians. At the complaint of the bishop of Oxford, they were expelled by the Vice Chancellor of the University, for

"holding Methodist tenets, and taking upon themselves to read, pray, expound the Scriptures, and sing hymns in private houses." The President of one of the Colleges observed, that as these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little.

Lady Huntingdon had found that she could not obtain sufficient preachers for her chapels; and had been thinking of establishing a college, and this expulsion of her students from Oxford, obliged her to take action in the matter. A house was obtained in Trevecca, Wales, the home of Howell Harris, and the college, with a chapel connected with it, was dedicated August 24, 1768. Rev. G. Whitefield preached the dedication sermon, and John Wesley, Fletcher, Harris, and others took part in the services of that and succeeding days. The College was intended for Arminians as well as Calvinists. Only those who gave evidence of piety, and were resolved to devote themselves to the work of the ministry, were to be admitted as students. They were to remain there three years, to receive gratuitous board and education, and one suit of clothes per year, and on leaving might enter the Established Church or any other Protestant denomination. The students preached in the surrounding districts, and thus the country for twenty or thirty miles round felt the influence of the College, and many flourishing churches were established in connection with the labors of the students. Rev. John Fletcher of Madeley was the first President, and Joseph Benson, afterwards known as the Methodist Commentator, became Head Master. The friends of the Countess helped her liberally with funds for the College.

In 1770, some declarations in the Wesleyan Methodist Conference alarmed Lady Huntingdon and her friends respecting the probable teaching of Mr Benson, and this led to his resignation of the office of Head Master, and Fletcher also resigned his connection with the College. A paper warfare between Calvinists and Arminians was carried to a great length, Sir R. Hill, Toplady, and Berridge, writing on the former side, and Fletcher, Sellons, and Olivers, on the latter. Wesley took no

active part in the dispute. Mutual friends tried to pacify and reconcile differences, but failed; and henceforth the College was wholly under the influence of Lady Huntingdon and her Calvinistic friends.

Rev. G. Whitefield died in this country in 1770, at the age of fifty-six. He bequeathed the Orphan house and other Georgia property to the Countess, who accepted the trust reposed in her, and called a general meeting of her ministers and students with reference to it. New plans were arranged, and Bethesda, the site of the Orphan house, was to be the centre of missionary operations. Some of the Trevecca students came out to engage in this work, but the Orphan house was burnt, the American agents seem to have mismanaged affairs, the Revolutionary war threw increased difficulties in the way, and the whole establishment was broken up.

Long before this bequest of Whitefield, Lady Huntingdon had manifested an interest in other benevolent objects in this country. In 1750, she collected considerable sums for Princeton College, in New Jersey. D. Wheelock received £100 ($484) anonymously, for his Indian School at Lebanon, Connecticut, which it was supposed came from her. After this, Samson Occum went to her with letters of introduction, and under her patronage nine or ten thousand pounds were collected, the Earl of Dartmouth being chosen President of the disbursing committee, and Dartmouth College was the result. Gov. Wentworth of New Hampshire granted five hundred acres of land in Hanover, and the whole township of Landaff, consisting of 24,000 acres, and Dr Wheelock, in his sixty-first year, went out with his assistants to found the College in the forest. We believe the seal of the College still bears the motto, "*Vox clamantis in deserto.**"

Lady Huntingdon continued to erect chapels with her own means, and the contributions of her friends. Sometimes she was involved in pecuniary difficulties, but help came in. Chesterfield sent frequent, though anoymous, contributions to her. She also continued her preaching tours, in which her Trevecca students, as well as her clerical friends, were now accustomed

* "The voice of one crying in the wilderness."

to attend her. She still claimed membership in the Established Church, and regarded her chapels as Episcopal places of worship; but matters were approaching a crisis. Some of her friends saw this sooner than she did. Berridge told her she must not lift her hand against dissenters, as her students were "as real dissenting preachers as any in the land." At this time the Parthenon, a theatre in Spa Fields, Clerkenwell, was for sale. Some Christians bought it, and engaged evangelical ministers of the Church of England to preach there. But the minister of the ecclesiastical parish in which it was situated, claimed control of it, and thus broke up the effort. Lady Huntingdon then bought it, claiming that, it being her private property, she, as a peer of the realm, might have her chaplains preach there without Episcopal hinderance. But she was mistaken. The question was taken before the courts, and decided against her, and Dr Haweis and Mr. Glascott, Episcopal ministers, were forbidden to preach there again. Hence she was obliged either to give up her evangelistic efforts, or become a dissenter from the Established Church. She was unwilling to take the latter course, and determined not to take the former. Hence, against her will, she became a dissenter, and had her chapels licensed as dissenting places of worship. Two clergymen, Messrs. Wills and Taylor, seceded from the Established Church, the former taking charge of Spa Fields chapel, now free from Episcopal control; and henceforward the students of Trevecca College were ordained as dissenting ministers. Romaine, Venn, and others, while retaining unabated attachment to and friendship for her, no longer preached in her chapels.

From this time "the Countess of Huntingdon's Connexion" had a legal existence, and it might well bear her name, for she appointed and removed ministers, directed the labors of the students, appointed laymen to superintend its secular concerns, and in fact had it entirely under her control; and seven of the sixty-seven chapels were her own private property.

During her latter years, Lady Huntingdon lived most of the year next door to her chapel in Spa Fields, with her companion, Lady Ann Erskine, daughter of the Earl of Buchan: exercising the greatest frugality. When her income had increased to

£1200 ($5,800) per annum, she allowed herself but one dress a year. With the assistance of her friends, she maintained the College, erected chapels, and supported preachers. Approaching her eighty-fourth year, and feeling that her work was nearly done, she carefully arranged her business, selected responsible persons to carry out her plans, and calmly waited for her summons, trusting not in her Christian labors, but exclaiming, "O who would dare to produce the best works of his best days before God for their own sake? Sufficiently blessed and secure are we, if we can but cry, 'God be merciful to me a sinner.'" Her last sickness commenced in November, 1790, and she fell asleep in Jesus, June 17th, 1791, aged 84. She devised her chapels, houses, furniture, and residue of her estate and effects to four trustees, viz.: Rev. Dr. Haweis and his wife, Lady Ann Erskine, and Mr. Lloyd, directing them to appoint successors at their death.

Lady Ann Erskine having been the companion and principal manager for Lady Huntingdon for many years, the other trustees devolved the management of affairs upon her. But as Lady Huntingdon had only a life interest in most of her property, the personal income of Lady Ann was now very small; yet she lived and labored in faith, and always received supplies in time of need. She survived the Countess twelve years.

The lease of Trevecca College having nearly expired, measures were taken before the death of Lady Huntingdon to remove the Institution to a site near London, and a building and lands having been secured at Cheshunt, then twelve miles from London, but now almost a northern suburb, it was reöpened August 24, 1792, the anniversary of its establishment at Trevecca twenty-four years before, and the anniversary also of the birth of Lady Huntingdon. The interests of the College were vested in seven trustees, who have the right of admitting or rejecting students, and the appointment and dismission of tutors. This College is still in operation at Cheshunt, and fills an honorable place. The students have board and education free for four years, and are at liberty to serve what evangelical denomination they please, but we have had the means of knowing that more are connected with the Congregationalists than with any

other denomination. Rev. John Harris, author of "The Great Teacher," was in 1838, after the publication of his prize essays, elected to the office of President, and filled that office till his removal to New College in 1850. Dr. Alliott succeeded him, and on his taking charge of Spring Hill College, Birmingham, his place was filled by Rev. H. R. Reynolds, who now holds the office. We mention these names to show that the College has more affinity with Congregationalists than any other denomination. The three last Presidents being all Congregational ministers, before and during their connection with it; and the two former, leaving it to preside over larger Congregational Colleges for the training of ministers.

The ninety-second anniversary of the College was held June 30, 1864, and from the report then presented, we learn that there are now two Professors besides the President, viz.: Rev. Messrs. Todhunter and Evans. The course of study includes Mathematics, Natural Philosophy, Mental and Moral Philosophy, Latin, Greek, Hebrew, Scripture Exegesis, Theology, Rhetoric, Homilectics, and Pastoral Duties. The Junior students are allowed to include French if they choose to do so. The number of students at the commencement of the last year was twenty-six, and ten had been since accepted. Six graduated, leaving thirty to commence the new year.

The students preach regularly at two chapels in Cheshunt, and at six village stations; and they have occasionally supplied one hundred and twenty-two other places during the year. Four of the graduates had received and accepted invitations to the pastorate, which they were to enter on immediately. The income for the year was $7,348; and efforts are making to increase this amount.

It will interest our readers to know that all the officers of the College are thoroughly evangelical; and that the students are all Christian men, who profess to believe that they are called of God to preach the gospel; and give sufficient evidence to the examiners of the reality of that call.

The denomination known technically as "The Countess of Huntingdon's Connexion," take, as their doctrinal formula, the

articles of the Church of England, construed in their natural Calvinistic sense; and in their worship they use a portion of the liturgy of that church, combined with extempore prayer. There is no federation of the several churches; the Congregational polity is practically adopted, and although a short time ago, we saw the imputation indignantly denied by one of their ministers, we believe the present tendency is to absorption into the Congregational body. The census of 1851 showed one hundred and nine chapels belonging to "the Connexion," with an average congregation on the "Census Sunday,"* Morning, 193: Evening, 175.

But the results of the labors of the Countess cannot be seen by these figures or any others that can be given. When she commenced her career, vital religion was at a *very* low ebb among the clergy of the Established Church, and by her personal efforts, and her encouragement of evangelical ministers, she did much to revive it, and prepare the way for the host of evangelical ministers who now adorn that Establishment. There was much need of reviving influences and clearer statements of divine truth among dissenters from the Establishment, and she materially aided in this work by her encouragement of Whitefield and his co-laborers. Most of the churches founded by these men, although formerly called Whitefield Methodists, are now identified with the Congregationalists. She also did much to aid in the dissemination of the gospel in Wales by her encouragement of and coöperation with those evangelists who were the founders of the "Welsh Calvinistic Methodists."

That denomination had, in 1851, eight hundred and twenty-eight places of worship, with an average congregation on "Census Sunday" of 96 in the morning, and 151 in the evening. And when we remember that the rich and titled may exert a wider influence than those below them in the social scale, we regard the work which she performed among the aristocracy, the results of which continue to the present day, as a most important and valuable one. She exerted a good influence even

* The day appointed for taking the number of attendants at Public Worship throughout England and Wales.

upon those who did not become the partakers of vital religion, and was perhaps the means of restraining them from evil. We remember to have seen an anecdote of the licentious George IV., when he was Prince of Wales. One of the court ladies made in his presence a sneering allusion to the Countess of Huntingdon; and he replied, "Lady ——, when Lady Huntingdon dies, I think you and I may wish to catch hold of her mantle, that we may ascend with her to heaven."

Hence we conclude, from a consideration of these facts, that although the denomination which bears the name of Lady Huntingdon may cease to increase, or may become fully amalgamated with others, her work remains, and the influence of it will continue. The denomination was forced into existence by bigotry and hatred to evangelical religion, and does not contain the elements necessary to expansion as a separate denomination; but her work was the result of deep piety, clear views of fundamental gospel truth, unreserved consecration of herself and all she possessed to the cause of Christ, and untiring effort for the benefit of her fellow men. Such a work must and will endure, continuing to exert an influence till the end of time, and through eternity.

Art. VIII.—CONTEMPORARY LITERATURE.

The Freedom of the Will: as a Basis of Human Responsibility and a Divine Government, Elucidated and Maintained in its Issue with the Necessitarian Theories of Hobbes, Edwards, the Princeton Essayists, and other leading Advocates. By D. D. Whedon, D. D. New York: Carlton & Porter. 12 mo. pp. 438.

We had hoped to present in the body of the Quarterly a formal and extended review of this Treatise of Dr. Whedon; but, finding ourselves disappointed at a late hour, we can now only speak of it in brief, though by no means is it necessary to do so in equivocal terms. It is no light or ordinary merit of such a work as this, that, following the productions of so many eminent thinkers on the subject, it is largely original and fresh, both in matter and method; and in the intellectual grasp and acumen which it displays it is surpassed by few if any of its predecessors.

It has many features which stamp it as a work of excellence, and show the adaptation of Dr. Whedon's mind to such themes and discussions. Among these are the fulness and exactness of the author's definitions; his searching and rigid analysis; his unshrinking boldness in asserting, and his persistence in maintaining, along with his frankness in accepting, all the legitimate deductions from elementary principles; the absence of all shuffling and evasion when the strong points of an opponent are claiming attention; the great pains which has been taken to understand and set forth the precise view of every author whose opinions are criticized; and the apparently exhaustive survey that he has taken of the modern literature which relates to his great subject. His definition of moral liberty, when once it has been justified, renders nugatory or illegitimate half that has been advanced by necessitarian advocates; while his classification of causes into "unipotent" and "alternative" reduces the most imposing part of Edwards' reasoning to an illogical method, and proves him guilty of employing the fallacy known as the Ambiguous Middle. Throughout the entire work one feels himself in contact with a clear, strong, independent, patient, philosophic thinker; and however his positions may be questioned, and his conclusions doubted or denied, no candid reader can avoid respecting his ability, or fail to feel the force of his argument.

Partly because the advocates of the necessitarian theory have so largely, as Dr. Whedon thinks, employed and unsupplied the terminology which of right belongs to the "freedomists," and partly for other reasons that seem to us less weighty, the number of new terms in the treatise is very large, and some of the mare an offence to the eye and a strain upon the vocal muscles. Smoothness and simplicity of style are thus somewhat unnecessarily sacrificed to technical exactness, and the language loads down the thought. It must be added, that the dignity of the work is sometimes, at least, put in peril, by the employment of phrases which would naturally be looked for in the retorts of the Court-Room, or the responses of the Debating Club; and the consciousness of skill that is to unhorse an antagonist whenever a charge is sounded,

finds now and then too free an expression for the modesty of a calm and well-poised power. Undue attention seems now and then given to minor points; subordinate positions are occasionally taken that are not readily seen to be consistent with a main principle; and the general tone of the work is perhaps too thoroughly and openly controversial to serve all the highest ends which it was meant to secure.

But we thank Dr. Whedon most heartily for the work, and commend it to the serious consideration of psychologists and theologians. Taken all in all, we unhesitatingly pronounce it the clearest, ablest, fullest and most satisfactory discussion of this great and fundamental topic, to be found in the same compass, or, indeed, to be found in the work of any single writer however voluminous. It is a real contribution to the solid literature of scientific theology which will give the reader profit, and the author distinction.

A Treatise on Homiletics: Designed to Illustrate the True Theory and Practice of Preaching. By Daniel P. Kidder, D. D. New York: Carlton & Porter. 1864. 12mo. pp. 495.

Anything which seems to invest the pulpit and pastorate with added interest, and impart new and higher elements of power, is to be most gratefully welcomed. True theories of preaching must be of service in the way of rendering effort wise and promising; and he who can make his actual preaching truly and permanently effective, has mastered the highest earthly art.

This treatise of Dr. Kidder is chiefly distinguished by the comprehensiveness of its plan, and its thoroughly practical aim. There is not much attempt at philosophy in its method, or thoroughness in its discussions, or novelty in its suggestions, or finish in its style. All is plain, simple, direct and easy of application. It gives a general survey of the whole field, rather than a critical and exhaustive inspection of any single portion. The table of contents promises more by far than can be thoroughly accomplished within a compass of several volumes of such dimensions as this. The number of general and subordinate topics considered is so large, that anything like a full and thorough treatment is quite impossible.

But as a hand-book, on the subject, for general use, these features add to, rather than subtract from, its value. It combines the results of much thought, and indicates many paths which an inquirer may profitably tread. In its collection of facts, its simple statement of principles, its exposure of common faults, its plain and wholesome directions, and especially in its high Christian tone, and its constant exaltation of the preacher's sphere and functions, it offers real help and needed stimulus to men who have long been busy with the duties of the ministry, as well as to those who are just about to enter upon the highest service to which men are summoned on earth.

A Treatise on Logic, or the Laws of Pure Thought; Comprising both the Aristotelic and Hamiltonian Analysis of Logical Forms; and some Chapters of Applied Logic. By Francis Bowen, Alford Professor of Moral Philosophy in Harvard College, Cambridge. Sever & Francis. 1864. 12 mo., pp. 450.

Whateley's Logic did the needed work of bringing a much neglected branch of science into fresh notice, and of awakening such an interest in the depart-

ment of inquiry, which it opened, as soon rendered the work of the distinguished scholar and prelate entirely inadequate, as a discussion or a text-book. The contributions of Sir William Hamilton have done more than the labors of any other man during the last thirty years, to define the sphere, elucidate the principles, and show the practical utility, of Logic, in a course of liberal study. Whateley did little more than reproduce the system developed by Aristotle, purging it, indeed, of extraneous matter and the false notions which were then prevailing among all classes of philosophers. But later writers interpret Logic in a different manner, find its province a broader territory, and refuse to accept all the forms of the ancient master, while they insist that his categories are far from exhaustive.

This work of Prof. Bowen presents the results of logical study, both in ancient and modern times, within a comparatively small compass, and with great discrimination, ability and skill. He is thoroughly master of the science, and has digested all that his predecessors have written; and, from the diverse systems and opposing theories, he has evolved a complete logical system, in which his own positive contributions appear with no inconsiderable prominence, and aid not a little in giving completeness and unity to the result. The work contains much discussion,—perhaps too much for an ordinary text-book; but Prof. Bowen could hardly have done justice to his object, or filled out his idea of a "treatise," in the present state of the question, without passing in review the opinions and theories which previous writers have brought forward. It is a work requiring to be studied with care and patience, in order to the mastery of its reasonings, and to the full comprehension of the science as unfolded by Prof. Bowen. The work here undertaken could hardly have fallen into more competent hands, and the volume promises to stand pre-eminent among treatises of its class.

LIFE AND TIMES OF NATHAN BANGS, D. D. By Abel Stevens, LL. D. New York: Carlton & Porter. 1864. 12mo., pp. 426.

Dr. Bangs had long been prominent in the higher circles, and developing enterprises of the Methodist Church. He was accounted the founder of the periodical literature of that body, was closely identified with almost every prominent measure adopted during the last forty years, was a candidate for the office of bishop, and might, doubtless, have worn the dignities of the Episcopate had he suffered his friends to press his claims according to their wishes.

The varied and interesting story of his long life is told with Dr. Stevens' well known vivacity, picturesqueness and effect. The course of the Methodist Church in this country, from its early feebleness and forced struggles for life, through the intervening steps to its present post of distinction, is clearly indicated in the narrative of Dr. Bangs' life. He is himself a miniature of American Methodism,—an epitome of its life on this continent. Dr. Stevens seems to be writing from a very sympathetic stand-point, and paints the portrait in strong and brilliant colors. No one could fail to perceive that friendship for the man and veneration for the Methodist Church were under-

lying his biographical effort. We have no complaint to make over that fact, and we accept the volume as an interesting and instructive specimen of religious biography.

LIGHT IN DARKNESS; or Christ discovered in his true Character. By a Unitarian. Boston: Gould & Lincoln. 1864. 12mo., pp. 123.

This is an interesting piece of religious experience, drawn from the heart and life of one who occupied, for some years, with growing earnestness and self-dissatisfaction, a Unitarian pulpit, and who gradually reached the successive points in the evangelical system of theology, and the successive phases of faith which are accounted as elements of a genuine Christian heart-life. Then came the formal separation from his former brethren, and the entrance into a new ecclesiastical circle, with its grievous frictions and sacred repose.

It is the disclosure of inward states and struggles which belong to the deepest life of a human soul, and the revelations are made in a modest spirit, and with thorough frankness. It is eminently interesting and suggestive, though containing little that is new in thought or fresh in form.

A MEMOIR OF THE CHRISTIAN LABORS, Pastoral and Philanthropic, of Thomas Chalmers, D. D., LL. D. By Francis Wayland. Boston: Gould & Lincoln. 1864. 16mo., pp. 218.

Dr. Wayland has here done a good work in abridging the biography of Dr. Chalmers, and giving special prominence to the sympathetic spirit, the glowing and active piety, the real missionary zeal, the large philanthropic undertakings, the laborious, direct and systematic pastoral service, and the large successes, of Dr. Chalmers' ministerial life. Less has been generally known of this portion of his history than of some others which chiefly set him before us as the scientific theologian, and the mighty master of pulpit speech. Dr. Wayland brings him before us, in this admirable little volume, in those aspects of his character and life which render him such an example of Christian labor and fidelity and usefulness, as other men may copy, instead of presenting him in that unapproachable mental royalty which chiefly awakens wonder and admiration. It was a needed undertaking, and the work has been done in such a way that it can hardly fail to endear the great Scotchman to many Christian hearts, and stimulate the Christian zeal whose ministry it unfolds.

CHRISTIAN MEMORIALS OF THE WAR; or Scenes and Incidents Illustrative of Religious Faith and Principle, Patriotism and Bravery, in our Army, with Historical Notes. By Horatio B. Hackett. Boston: Gould & Lincoln. 1864. 12mo., pp. 252.

The name of Prof. Hackett is a sufficient guaranty that this compilation has been skilfully and discreetly prepared; and the collection and preservation of such incidents as are here gathered together, is a matter of deep and tender interest to all who appreciate the great struggle in which we are engaged, who honor the noble qualities which shine out in our soldiery, and who

prize the Christian faith which enters so largely into the very heart of the war for freedom and Christian civilization.

ANNUAL OF SCIENTIFIC DISCOVERY, or Year-book of Facts in Science and Art, for 1864. Exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meterology, Geography, Antiquities, etc., together with Notes on the Progress of Science during the year 1863; a List of recent Scientific Publications; Obituaries of Eminent Scientific Men, etc. By David A. Wells, A. M., M. D. Boston: Gould & Lincoln. 1864. 12mo., pp. 351.

Not less useful than any of its predecessors, which is testimony enough to its value, and to the patience, discrimination, and fidelity of the compiler.

THE MEMORIAL HOUR; or the Lord's Supper, in its relation to Doctrine and Life. By Jeremiah Chaplin, D. D. Boston: Gould & Lincoln. 1864. 12mo., pp. 283.

Written in an excellent spirit, as all Dr. Chaplin's works are, and well adapted to invest the Supper with deeper significance, and render its observance a larger and richer contribution to the spiritual life.

SATAN'S DEVICES AND THE BELIEVER'S VICTORY. By Rev. William L. Parsons, A. M. Boston: Gould & Lincoln. 1864. 12mo., pp, 312.

The author's view of Satan, and his relation to the evil influences which crowd our life, may not be readily accepted by all his readers. But in any case, as a treatise on the subject of temptation,—including an extensive specification of its forms, a portraiture of its consequences, and the methods by which religion is to be gained,—it is a work of real practical value. The author has carefully and successfully studied the human heart, and has traced the progress of the Divine life in the soul along its successive steps, and through its varied conflicts, to its final mastery, with great painstaking, and unfolded it with clearness and good judgment. Many of the views here presented will be found fresh and impressive; and the whole aim of the work is to aid in the development of a symmetrical, forceful and practical Christian character and life.

ILLUSTRATIONS OF UNIVERSAL PROGRESS; A Series of Discussions. By Herbert Spencer, Author of "The Principles of Psychology," "Social Statistics," "Essay, Moral, Political and Æsthetic," "Education," "First Principles," &c., &c., &c. With a Notice of Spencer's New System of Philosophy. New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

FIRST PRINCIPLES OF A NEW SYSTEM OF PHILOSOPHY. By the same author and House, and of the same date.

These two volumes are written by an able author in his way. They are founded upon what is called the theory of development. It is the aim of the advocates of this theory to prove that life, in all its forms, sprang from a single form of life, as, for instance, that of an oyster. Hence that species are mutable. The fact and law declared in Genesis, "God made the beast of the earth after his kind, and the cattle after their kind, and every thing that

creepeth upon the earth after his kind," according to these philosophers, have no foundations in nature. Vegetable life sprang from chemical forces, brute life from vegetable, and human life from brute life. There is only one thing against this theory, as one of our denominational fathers is accustomed to say, viz.; *that it is not true.* It lacks the characteristic facts upon which to stand. These volumes have a very extensive range, but they break down just at the vital point. But the observations often show great ingenuity and occasionally a little genius. Some of the observations are of practical importance. On the whole, they may hereafter be cited as an admirable attempt of almost proving what is not, and what cannot be, true. The information imparted, however, and the style in which it is communicated, will render them attractive to many readers at first, though after awhile they will tire by their monotony of thought and word. Yet this should be said, those who must, in the pathway of duty, deal with this theory, should not neglect these volumes.

CHURCH ESSAYS. By George Cumming McWhorter, Author of Popular Hand-Book of the New Testament. New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

Mr. McWhorter's book is not a large book, but it is refreshing for a peculiar reason: it is so intensely sectarian, not simply denominational, but almost bitterly sectarian. It seems not to belong to these times. It is refreshing, indeed, to be reminded of the "Apostolic succession," by a man who does it not simply from habit, but by a man who has not out-grown the littleness requisite to discuss such questions without something of the smile with which Cicero supposed sooth-sayers regarded each other. In his zeal, he strikes hard blows at mother Rome, and then sets up similar claims for his own sect in these convincing terms: "At quite an early date, *most likely in the Apostolic age*, the church was planted in Britain. The *normal features* were exactly the same as those of the older sister churches. The British church was, therefore, a regular organized branch of the church Catholic, and vested with all the rights incident thereto." Still the good man admits "the Roman church succeeded in overlaying the British church to so great a degree that the latter became *completely* obscured." "In truth it might be said," he adds, with refreshing candor in a sectarian book, "of her as of Æneas:

> "Obscure she went through dreary shades that led,
> Along the dominions of the dead."

Truth, every word, and there are striking proofs of that past condition in her present.

The underscoring is ours, and the first point is so fully in the light, we need not try to shed an additional ray upon it. As to "the normal features," it strikes us that according to our author's own showing, one might as well study an Egyptian to find "the normal features' of "the human face divine," as to study these more than fossilized remains to find "the normal features" of the Apostolic church. We doubt if even so much as the skeleton can be made out therefrom by those who can from a single bone, describe the whole frame of an extinct species of animals.

Notwithstanding our pleasantry, we would not desire to have the reader to omit the perusal of this volume, nor to suppose that one of a truly Catholic spirit cannot find any good in it. There are many good things in it, but as in eating oysters, it is necessary only to swallow the meat, so in the perusal of this book, if one would profit by it, there is need of a little discretion in selecting the parts to be swallowed. Good books even, we suppose, may serve a peculiar purpose in preserving "the normal features of sectarianism," when the better age passes beyond its present dawn, when men shall be able to see even more clearly than we now can, that the good and the bad are not unfrequently found in strange companionship.

A Dictionary of the English Language. By Joseph E. Worcester, LL. D. Hickling, Swan & Brewer: Boston: 1860.

Of this Dictionary we spoke at some length at the time of its publication. We believe it continues to gain in favor year by year, and chiefly owing to its excellence on the score of pronunciation.

In its vowel scale and notation, it is very far superior to any other we have noticed. It is obvious that an accurate scale will distinguish the sounds of *a* in the class of words to which *far*, *father*, &c., belong, from the sound of the same letter in the class to which *fast* and *grasp* belong. This latter sound is also to be distinguished from the sound of *a* in *man*, *lad*, &c. Again, the sound of *a* in *liar*, *courage*, and the last syllable of *palace* is manifestly different from either of the other three. Worcester properly distinguishes and notes these sounds. The sound of *a* in *liar*, &c., he calls the slight or obscure sound. So he notes a similar sound of *e* in *brier*, *field*, &c.; of *i* in *ruin*, *respite*, *ability*, &c.; of *o* in *actor*, *confess*, *felony*, *purpose*, &c.; of *u* in the last syllable of *sulphur*, *famous*, &c.; and of *y* in *martyr*, &c.

The dictionary that distinguishes these nicer variations of sounds, and notes them in a manner easily understood, is obviously so superior to one that even fails to note them, that, as a pronouncing dictionary, the latter must give place to the former, provided they are even approximately equal in other respects.

The Appendex to this great work of nearly two thousand pages, is also very valuable, and, we believe, "the Pronunciation of distinguished men of modern times," "a collection of Words, Phrases and Quotations, from the Greek, Latin, French, Italian and Spanish Languages," and some other parts, are peculiar to this dictionary. We might speak of many more excellences and peculiarities, but we have said enough to secure an examination of it, and that will better satisfy those who examine than any words of mere commendation from us.

A Latin Grammar; for Schools and Colleges. By Albert Harkness, Ph. D., Professor in Brown University, Author of "A First Latin Book," "A Second Latin Book," "A First Greek Book," &c. New York: D. Appleton & Co. 1864.

It is with reluctance one mentions any Latin Grammar as any thing at all in comparison with Andrews & Stoddards, for ordinary School purposes.

Love and veneration for it have strengthened with our strength and grown with our growth. At last, however, in the way of justice to those who have yet to study Latin Grammar, even despite the old affection, we are constrained to direct the pupil to the work here named, as having several important advantages over the other. Of some of these we will speak briefly.

The type is larger, and lines more open. This in a text-book on any subject, but especially on grammar, is a great advantage. It is more readily committed to memory. It is easier to recall the words, which are in large print, than those in fine print. Certainly, of all studies, grammar stands most in need of every help that can be afforded by the style of mechanical execution in text-books.

Passing from this point, it seems to us the book properly claims superiority on the score of brevity of statement, which is secured in the main by keeping before the pupil the principles which underlie the facts of grammar. Further, we regard it a great improvement in grammar, especially of Latin and Greek, constantly to impress upon the mind of the pupil the distinction between the stems and the endings. This is most happily and effectually accomplished in this grammar, by means of printing the stems in one type an the endings in another. Thus, to the eye even, in the paradigms, the distinction between these essential elements is ever present. We believe this plan will also assist the pupil in committing the paradigms to memory, while it accomplishes the more important object of aiding him in acquiring a knowledge of the nature of the language itself.

The improvements in syntax are scarcely less marked. The best of all, the means resorted to in this department is that of recapitulating the rules in good open type, in brief space. This both assists the memory, and renders reference as much more certain, as it is more convenient. That most important, as well as most difficult, part of Latin grammar, the subjunctive mood, is admirably treated, so that the pupil can hardly fail to fall upon the chief distinctions.

The book is admirably adapted for both the class-room exercises, and for reference in private study.

THE EARLY DAWN; or Sketches of Christian Life in England in the Olden Time. By the Author of "Chronicles of the Schonberg-Cotta Family." With an Introduction by Henry B. Smith, D. D. New York: M. W. Dodd. 1864.

Prof. Smith, in his Introduction to this volume, uses the following language, as indicating the principles upon which the author proceeded in the composition of this book, and the chronicles of the Schonberg-Cotta Family:

"It is the high office of history to restore the past to a new life. All great events have a two-fold life; once, as they actually occurred, and again, as they are revived upon the historic page for the benefit of after times. The historian must, first of all, give an accurate record of facts in their just order; but more than this is needed, if the past is to speak persuasively to the present. It must be so reanimated, as to bring to view living men and scenes, that the imagination may be enlisted, and the pulse quickened. To the sharp

outline of fact, fiction may add its embellishments, and thus allure many who would otherwise pass carelessly by the great lessons of human history."

In both of the volumes above mentioned the author has shown a wonderful genius for the work she has undertaken. Besides the charm of embellishment, is that greater one of truthfulness. In this volume we find evidence of a remarkable acquaintance with the history of that "Olden Time," when Christianity was winning its early triumphs in Great Britain. You seem to hear the Devil conversing with the Jew and the Christian, in that land of our ancestors. Prof. Smith well says:

"It is a good thing in such company, to review those contests of our ancestors which have inured to the lasting benefit of mankind. It deepens faith in the workings and power of Divine Providence. Our belief in the final triumph of the Gospel, through the manifold contests, is made more firm, when we see it, as in these lights and shadows of its early dawn in England, subduing paganism, planting itself firmly among the Britons and Saxons, equally professed by Normans and Saxons, and shaping their social and civil life, surviving in spite of the corruptions of the times, and breaking forth anew, in clearer light, with evangelic zeal, among the Sallards, who spoke in new tongues the words of the old faith, and became the precursors of the Great Reformation. Our youth should be made familiar with these scenes; for thus they may be helped in their preparation for the great work of life."

THE CONFLICT AND VICTORY OF LIFE. Memoir of Mrs. Caroline P. Keith, Missionary of the Protestant Episcopal Church to China. Edited by her Brother, William C. Tenney. New York: D. Appleton & Co. 1864.

The subject of this interesting memoir was the daughter of William Tenney, a lawyer who resided at New Market, N. H. The family appears to have been aristocratic; at least exclusive in feelings and manners. The father seemed to have a great antipathy against revivals. Though at first affiliated with "the standing order," he at length seems to have found the Unitarians more congenial to his tastes and to his religious views.

Caroline was born in 1821 in New Market, where she resided till the death of her parents in 1838. At first her religious views led her to sympathize with the Congregationalists, but in 1839 she joined the Unitarians. She had graduated at the Adams Female Seminary in Derry, N. H., and afterwards prepared herself by further study for the business of teaching. At first she entered upon her duties as a teacher in South Carolina, where she had her mind turned towards the Episcopal church, which she subsequently joined in Kentucky. In Virginia, Kentucky and South Carolina, in her occupation as teacher she became well acquainted with slavery, and came by degrees to hate it with all the strength of a great heart, and she was not backward in having her feelings known. Her honesty and frankness seem to have caused one of the "chivalry," to whom she was betrothed, meanly to desert her.

After various inward conflicts and outward trials, she consecrated herself to the cause of Foreign Missions, and sailed in 1850 to China, under the auspices of the Episcopal Mission Society. She became a very useful missionary

at Shanghai. She was there married in 1854 to Rev. Cleveland Keith, a fellow missionary. Afterwards, failing health caused them to visit America, but as soon as recruited health seemed to permit, they returned to their mission work, to which they were both devotedly attached. In 1862 they were compelled to relinquish their work, and reached San Francisco about the first of May. Mrs. Keith was then very ill and soon after died. Shortly after her death, Mr. Keith perished in the catastrophe of "the Golden Gate."

The volume is composed chiefly of the letters which Mrs. Keith wrote while at the mission. Her religious doubts and fears, and her hopes and triumphs in a genuine faith, are fully and strikingly set forth. Her spirit, naturally proud and haughty, was chastened by trials and suffering; and she was brought to a child-like faith, and her confidence in prayer was almost unbounded. Her life, dark and stormy at first, was at length blessed by that faith which brings the victory over the world.

Her letters on theological subjects are interesting and able. Many of them were addressed to her Unitarian friends. Though kind in spirit she seems almost unmerciful in her exposures of the lack of the Unitarian system, and its tendency to drift entirely away from the "sure word." "Jesus," says she, in writing to her brother, "is the Being held up for the gaze, the love, the worship of the world, yea, of the hosts of heaven, and for all eternity. On this view, of course, turn all systems of theology. 'What think ye of Christ?' is the key note, and, according as another soul can answer with ours to this interrogation, is there 'unity' and 'harmony.' It is all folly for Unitarians to complain of the feeling and opinion towards them from other denominations. Fixed in our nature are the laws that rule here, and no got up 'charity' and 'harmony' will ever reconcile that which cannot be reconciled. 'Cannot be reconciled,' I say, because at the bottom there is that which is always and utterly irreconcilable. To love all is a plain duty, but to call black white and white black, is to be either a fool or a hypocrite. Plain speaking, therefore, never troubles me, and I hate false glosses. All 'shams' are hateful. Alas, alas! that so much of the lives of real Christians (as we may hope them to be) should be so hollow and sham-like."

Her remarks about the life and habits of the Chinese, of the best modes of doing them good, of the difficulties in their language, and the best way to study it, are well worth reading. One loves to read the production of so frank and earnest a soul, however he may differ from some of the views taken. In such a case, one can afford to overlook a little spice of bigotry which not unfrequently appears in these letters.

Though our notice is so long, we cannot forbear till we make an extract from one of her letters, written at Shanghai, after she heard of the election of Mr. Lincoln and the madness of the South.

"As to our country and slavery, you know my sentiments. It seems to me dissolution is inevitable and civil war highly probable. Unspeakably sad as it is to contemplate, my comfort is that, through this, God will put an end to slavery the sooner. The South Carolinians have made their institution their god, and that god requires the slave-trade. I believe the United States, now, would rather see thirty 'kingdoms,' than a slave-trading 'republic!' As

a nation we have sinned, and we must expect that such an evil and sin would require much suffering in its course and in its extirpation. The innocent must share in the fruit and suffering of sin. But God is a God of mercy. Those who love him are crying to him. He will hear and answer in wisdom and love. But has not the cry of the oppressed also gone up before him?"

The universal conviction of intelligent and prayerful persons, the world over, is that our civil war is God's answer to the prayer of the oppressed.

THE UNITED STATES CHRISTIAN COMMISSION; for the Army and the Navy. Second Annual Report: for the Year 1863. Philadelphia, April, 1864.

We have here a volume of nearly three hundred pages, giving a detailed account of the operations of the Christian commission, and the resources which have been at their disposal. The frontispiece is characteristic of the times: "Bible class, Artillery Reserve, Station No. 2." Here you see represented nineteen artillery men holding their Bibles as they have their places in class, some youthful, others of venerable age.

In cash the commission received for the year 1863, $358,239,29. In other things enough to make the sum $916,837,65. In cash for 1862, $40,160,29. In other things enough to make the sum $231,256,29. The total for the two years is $1,148,093,94. The value of the delegates' service, all of which was donated for the two years, was $93,780. The donation of stores, and of Railroad and Telegraph facilities, constitute the chief portion of the other resources.

It is donbtful if with the same amount of resources so much good was ever before accomplished. The distribution of the Scriptures, the caring for the sick, physically and spiritually, the work of corresponding for the disabled, and a thousand other needful things have been done on the most liberal scale. Over half a million of copies of the Scriptures have been distributed; more than half a million of hymn books; nearly three millions and a half of religious newspapers, and about twenty-three millions of tracts; besides these, knapsack books, library books, magazines, pamphlets, stationery, &c., &c.

By the operations of this commission, and those of the Sanitary, the ameliorations of war have far excelled any thing of the kind in the history of war. It is evident that among the lessons which Providence is teaching us by this war, is an enlarged benevolence. It has hardly entered into our hearts before how great things can be done by the voluntary contributions of a nation.

THE CLASSIFICATION OF THE SCIENCES: To which are added Reasons for Dissenting from the Philosophy of M. Comte. By Herbert Spencer, Author of "Illustrations of Universal Progress," "Education," "First Principles," "Essays: Moral, Political and Æsthetic," and "The Principles of Psychology." New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

This is a pamphlet of some fifty pages, but the questions it treats are of more than ordinary interest and importance. Herbert Spencer is a voluminous writer and much given to repetition, but he possesses a mind of great discriminating power on certain questions connected with science. He belongs to the "Development" school, if we may so characterize those who are striving

to reduce all species and genera to a single form of life, and life itself to mere inorganic matter. Spencer is among the ablest and most candid of this class of writers. In his works are found many facts and suggestions of great importance, though in the main effort we believe they utterly fail.

The following remarks upon classification, at the opening of this pamphlet, are well worthy of thoughtful consideration:

"A true classification includes in each class those objects which have more characteristics in common with one another, than any of them have in common with any objects excluded from the class. Further, the characteristics possessed by the colligated objects, and not possessed by other objects, are more radical than any characteristics possessed in common with other objects—involve more numerous dependent characteristics. These are two sides of the same definition. For things possessing the greatest number of attributes in common, are things that possess in common those essential attributes on which the rest depend; and, conversely, the possessing in common of the essential attributes, implies the possession in common of the greatest number of attributes. Hence, either test may be used as convenience dictates."

Though this may be said to be the statement of only a truism, yet it is an admirable statement. In the application of these tests he makes the following grand division of sciences.

"The broadest natural division among the sciences, is the division between those which deal with the abstract relations under which phenomena are presented to us, and those which deal with the phenomena themselves. Relations, of whatever orders, are nearer akin to one another than they are to any objects. Objects of whatever orders, are nearer akin to one another, than they are to any relations. Hence the sciences which deal exclusively with space and time, are separated by the profoundest of all distinctions from the sciences which deal with the existences that space and time contain. Space is the abstract of all relations of co-existence. Time is the abstract of all relations of sequence."

Mathematics and logic form the first section of Mr. Spencer's grand division of the sciences. They treat of the forms in which phenomena are known to us. They constitute the only purely abstract class. All the other sciences which treat of phenomena, rather than of their forms purely, constitute the second section of this grand division. These are again by him subdivided into two great sections, the first of which includes the sciences which treat of phenomena in their elements. This section he calls the abstract-concrete sciences. The second section of this subdivision is composed of the sciences which treat of phenomena in their totalities, and is called concrete science. To the first branch of this first subdivision, that is, the branch which includes the sciences that treat of phenomena in their elements, he assigns Mechanics, Physics, Chemistry, &c. To the second he assigns Astronomy, Geology, Psychology, &c. In each of these branches of these subdivisions, are many subdivisions and sub-subdivisions. We have not the space to follow out these in all their minutiæ.

We return to the first section of the grand division, to the abstract sciences, to speak more particularly of the first subdivision, Logic and Mathematics. Logic treats of "the laws of relations that are *qualilative*; or that are specified in their natures as relations of co-incidence or proximity in Time or Space,

but not necessarily in their terms; the natures and amounts of which are indifferent." On the other hand Mathematics treats of relations that are *quantitave*, first *negatively*, and secondly *positively*, This negative and positive furnish the characteristics for a complete subdivision of Mathematics into Descriptive Geometry on the one hand, and the other branches on the other.

Spencer's system for the classification of the sciences has, it seems to us, the substance of the true system, so far as it goes; further study and reflection may lead to modifications, but this classification into abstract, abstract-concrete, and concrete, is, doubtless, well founded, and his whole scheme well rewards the study requisite to understand it.

It is well, too, that among those writers who undertake to set aside Revelation, there is so deep a schism as there is between those represented by Spencer on the one hand, and by Comte on the other. Spencer discards Comte, because Comte discards Metaphysics, whose validity Spencer would as soon affirm as he would any thing connected with the existence and quality of matter. Spencer would rather discard all religion than to be shut up to the narrow materialism of the "Positive Philosophy." Spencer thus speaks of Comte and his undertaking.

"That which Mr. Comte proposed to do, was to give scientific thought and method a more definite embodiment and organization, and to apply it to the interpretation of classes of phenomena not previously dealt with in a scientific manner. The conception was a great one; and the endeavor to work it out was worthy of sympathy and applause. Some such conception was entertained by Bacon. He, too, aimed at the organization of the sciences; he, too, held that 'physics is the mother of all the sciences;' he, too, held that the sciences can be advanced only by combining them, and saw the nature of the required combination; he, too, held that moral and civil philosophy could not flourish when separated from their roots in natural philosophy; and, thus he, too, had some idea of a social science growing out of physical science. But the state of knowledge in his day prevented any advance beyond the general conception; indeed it was marvelous that he should have advanced so far. Instead of a vague, undefined conception, Mr. Comte has presented the world with a defined and highly elaborated conception."

But Comte has not succeeded. Spencer maintains, and still further Comte discarded, the only principles by which it is possible for any man to succeed.

We think the time is coming that other writers will perceive the defects of Spencer's system, even from a scientific stand-point, as clearly as he perceives the defects and onesidedness of Comte's system. But the work which they have both wrought will not, at length, be unimportant in sustaining that system of religion, which, for some reason, both, with their respective followers, are equally anxious to overthrow.

Oct.

e in-
uan-
sitive
De-

us,
eflec-
ract-
well

vela-
pen-
mte,
soon
mat-
nar-
omte

and
the
tific
out
tain-
too,
the
the
not
he,
But
eral
In-
orld

mte
ed.
ects
per-
hich
that
ow-